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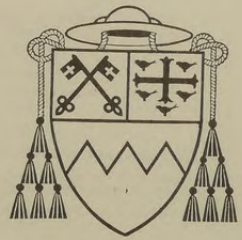

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RESURRECTION

Ivory figure on wrought iron cross, by Gwynneth Holt FRBS, Eynsham, Oxford

In private life the sculptor is Gwynneth Gordon wife of Eric Gordon, former Bishop of Sodor and Man

THE AMPLEFORTH JOURNAL

Volume LXXXIII Spring 1978 Part I

EDITORIAL: RELIGION ON RADIO & TELEVISION

The British, in their leisure hours, annually write 8 million inland letters, make 16 million telephone calls, read 26 million newly issued books, select from a range of 4,300 periodicals and watch television each for almost 1000 hours (thus *Britain 1978*, H.M. Stationery Office). More than 19 out of every 20 households own a television and use it extensively, not to say without discrimination, all the year round. Most programmes on television reach audiences running into millions, and the major programmes at peak-viewing hours attract audiences running into tens of millions. In this respect radio is, of course, the poor relation though it is attended to, by those who hear it, more assiduously (except perhaps the light music programmes).

Therefore the BBC and television companies must be regarded as the main carriers of serious news, comment, culture and reflection to our society—a phenomenon of the last twenty years only, never experienced before in all man's history. Whole societies can for the first time share one national news and socio-political assessment, one cultural and religious assessment. In that sense there could have been no nation (but only a mesh of villages) before the advent of railways and more-than-local newspapers, no corporate social consciousness before the advent of modern broadcasting. We have come at last to an age of the national village (though not quite yet to the global village, even if that process is *en train*).

Therefore religious broadcasting commands an importance beyond any single sermon preached, or lifetime of successful and well-attended preaching (what might Wesley have done in our time with television?); beyond any solemn moment, or grand occasion or moving ceremonial in any single place, even in the largest cathedral or stadium or parade ground or outdoor gathering; beyond, in short, any live gathering of men and women—except with regard to the significance of the sacramental presence of the Lord, as in the Mass. This is a quantitative judgment, of course; and, as Guy Crouchback was fond of saying, 'in matters spiritual, quantitative judgments do not apply'. But it is a fact that, particularly from BBC studios—which presume professional quality and a culturally common audience, both in high degrees—broadcasting is, overall, the most effective pulpit in the world today. How has it been used?

In 1977 British television spent more than £14 million on religious spectaculars, enough to build several cathedrals; all this over and above the normal throb of programmes such as *Songs of Praise* (watched by half of those who still believe, as their only worship in the week) and other God-slot programmes such as *Kossoff & Company* and Scottish TV's *Late Call*, and various morning and evening services or seasonal reflections—Buckfast Abbey, for instance, at Christmas Midnight Mass, or the Cardinal closing the year with a last half hour of meditation (and he is scheduled again for Good Friday). 1977 has been the year that celebrated media religion as never before—as earlier years of the 1970s celebrated the civilised arts, or the discoveries of scientific

intellect, or the progressive drives of economics. A litany of the year's religious broadcasting events is enough to draw one's breath. At the outset, through Lent, ATV presented *Moses the Lawgiver* in six parts at a cost of £3 million; and over Eastertide ATVwent on to screen a pair of three hour programmes, filmed in Italy at an astonishing cost of almost £9 million, of *Jesus of Nazareth*. During that period, January to April, the BBC produced a twelve-part set of half-hour TV programmes, introduced by Magnus Magnusson, entitled *BC: the Archaeology of the Bible Lands*. Midsummer saw a respite, a relapse to routine religious programmes; but the autumn saw a new upsurge of religious spectaculars. Twice weekly for thirteen weeks throughout August, September and October Bamber Gascoigne took his Granada TV viewers through the long two-millennia history of *The Christians*, from 'A Peculiar People' of the first Century to 'The Godless State' of our own, travelling light on faith and heavier with studied contempt for credulity, detached and disbelieving from first to last. A little later the BBC offered, weekly throughout the autumn into mid December, another thirteen programmes where a truly open minded and open hearted guide, the playwright and director Ronald Eyre, led us on *The Long Search* for the divine in human existence, 'a series of encounters with men and women of four continents who are living their faith now'. With this there was a parallel programme of more conceptual complexity on the radio each week, under the direction of Ninian Smart, Professor of Comparative Religion in the University of Lancaster. The former series from Granada was externally perceived, the latter series from the BBC was internally felt; the one a dispassionate diagnosis, the other a compassionate involvement. All this does not exhaust the year's offering; for, apart from various regular magazine programmes bordering always on the religious, such as *Everyman* and *The Light of Experience*, there has been a steady flow of remarkable single programmes—for instance of a service of thanksgiving at St Paul's Cathedral on Tuesday 7th June. . .

What of 1978? Let us switch from the main television corporations and companies to the series of Open University broadcasts (on BBC) on world religions, as components of a new course entitled *Man's Religious Quest*. As with *The Long Search*, the broadcasts are going out at two levels. On television there is to be a series of sixteen at fortnightly intervals on BBC2—from Saturday 18th February at 1240, repeated Thursday 23rd February at 0705. On the radio there is to be a series of twenty four on VHF—on a Saturday at 0920 on Radio 4, repeated on a Monday at 0640 on Radio 3. Tutorial course books are available, written by such as Professor Ninian Smart, Bishop Kenneth Cragg, Rabbi David Goldstein and Dr Francis Clark, all of the books—as indeed the programmes—of a wider interest than simply for Open University students.

The Open University television course begins with the idea of pilgrimage in modern dressing, i.e. the Haj to Mecca from all over the world. It goes on to deal with caste and sect, Hindu pilgrimage, the Avatar. We then visit a Buddhist monastery in Nepal and others in Thailand. We are brought back to a Sikh qurdwara in Leeds, and are taken off again to Passover among Yemeni Jews settled in Jerusalem. For Easter, we are introduced to the Greek liturgy, in the Jerusalem chapel of the Patriarch. We are brought back to county Clare to a Christian community, in fact the Catholic parish of Mullagh. We are shown prayer in its setting in the Muslim mosque; and thereafter the more colourful and enthusiastic 'Seraphim and Cherubim' worshippers of a Yoruba community, not in Nigeria but South London. We go to Iran to study a remnant religion, Zoroastrian Orthodoxy; before finishing in Jerusalem with an amalgam of three family traditions—Jewish, Christian and Muslim. All this takes us through the summer and into October.

The Open University radio course begins with Professor Geoffrey Parrinder talking about religion as a universal phenomenon. It eventually settles to

devotional Hinduism and the Hindu temple. Moving from Hindus to Buddhists to Sikhs to Jews to Christians to Marxists to Humanists—a long way from its beginning—to Mithraism, it carries interjections on mystical vision, Greek and Roman iconography, music and inter-religious encounter. Many of the speakers are distinguished: for instance the Christian testimony is given on 24th June by a former Archbishop of Canterbury, (the hundredth) Dr Michael Ramsey; and the principal speaker for the cross-faith encounter is to be Professor John Hick of Birmingham and *The Myth of God Incarnate* fame. The last programme takes us to the end of September. So, even only considering the Open University's menu, it is to be another year of religion over the ether. Indeed it seems evident that religion, in a far wider sense than our grandparents would have countenanced, has become a universal phenomenon: more people will now know more about other religio-cultures than their own, than ever before.

Yet there remains the lingering anxiety, how much do they know of their own—how much, for instance, does our own society know of Christianity and its historical roots? We are taken back to last year's programme, *The Christians*, surely the current teacher of a rising generation of television addicts (with their winter viewing of twenty hours a week). The author of the series and 'the book of the series' (with his wife Christina, whose photographs are exemplary. Cape 304p £7.50) is Bamber Gascoigne, since 1962 the anchor-man for *University Challenge*. So successful—and presumably so influential—has been the enterprise, that the book has sold 200,000 copies, 90,000 of them in Britain. That is an astonishing sale, many times more than the equivalent book from *The Long Search*. (In comparison, the two books by the Cardinal and Fr Hollings, reviewed in this issue, have each sold a creditable 13,000 copies.) What is worrying about it is that the whole enterprise was the work of an outsider in two senses of that word. Where Lord Clark had given a lifetime to the study of art, coming from the Ashmolean Museum in Oxford to be Director of the National Gallery when he was barely thirty; where Jacob Bronowski, the polymath, had been a Senior Lecturer at University College, Hull in his twenties; where J. K. Galbraith had been an Assistant Professor of Economics at Princeton when hardly more than thirty—these being the great presenters of other programmes of equivalent magnitude—Mr Gascoigne had little behind him beyond being a professional media man. Moreover he does not believe in God, nor any supernatural aspects of the Christian faith and culture; nor has his long and, in the nature of things, intense immersion in the Christian tale of salvation history given him a glimmer of new light. As he said jauntily, 'the lighting is much the same as before'. Granada misguidedly regarded this as an asset, enabling the detached observer, free of the prejudices of commitment, to trace 'a clear path . . . with complete objectivity as to the claims of theology or sect' (thus the fly-sheet of the book). With the insight of the outsider, he is purported to be able to concentrate on the moments of significant detail, 'conjur[ing] into life the motives, the passions, the fears and the achievements of the Christians' as though he were a sociologist writing on Marxism. Religion is not like that; it yields its secrets only to those who know, and to know is an act of love.

All this is to say that, because 'religion' has been put on the box and into a best-seller, it is crass to presume that religion is thereby receiving a good press and God should count himself very lucky! There is a world of difference between a sensitive, searching, compassionate religious programme/book and one merely about religion and claiming 'complete objectivity'. Religion is not objectively analysable anyway; for it is not in the end 'what happens' (custom and clothes, action and reaction), but 'what is happening' (experience, involvement, relationship, dedication, the spiritual driving force and living present power in harmony with the archetypal forms and deepest needs at work in all

men in all generations). Religion is recognition of the Creator and his *vestigium* in creation by those of the created who are blessed with reflectiveness. It is the single and corporate immersion of self in the dynamic will of the Lord of all being. It is peace, loving response; not self assertion. Admittedly it can be judged only *in foro externo* by the professed motives and achieved actions of very incarnate actors; nevertheless it is necessarily inward, it belongs to the realm of *why* rather than *what*, of the central psychic motivation of men *in foro interno*. Indeed in that sense we can never know the history of a religion, to express it: it is known only to the Lord of history.

But we must work with the light we have, and concoct some useful and agreed myth to be going on with. Alas, *The Christians* is far from that, though; and for the very reason that it is unprincipled, being 'objective', and therefore it lacks any real sense of what 'the moments of significant detail' really are. Skirting its inaccuracies and anachronisms—for Mr Gascoigne is a media man, not a scholar—let us hear one serious critic's view of its fundamental fault. Christopher Booker writes: 'The principles which lead, say, *The News of the World* to take an interest in Christianity might be summed up as: sex, violence, persecution, corruption, hypocrisy, theological rows, and Vicars Who Don't Believe in God. Roughly the same criteria seem to have been applied by Mr Gascoigne. We pass through the early centuries of persecution, the establishment of Christianity as a state religion by Constantine and the great doctrinal rows of the fourth to eighth centuries. We then come to the early monks, 'gluttons for punishment', like the sixth century Irish, one of whose Penitentials reads: 'He whose sperm flows while he is sleeping in church shall do penance for three days'. Before long we are plunged into the orgy of savagery, violence and superstition that was the Middle Ages (even if it also somehow managed to produce Chartres cathedral). What a feast! There is, of course the fetishism of relics like the 'Holy Foreskin' and the Virgin's underclothes which were Chartres's greatest treasures. There are the absurdities of the 'indulgence' system—ten days off Purgatory for anyone who would remain in church until the end of Mass. There is anti-semitism; the contrast between the riches of the Pope and princes of the Church, and the sufferings and poverty of the masses; the appalling atrocities of the Crusades. Thomas Aquinas is given a nodding reference ('the medieval Church's computer') before we pass on to Torquemada and the Spanish Inquisition. We are then ready for the greatest 'theological row' of them all, beginning with the corruption and nepotism of the Renaissance Popes (Alexander VI's four children before becoming Pope, possibly three after), and going on via more fun with indulgences strong enough to 'save even someone who had raped the Virgin Mary', to poor old Luther with 'his constipation and his piles'. The Reformation and Counter-Reformation of course bring with them persecution and intolerance, from the St Bartholomew's Day massacre to the introduction of the *Index*, while the Roman Church swings from sexual licence to equally absurd prudery. . .' And so forth. Is this an account of the work of the Holy Spirit among men? Mr Booker rightly regards Mr Gascoigne as having little understanding, even in the crudest 'objective' terms, of what Christianity is. He has made it a collectivist affair that would never have sustained two thousand years of history (as Gamaliel well realised). He has made it unconcerned with the single soul to whom Christ spoke; and it is no accident that he nowhere mentioned Dante, or Bach, or John Donne, or Dostoievsky, or Pascal, or even Jung. Mr Gascoigne has not seen, and so has not been able to show: *nemo dat quod non habet*.

The Long Search, by contrast, knows that it is in the presence of mystery—as Moses shoeless before the burning bush—and knows that nothing is offered to those who feel no need to search. Ronald Eyre was there to learn,

not to despise; he found his search in the end apophatic, discovering what the religious search for God was not, more than what it was—indeed he soon wanted to shed the word 'religion' from his vocabulary, as defining nothing. Beginning by wanting to establish credal statements of belief among the many groups he visited, he ended by discovering that creeds, valuable as they are, may in fact principally constitute the victory cries of embattled bishops from far off days. Maybe such credal statements will rightly elicit no more than this from modern adherents: 'I believe in a creed to the extent that it is true'; for, as Coleridge said in his time, 'he who begins by loving Christianity [or whatever] better than Truth will proceed by loving his own sect better than Christianity and end by loving himself better than all'. Ronald Eyre's conclusion was equally admonitory: 'The "Great Teachings", to the extent that I can pick up their messages, are endlessly transmitting instructions to know yourself, grow, wake up, be born in Christ, to become Buddha, to change.' They are not first dogmatic, or fenced in with creed and custom; but first invitations to new higher freedom. Before the choice is given whether to move to mysticism or to institution, in prayer to poetry or to creed, the first invitation is to 'presence', the endless effort to be who you are, where you are, to be—in Ronald Eyre's words—'absolutely all there, the quality I sense that Jesus recognised in Mary, and not in Martha.' To know beyond self is to know self first; and to know at all is to love a little, not to contemn; and to do that needs the gift Buddhists exalt, compassion.

Ronald Eyre had that compassion, and it gave him the right, not to judge, but to know a little. His two most striking programmes, from our point of view, were his sixth on the Rumanian Church living a rich existence in the heart of the Communist Bloc (this study representing the 150 million Orthodox Christians who live out their faith from Finland to Japan); and his fourth entitled 'Rome, Leeds and the desert'. It is on this latter one that we will want to focus. Leeds is the nexus: for there Ronald Eyre found the two poles of Catholic religious life—a good family and a community of dedicated religious (another kind of family). The BBC team took the family, the Dryhursts, to Rome to see the Pope and the panoply of Vatican splendour; and then took them back to their own home to have them explain their daily Faith. The team then took us to the factory floor and city cell of the Little Brothers of Jesus (the Charles de Foucauld frères), and on to their Iberian noviciate and out into the 'desert' of the Spanish mountains, taking in a visit to the pilgrimage monastery of Montserrat.

When he was done, Ronald Eyre perched on a parapet overlooking St Peter's Square and gave this summary of what he had found in Catholicism. It is a very perceptive few words from a searcher, and it will not shame any Catholic, traditional or progressive. Few words of such brevity have said so much so simply on the matter. 'I confess that this trail I have followed has been a very peculiar one: a little triangle of places in Europe, omitting the whole of Asia and the whole of South America; ignoring the criss-cross of people entering the Church and leaving it; raising none of the issues that make the headlines: birth control, women as priests, infallible pronouncements; and being drawn, almost sleepwalking, towards a group of men who travel extremely light and of whom there are still only 250 in the world. But of course there were once only twelve Christians in the world, and nobody has claimed that that twelve didn't make the Church. There has only ever been one Christ in the world and no one, at least not a Christian, has claimed that it needed another. The Church, when you press for a Catholic answer, comes out—surprisingly often—as a group, a body, a handful of people. But here is the catch—the hand that they speak of, when you press further, is God's hand. It has an infinitely awesome span, unfathomable providence. And there is no one on earth, no one incarnation, Pope, bishop

or layman, who carries inside him the whole of the Truth. The Truth, say the Catholics, rests in the Church, through the incarnation of Jesus. It is extraordinary how this search for the Catholics has driven us back, again and again, to the Incarnation of Jesus—how God became Man; the Body he lived in; the Body he died in; the Body of Christ in the Mass on the altar; the Body he left behind as his Church. It seems to be the Alpha and the Omega—*Corpus Christi* —the Body of Jesus, the Body of God.'

* * *

Because the Dryhurst family was known to Ampleforth, it was natural for us to ask Judith Dryhurst (who did most of the talking) to give us her experience of the making of that fourth programme on 'Rome, Leeds and the desert'. This she has done with panache in the paragraphs that follow, telling something of what went ultimately onto the cutting room floor, notably that dimension her critics took up after the film was shown. In capturing the dimension of Mary in the Church, the BBC undoubtedly and perhaps necessarily missed that of Martha.

In our family 1977 will be remembered as the Year of Undeserved Gifts—a visit to Rome and the chance to help, in a small way, with making a BBC documentary on Catholicism.

Let me begin at the beginning. In September 1976 we were interviewed by a BBC researcher looking for a Catholic mother because *The Long Search* film on the Catholic Church seemed, not surprisingly, to be so far dominated by male celibates. As a convert, I'm good at boring people with my zealous ideas, and the poor lady left after hours of talk, with the words, 'Well—we're really looking for a younger woman with a baby'. So—I felt that that was that!

A few weeks later however the producer, Mischa Scorer, phoned saying he wished to meet us all. This was the beginning of a marvellous friendship. His own background is Russian Orthodox and we listened, rapt, to his account of filming for the series over a period of years and all over the world. Our meetings with him and his lovely wife, Anne, were so enriching that we soon forgot he was observing us. When finally, in the spring of 1977, he gave us the amazing news that he wanted to take us all to Rome to film us seeing the Pope for the first time, we were overwhelmed.

And so for a few hectic days we became intensely aware of ourselves, positively and negatively. The process of filming is lengthy and painstaking. Not surprisingly the children, Clare (15), Barbara (14), David (11) and Anne Louise (7), adapted gracefully to the novel situation, but Jim and I were dreadfully wooden at first and were relieved to shelter behind the children. The camera crew were superbly inconspicuous and Ronald Eyre, the presenter of the series, was so modest and considerate that he helped us to relax eventually.

Filming in Rome was beautiful; sunshine everywhere, a gentle April breeze blowing through the girls' hair, David and Anne Louise chasing around the fountains, pigeons flying—and suddenly the tiny, welcoming, amazingly energetic figure of Pope Paul responding to the spontaneous applause.

After the excitement of Rome, with its heady mixture of the pagan and the divine, Leeds did seem an anti-climax. Now the hard work began—at least for me. Alone with Ron, Mischa and the camera crew, I sat in my kitchen talking for hours about what Christianity meant to me. Ron is a master of the understatement: he gently but inexorably elicited from me my convictions on everything from Catholic Schools to Childbirth, Contraception, Abortion, Sex Education, Women Priests, Marriage, Divorce, Child-Rearing, Confession, Authority, Working Wives, The Third World, Faith and Grace. Much of this aroused deep feelings and there were even some stressful moments arguing with the camera crew as we changed reels (I was flattered that they listened!). Sometimes we broke off to film the preparation of a meal—I must have chopped at least six pounds of onions!—and then, when Jim and the children came home, the family evening meal was filmed.

Reaction set in a few days later when the exhileration had subsided. I felt very gloomy and anxious about what I had said or ought to have said. In the following months Mischa and Ron contacted us frequently to reassure us that the programme was taking shape, but warning us that editing is necessarily ruthless. Our small bit had to be slotted in to an overall pattern of the Church in the World.

Our reactions on seeing the film were interesting. First we were shocked —it *is* a shocking experience to see yourself as others see you. Secondly we were bewildered that they had selected what we felt were the least interesting episodes (Vanity, oh Vanity!): why had they omitted that fascinating conversation between our teenagers and us? Why did we look so solemn? Why this? Why that? It was tempting to imagine that our family could have told the viewers more about ordinary Catholicism than all those remarkable priests . . .

As the letters and phone calls came in we experienced a wide range of conflicting emotions—and finally developed the necessary 'thick skin'. We heard just about every comment imaginable—and from the most unexpected sources. A letter arrived from a friend I had last seen when I was ten. Many warm messages came from Protestant friends, relieved that we still spoke the same spiritual language even though I had become a Holy Roman. A complete stranger stopped his car at the traffic lights as I was cycling to work and called across, 'Are you Judith, the convert, from the Telly last night?' Other acquaintances confessed to moments of great surprise when they saw us appear en famille, uninvited on their screens. Most comments were kind, although some Catholic friends, unaware of the hazards of editing and the miles of film that were cast on the cutting room floor, felt we were too bland about controversial issues. But, after all, the purpose of the series was not for each Religion to wash its dirty linen in public. Most of our priest and nun friends were pleased; our married friends varied in their comments; everyone was unanimous in wishing that they had seen and heard more of the children.

These were some of the comments that reached us afterwards—

'Too spiritual'—a Catholic teenager.

'Just what we expect the RC Church to be, a lot of unreal celibates'—an agnostic.

'They really got it so wrong! No mention of the parish, and no attempt to explain practising Catholics' feelings on major day-to-day issues'—RC Chaplain.

'It completely missed the point: what a shame the family was not shown discussing, as a family, the reality of being a Christian. It was wrong to avoid the current controversial issues'—a Catholic mother.

'Meaningless to the majority of people who cannot afford the spiritual luxury of seclusion in deserts. Not enough emphasis on the "wilderness" of large cities and the loneliness and desolation in many homes'—a parish priest.

'I think you agonised a bit; because, when speaking as a Catholic, it is very

difficult to question controversial issues such as birth control. But I think you made it obvious that you did question thoughtfully.'—a marriage counsellor. 'A most sensitive and appropriate treatment, which certainly will have done much good in reconciling structures with true dedication'—a Catholic bishop. 'The production took a risk and wisely isolated the manifest contrast many men of good will see as a disturbing dichotomy: the ponderous structures of the established order slowly sinking under their own anachronistic weight; and the essential belief rooted in a deeply felt and ineradicable love for fellow men, finding its true historicity not in the stones of Rome but in humble dedication to Christ. This last may preserve a Faith while a dogmatic structuralism might not. All this came through Judith who, by her occasional hesitancy, proved convincing'—a Protestant.

On reflection, now that all the shooting and shouting has died down, we realise how unimportant and irrelevant our petty, vain quibbles about our image were to the main purpose of the film. As John F. X. Harriott wrote about it in *The Tablet* on 22nd October, 'The camera deals in surfaces; it cannot X-ray the heart and mind, though sometimes these wink through a gesture or expression. That intimate world where we communicate with God, where values are embraced, choices crystallise and decisions are forged is a difficult world to penetrate.'

We know we were blessed to be in the hands of a devout and intelligent producer and a sensitive presenter who, although not Catholics, cared deeply about enabling us to witness to our Faith. We thank God the film had such good midwives present at its birth.

YORK AS A CULTURAL & FESTIVAL CITY

Since the Minster has been renovated and refurbished from pinnacle to pier-base, it is customarily hailed as the finest great church in Europe, and has accordingly been gathering its meed of visitors. When recently on television Dr Patrick Nuttgens provided his two-piece portrait of York, he left the Minster till last as the massive magnet that eventually gathered all things to itself. But there are other places that have their own magnetism, notably the National Railway Museum near the station, which has now become very quickly the sixth most popular museum in the country with more than a million and a half visitors annually. How large that is can be gauged by measuring it against the 3.8 million of the British Museum, long established, in the capital, mounting a round of different exhibitions.

The York Festival and Mystery Plays, launched triennially, grow ever more popular. When in the summer there was talk of curtailing them, Sir Charles Groves, Sir Adrian Boult, Yehudi Menuhin, Paul Tortelier, John Shirley-Quirk and Norman Del Mar all wrote to *The Times* stressing their significance. 'The Festival was born out of the great Festival of Britain, and has maintained a vigorous policy of excellence and adventure ever since. York itself is a priceless heritage—a fitting context for a festival which gave hope for the future. Cutting expenditure once in three years . . . would be an act of vandalism towards one of Britain's most civilizing influences.'

A new book edited by Professor Gerald Aylmer of York University and Canon Reginald Cant, Chancellor of the Minster, *A History of York Minster* (Clarendon Press 1977 586p £9.75) will be reviewed in the next issue.
(York is to lose Professor Aylmer to Oxford, as Master of St Peter's College.)

TOMB TO TURIN

THE BURIAL SHROUD OF CHRIST JESUS ?

by

IAN WILSON

This September the Turin Shroud is to be brought out of its casket and put on public display in Turin Cathedral for the first time since 1933. The exposition, to mark the four hundredth anniversary of the relic's arrival in Turin, has already been agreed by the Vatican, and by Turin's new archbishop, Anastasio Ballastrero. At long last scientists are likely to be allowed to take samples of the linen for radio-carbon dating, by which the question of whether the relic is or is not a fourteenth century forgery may finally be resolved. Exposition dates: from 27th August to 8th October.

Here Ian Wilson, whose book *The Turin Shroud* is due to be published by Victor Gollancz this May, has gathered together the most recent available information on this remarkable relic. It was the subject of our attention in all three issues of the JOURNAL for 1969, and in the Summer 1976, p. 91—4, with a number of fine illustrations. It resumes in itself most quintessentially the Eastern Church tradition of *ikon* and the Western Church tradition of *relic*, the blessed face and figure of the Lord (presuming it is Christ's burial shroud) appearing before us in a way that is both tangible and miraculous. Moreover, its survival and history down the years, till a technological age can spell out its secret, is surely miraculous. It is either a red herring or utterly venerable, one or the other.

There is now a British Society for the Shroud of Turin. Further information may be obtained from Rev David Sox, 73 Chatsworth Court, Pembroke Road, London W8.

Some of the most spectacular archaeological discoveries have been met with the most intense disbelief on the part of scholars when first announced. In the last century this was the case with Schliemann's revelation that the mound Hissarlik was the site of ancient Troy. During the 1950s the same occurred with the finding of the Dead Sea Scrolls. The same might be said, until recently, about the reputed Shroud of Jesus preserved in Turin Cathedral.

1. THE SHROUD FACE, as photographed by G. Enrie, Turin 1931

Not so long ago Rev Henry Chadwick, Regius Professor of Divinity at Oxford University, dismissed the Shroud as 'the work of a fourteenth century artist for which no claim can be made on historical grounds.' In 1969 the *Ampleforth Journal*'s scholarly articles by Dom Maurus Green[1] and the late Dr

[1] Maurus Green O.S.B., 'Enshrouded in Silence', AMPLEFORTH JOURNAL, Vol LXXIV, 3 (1969), p. 321—45.

David Willis[2] attempted to change the direction of academic thinking, and today even as redoubtable a sceptic as Bishop John Robinson (who wrote *Honest to God*) acknowledges that the 'burden of proof' has shifted—in favour of the Shroud being genuine. A quiet but profound revolution in our knowledge of the Shroud has taken place, and although that revolution is not yet complete, a re-assessment of what can be said on the subject is long over-due.

1. The known historical background

Apart from a brief 'evacuation' during World War II, the Shroud has been kept in Turin since 1578. Since 1694 its home has been a silvered wooden reliquary locked away above the high altar of the Royal Chapel within Turin's Cathedral of St John the Baptist. In the last century it has been brought out to be shown publicly only four times: in 1898, in 1931, in 1933, and in 1973, the last occasion being for the purposes of an RAI TV programme.

While today the archbishop of Turin acts as custodian of the Shroud, the cloth is still the property of the exiled king Umberto II of Italy, and can be traced back for centuries in the possession of his ancestors, the Dukes of Savoy.

As far back as 1453 the Shroud is known to have been acquired by Duke Louis of Savoy and his wife Anne de Lusignan from a Frenchwoman, Margaret de Charny, who had no suitable heirs.

In Margaret de Charny's family the Shroud's history can be traced back another hundred years, to the time of Geoffrey de Charny of Lirey, a standard-bearer of France who was killed by the English at the battle of Poitiers in 1356. While it is certain that this Geoffrey possessed the cloth, how he acquired it is unknown. That such a fabulous relic, if genuine, should be in the hands of a comparatively humble individual certainly caused disbelief among bishops at the time. This was exacerbated by the apparent lack of earlier historical references to the existence of such a cloth, and has been the single most serious cause of doubt for the Shroud's authenticity.[3]

2. Physical characteristics of the Shroud

When laid out full-length the physical dimensions of the Shroud are approximately 4.36 × 1.10 metres. Absolute precision is not possible because the cloth can be stretched to a greater or lesser degree. The linen is ivory-coloured, surprisingly clean-looking, even to the extent of a slight surface sheen. In texture it is soft and flexible, the weave being a three-to-one twill broken at intervals by a forty thread stripe measuring from 10—12mm in width.

In 1973 two small portions of the fabric were examined under the microscope by Professor Gilbert Raes of Ghent University's textile laboratory. Raes has commented that the pattern of the weave does not in itself make it possible to determine the date of the Shroud, although it certainly could date from the time of Christ. Miss Elizabeth Crowfoot, a British textile specialist, has pointed out that while no exactly comparable linen samples have survived from the Roman era there are examples in silk—one a fragment from a child's coffin found at Holborough, Kent (c 250 AD), and another two examples from Palmyra, Syria (c 276 AD). These at least prove the use of the style of weave at roughly the right period.

An interesting discovery by Professor Raes is that the Shroud linen contains small traces of cotton fibres. These are of the *Gossypium Herbaceum* variety,

[2] Dr David Willis, 'Did He die on the Cross?', AMPLEFORTH JOURNAL, Vol LXXIV, 1 (1969), p. 27—39.

[3] Herbert Thurston S.J., 'The Holy Shroud and the Verdict of History', *The Month*, CI, 1903, p. 17—29; also Canon Ulysse Chevalier *Le Saint Suaire de Turin, Histoire d'une relique*, Paris, A. Picard 1902.

which have a definite Middle Eastern provenance. Several passages in the *Mishnah* confirm that such a mixture of cotton in burial linen would have been permissible in Jewish custom.

An odd feature of the original make-up of the Shroud is the presence of a complete strip, 6—7 cms wide, added to the breadth of the cloth, and running virtually its full length. This is joined to the main part by a seam, and would appear to have been added almost contemporary to the original manufacture. It is of the same type of weave but differs in certain minor aspects. By its addition the Shroud image appears dead centre on the cloth, suggesting that it may have been added after deliberately to make the image appear central on the cloth, an important cosmetic feature the significance of which is discussed in section 10.

3. Historical damage to the Shroud

The principal damage sustained by the Shroud in its history is from two independent instances of localised burning. The first incident is historically known.

In 1532 fire broke out in the Sainte Chapelle, Chambery, where the Shroud was kept at that time. When moved to safety the reliquary was already on fire, and on opening a drop of molten silver was found to have fallen on one edge of the folded Shroud. Although immediately doused with water, when unfolded the Shroud was revealed to have sustained a whole patchwork of burns. In 1534 the main repair of these burns was carried out by Poor Clare nuns who, in order to strengthen the now frail linen, sewed the Shroud onto a backing piece of Holland cloth and then covered the worst holes with shaped patches cut from altar-cloth. Minor patches were added by Sebastian Valfré in 1694, and a few further repairs made by Princess Clotilde of Savoy in 1868.

The second incident of fire is far more mysterious. Four sets of triple holes in the linen can be identified in a painted copy of the Shroud made in 1516, and now at the Church of St Gommaire, Lierre, Belgium. They obviously ante-date the 1532 fire by at least sixteen years, and can be readily discerned on the present-day Shroud, being notable for blackened edges. It is to be observed that if the Shroud is folded once breadth-ways and once width-ways the holes back each other exactly, and appear in the dead centre of this folding arrangement. It appears evident that they have been caused by one heat source penetrating each fold to a decreasing degree, the 'back' fold being only lightly scorched. The impression given is that the Shroud was pierced quite deliberately three times by a red-hot poker, this view being supported by the traces of apparent sparks from the same heat-source visible on the top-most layers. The incident in which this damage was sustained has gone un-recorded, but it is possible that we have here the scars of some primitive 'trial by fire' ceremony.

4. Physical Description of the Shroud Image

Undoubtedly the most intriguing feature of the Shroud are the two shadowy sepia-coloured images, head to head, that seem to be the stains of the back and front of a human body, laid out in death.

Optically these are quite extraordinary. They are so diffuse as to appear totally without substance even when examined under a magnifying glass. Overlying them in certain areas are stains of a slightly different, carmine-coloured hue that have the appearance of bloodflows. From their disposition these seem to denote wounds from crucifixion. Colour differential between both types of stains is however so minimal that in any subdued light the difference is not apparent.

The discovery that made these images of very considerable interest occurred during an eight-day exposition of the Shroud in May 1898 when an

Italian photographer, Secondo Pia, was commissioned to photograph the Shroud for the first time. During development of the glass negative when the tones were naturally reversed, the body images showed up white on black in an extraordinarily 'positive', life-like manner.

The phenomenon revealed the clear likeness of a bearded man laid out in death and covered with wounds (which showed up clearly in white).

Further photography of the Shroud, carried out by professional photographer Giuseppe Enrie in May 1931, revealed the likeness yet more clearly.

II. THE SHROUD FACE as seen in negative, as photographed by G. Enrie, Turin 1931

More recent photographs have been taken in colour, black and white and Wood light by Giovanni Battista Judica Cordiglia in 1969, and by press photographers in 1973. There can be no question of fake from the photographic point of view—the likeness is there whenever the Shroud image is reversed by the camera.

5. The Shroud and Medical Opinion

Publication of the 1898 photographs prompted serious study of the Shroud image by anatomist Professor Yves Delage of the Paris Sorbonne and biologist Paul Vignon. In 1902 Delage astonished a gathering of the *Academie des Sciences* by claiming that on the basis of the visible anatomical evidence he was convinced that the Shroud image could not be the work of a forger, but was genuinely that of a man crucified in at least the manner of Jesus Christ. The *Academie* was at that time so dominated by 'rationalist' thinking that the lecture nearly cost Delage his scientific reputation, and frustrated by being denied access to the Shroud he subsequently turned his attention to less controversial fields of study.

Medical interest became renewed, however, in 1931 following the release of the new Enrie photographs. Fresh evidence indicative of the authenticity of the Shroud image was furnished by experimental work on cadavers by Dr Pierre Barbet,[4] surgeon of St Joseph's, one of Paris's great teaching hospitals. In

[4] Dr Pierre Barbet, *The Passion of Our Lord Jesus Christ* (translated from the French), Dublin, Clonmore & Reynolds, 1954.

particular Barbet was able to show that the nailing of the man of the Shroud was not through the palms of the hands, as envisaged by artists through the centuries, but through the bones of the wrist. Barbet demonstrated that nailing through the palms could not have adequately supported the weight of a body on the cross, and recently a crucifixion victim excavated at Giv'at ha-Mivtar near Jerusalem was found similarly to have been nailed in the region of the wrist.[5]

Since Barbet a wealth of additonal information has been provided by the research of many other scientists and medical men, including the late Dr David Willis here in Britain. These have calculated the height of the man of the Shroud at approximately 181 centimetres (5ft 11 inches), and his age somewhere between 30 and 45, judging by hair and beard development, and general physique.

They have also identified and confirmed the anatomical accuracy of five quite separate stages of sufferings as visible on the Shroud:

i. buffeting of the face, involving tissue damage to the right eye, and swelling of the bridge of the nose;
ii. whipping with an instrument comprising thongs studded with twin pellets of metal or bone, some 90 of these marks being visible on the body;
iii. 'crowning' with some form of spiked circlet, evident from irregularly spaced bloodflows on the forehead and at the back of the scalp;
iv. piercing of the body with nails through the chief bending fold of the wrist, the arms then having been outstretched at an angle of between 55 and 65 degrees from the vertical (deducible from the angle at which the bloodflows have followed the law of gravity). Also piercing of the feet with a nail between the meta-tarsal bones, directly below the Lisfranc joint;
v. piercing of the right side, between the fifth and sixth ribs, with a weapon that has caused a severe elliptical shaped wound $1^{3}/_{4}$ inches long by $^{7}/_{16}$ inches high, blood from this having flowed for some six inches down the chest and subsequently across the small of the back.

In each case these wounds may be identified with the sufferings of Jesus as recorded in the gospels, and although many people suffered crucifixion the wounds of the crown of thorns on the Shroud may be regarded as virtually signatory of Jesus Christ. Even one of the most fervent opponents of the Shroud's authenticity has observed:

> As to the identity of the body whose image is seen on the Shroud, no question is possible. The five wounds, the cruel flagellation, the punctures encircling the head, can still be clearly distinguished . . . If this is not the impression of the Body of Christ it was designed as the counterfeit of that impression. In no other person since the world began could these details be verified.'[6]

6. The Shroud and Jewish Burial

The question of whether the Shroud is consistent with Jewish burial customs presents certain difficulties, particularly in view of the many uncertainties with regard to Jewish practice in general. Normal burial would seem to have been in everyday clothes, or more particularly the white garments worn on the Sabbath and for special festivities. Also it was certainly customary to wash the body, and to bind the chin, hands and feet with bands or cords, the latter being implicit, for instance, in the story of the raising of Lazarus.

[5] N. Haas, 'Anthropological Observations on the Skeletal Remains from Giv'at ha-Mivtar' *Israel Exploration Journal* vol 20, Jerusalem, 1970.

[6] Thurston, op cit, p.19.

On the Shroud gaps in the image at the tope of the head and at the wrists seem to indicate the presence of the same bands, but the body has clearly gone unwashed, and has been laid in the single sheet of linen quite naked. However it is clear from the gospels that the burial of Jesus was not typical. Even though St John says Jesus was buried 'in the Jewish manner', there is throughout the synoptic gospels a clear indication of haste, because of the proximity of the Passover sabbath on which all work had to cease. This combined with the description of the women carrying spices to the tomb on the Sunday suggests that there might literally not have been time to wash the body on the Friday, a fact which the evangelists may well have been embarrassed to state directly. If this is the case the cloth we refer to as the Shroud may never have been intended as a definitive burial wrapping. Dr John Robinson, Dean of Chapel at Trinity, Cambridge, has stated that in his view the case for the Shroud's authenticity is enhanced by the fact that it is not what one would expect from the gospels.

7. Microscopic Analysis of the Composition of the Shroud Image

In November 1973 members of a scientific Commission appointed by Cardinal Pellegrino of Turin were invited to examine the Shroud image in detail while the cloth was out of its reliquary for the RAI TV exposition. Under supervision nuns carefully extracted some fifteen threads from selected points on the Shroud, and these were made available to various individuals for microscopic examination.[1]

By far the largest share, some eleven threads, ten of which bore traces of the Shroud's image, were assigned to Professors Frache, Mari and Rizzatti of the Institute of Forensic Medicine, Modena. Most of these were from the trickle of blood that seems to have run onto the Shroud from the right foot.

Another two from the same area were assigned to Professor Filogamo and Dr Zina of the Department of Normal Anatomy, University of Turin.

The reports of these scientists are intriguing. At the time of the actual removal of the samples one thread, from the area of a scourge-mark, broke on extraction, and while there was only a little fraying those present could observe with the unaided eye that the reddish tint of the image was only on the surface of the thread, while the inside filaments appeared to be perfectly white.

This characteristic of the 'blood' image was subsequently confirmed by microscopic examination. Under an electron microscope the structure of each of the hundreds of individual filaments or fibres of each thread became clearly visible. The minute granules forming the image could be seen but not identified, despite up to 50,000 x magnification. Particularly odd was the fact that the image seemed not to have seeped or penetrated between the fibres, as one would expect with any fluid substance, and was both insoluble and resistant to acetic acid.

The scientists were able therefore neither positively to identify blood on the Shroud, nor to detect the presence of any fraudulent substance. They could only observe, somewhat unconvincingly, that original traces of blood might have been rendered unidentifiable by the intense heat to which the Shroud had been subjected during the 1532 fire.

[1] 'La S. Sindone—Ricerche e studi della Commissione de Esperti nominata dall' Archivescovo di Torino, Card. Michele Pellegrino, nel 1969', a supplement to the *Rivista Diocesana Torinese*, January 1976.

8. Microscopic analysis of Dust Samples from the Shroud's surface

Also in November 1973 samples of a different kind were taken from the Shroud by a man invited to assist the Commission scientists in a mere notarising capacity.

This was Dr Max Frei, for some twenty-five years head of the police scientific laboratory at Zurich, and a specialist in pollen analysis. Frei noted dust on the surface of the Shroud, and asked Cardinal Pellegrino for permission to take samples for analysis. The request seems to have been granted because no-one imagined that Frei could find out anything of significance from such humble material. They misjudged Frei's brilliance as a criminologist. By training a botanist he had solved many crimes by matching pollen dust from a suspect's clothing to vegetation specific to the scene of a murder.

He knew that pollen has an extremely resistant outer wall, the exine, so tough that it is virtually indestructible, and can survive literally millions of years. He also knew that every grain of pollen varies markedly in appearance according to the species of plant from which it is derived. He realised that if he could obtain samples of pollen dust from the Shroud he might be able to throw important light on where the cloth had been in its history, independent of the historical record.

Frei extracted dust samples from the Shroud by the simple technique of pressing pieces of clean adhesive tape onto the surface of the linen. Back in his laboratory he found as expected that the dust consisted of mineral particles, fragments from plant fibres, spores from bacteria and non-flowering plants (such as mosses and fungi), and pollen grains from flowering plants. After carefully isolating the pollen grains he has since been working on the highly intricate and time-consuming task of identifying the grains to the species of plant from which they were derived. Predictably he has identified grains of plants and trees widespread around central and northern Europe—consistent with the Shroud's known historical locations in France and Italy. He has also found pollens of certain Middle Eastern vegetation (such as the cedar of Lebanon), that by human agency has become so widespread around Europe that it cannot be regarded as specific. But his most remarkable discovery has been pollen unmistakeably from typical *halophytes*, plants of variegated genus but specifically adapted to live in conditions of high sodium chloride such as exists virtually exclusively around the Dead Sea; also plants particular to Turkey, including some peculiar to the Anatolian steppe region to the south and east.

These discoveries, the details of which are due to be released in Turin in September, already enable two fundamental conclusions to be drawn—that at some stage in its history the Shroud has been in Palestine and at some other stage in what is now Turkey. As the Shroud has certainly not been in either of these locations since the fourteenth century, its provenance in these locations has to be earlier. If the cloth is indeed genuine, this has to be during the thirteen 'missing' centuries stretching back to the time of Jesus himself.

9. The Shroud and History—a Question of Viewpoint

Although Max Frei's pollen analysis suggests that the Shroud has a history before the fourteenth century in Turkey and Palestine, history itself ostensibly offers no cogent confirmation of the preservation of a relic of the Shroud's description in these or any other countries during the preceding centuries.

As it is unlikely that records could have been totally lost over such a long period, one possible explanation, adopted by the author, is that the Shroud's history has been preserved during the early centuries, but that the cloth was in a

guise at that time in which its nature as a Shroud was not recognised. If the Shroud's nature as a shroud is ignored, and instead it is viewed as a likeness of Jesus on cloth, promising new angles of enquiry are offered largely neglected in previous Shroud research.

i. *The Shroud as the possible source of the 'familiar' likeness of Christ in art*

The likeness of Christ discernible on the Shroud linen is essentially that which has come down to us in art. If the Shroud is a fourteenth century forgery this is scarcely surprising, the forger obviously having copied the likeness already conventional by that era. But if the Shroud is genuine it would seem logical that early artists must at such stage have gained access to it to create the familiar likeness. In this case, if what inspired the artists could be traced back through history, it is hypothetically possible that it could provide important clues to where and what the Shroud was (if anything), during the early centuries.

As it happens, of the many varieties of likenesses of Christ in art, there is one rigidly front-facing version which can be consistently traced back through the centuries. While hair and beard styling vary slightly according to minor artistic trends, the same recognisable set of features can be followed as far back as the sixth century, as in a medallion portrait on a silver vase found at Homs (Emesa) dating from approximately the mid-sixth century.[8] Study of this portrait makes it difficult to conclude other than that its creator had seen the face on the Shroud.

III. FACE OF JESUS on sixth century Homs vase (left) compared with image on Shroud

A similar conclusion is reached by study of the so-called Vignon markings found on Byzantine front-facing portraits of Christ of post sixth century date. As demonstrated by French Shroud scholar Paul Vignon,[9] there are some fifteen common features to these portraits which seem traceable to the Shroud,

[8] This vase is now in the Louvre, Paris.

[9] P. Vignon, *Le Saint Suaire de Turin devant la science, l'archeologie, l'histoire, l'iconographie, la logique*, Paris 1938.

suggesting that the cloth was *the* source from which artists derived their copies, and therefore well-known at that period.

Importantly, the familiar likeness is not evident in art before the sixth century, with many portraits of the fourth and fifth centuries showing Jesus as an Apollo-like, beardless youth, and others, although of bearded, long-haired type, lacking the precision, distinctiveness of features and frontality so characteristic from the sixth century on. The trend is clearly that the Shroud was known from the sixth century on—but in what form? A second avenue of enquiry seems to provide the vital clue.

ii. *The Shroud as the source of the traditions of Christ impressing his likeness on cloth*

Traditions of Jesus imprinting the likeness of his face on cloth considerably ante-date the fourteenth century, and seem therefore of considerable potential relevance. The most familiar is obviously the western tradition of the likeness which Christ made of himself on the veil of a woman of Jerusalem as he toiled towards Calvary, generally known as the Veronica cloth, or vernicle.

Contrary to popular belief this story rests on very shaky foundations. In essence, it is very ancient indeed, the original 'Veronica' or Berenice seeming to have been the 'haemorrhissa' of the gospels, the woman with the issue of blood who sought to be cured by touching the hem of Christ's garment. In the early fourth century all that Bishop Eusebius of Caesarea records of her is that she was a woman of Paneas (Caesarea Philippi) who in gratitude had a statue of Jesus erected outside her house, that statue surviving until his time.[10] The name Berenice (Veronica) is given to her about a century later by Macarius Magnes,[11].

From the sixth century on there emerges a lengthy story of Veronica possessing a miraculous portrait of Christ which she uses to cure the leprosy of the Roman emperor Tiberius, but not until the eleventh or early twelfth century do we come across positive records of an actual cloth preserved in St Peter's Rome, associated with the woman Veronica.[12] At this stage it is said to have been that used to wipe the 'bloody sweat' from Jesus' face during the agony in Gethsemane. Only in the thirteenth century and later does it become the veil used to wipe Jesus' face on the Via Dolorosa.[13]

Scholars are generally agreed that the post sixth century forms of the Veronica story are merely Roman versions of the Abgar legend—the profusely documented (but heavily contested) story of a miraculous cloth being brought to king Abgar V of Edessa (now Urfa in south east Turkey), shortly after the death of Jesus.[14]

As the actual cloth of the Abgar legend was re-discovered in the sixth century and is recognised in the eastern Orthodox Church as the source of the True Likeness of Jesus in Byzantine art, and as the artistic tradition similarly traces back to the sixth century, whatever cloth this was must be regarded as a

[10] Eusebius, *History of the Church*, VII. 18.

[11] Macarius of Magnesia, *Apocritus*, ed C. Blondel, Paris 1876, p. 1; translation by T. W. Crafer, SPCK 1919.

[12] 'Consecratio altaris sacrosancti sudarii item altaris Sanctae Mariae ad Praesepe post ipsum non kal. Decemb in festo Sancti Clementis' from Jacob Grimaldi, *Opusculum de Sacrosancto Veronicae Sudario Salvatoris Nostri Jesu Christi*, (mss Biblioteca Nazionale, Florence) 1620, p.23.

[13] R. P. A. Parvilliers de la Compagnie de Jesus, *La Devotion des Predestines ou les Stations de Jerusalem et du Calvaire pour servir d'entretien sur le Passion de Notre Seigneur J. C.* Paris, many editions from 17th c.

[14] For the best introductory work, see (Sir) Steven Runciman 'Some Remarks on the Image of Edessa' *Cambridge Historical Journal*, 1929.

prime suspect for identity with the Shroud. This is particularly the case bearing in mind that Edessa conforms perfectly with the Anatolian steppe region indicated by the pollen of Dr Max Frei.

10: The Case for the Edessa cloth of the Abgar legend being one and the same as the Turin Shroud

Review of what is known about the cloth of Edessa (for convenience, to be referred to as the Mandylion), reveals a series of intriguing parallels to the Turin Shroud:

i. It comprised an image of Christ on cloth—an unusual enough medium;
ii. The image was specifically described as *acheiropoietos* 'made without hands'. While certain obviously painted icons were given this description in the Byzantine period (e.g. the sixth century Sancta Sanctorum 'Achero-pita' of the Lateran, Rome), the image on the Mandylion of Edessa is specifically described as 'a moist secretion without colouring or artificial stain', and not consisting of 'earthly colours';[15]
iii. Artists' copies of the Mandylion show a front-facing likeness of Christ with a remarkable resemblance to what an artist might reconstruct of Christ's likeness from looking directly at the Shroud.[16] The consistent colouring of these copies is a sepia monochrome image on ivory white cloth, exactly as on the Shroud;
iv. The Mandylion's known history, that of a definite historical object up to the time of its disappearance during the Fourth Crusade of 1204, would neatly fit almost the entire 'missing' period of the Shroud's history.

Against these parallels certain seemingly overwhelming objections have to be faced:

i. Manuscript accounts during the period of the Mandylion's preservation in Edessa (up to 944 AD), and Constantinople (up to 1204) almost without exception describe the image on the cloth as of Christ's face only. Artists' copies, which because of the relic's extreme holiness occur only from the eleventh century on similarly show only a face;
ii. Manuscript accounts differ in their concepts of how the image was formed, but broadly comprise two traditions—
    (a) that Christ impressed his likeness on the cloth when drying his face after baptism.
    (b) that Christ impressed his likeness on the cloth when drying his face after the 'bloody sweat' noted by St Luke during the agony in Gethsemane;[17]
iii. In a direct description of a viewing of the Mandylion by the Emperors of Constantinople at the time of its reception in the city in 944, it is quite clear that those of the time had no idea that the cloth could be a shroud.

The force of all these arguments can be dispelled at a stroke if we consider one hypothesis—that at some period before the sixth century, i.e. before its discovery in Edessa, the Shroud as we know it today had been folded so that only the face was visible, then framed and/or pinned to a board in such a way that access to the hidden folds was not possible without complicated remounting.

On the basis of such a hypothesis it is understandable that anyone viewing the cloth from the sixth century on, without knowledge of what lay in the hidden

[15] For the original texts see Constantine Porphyrogenitus 'Narratio de Imagine Edessena' in Migné, *Patrologia Graeca* 113.

[16] For a good range of illustrations of the Mandylion see Andre Grabar, 'La Sainte Face de Laon et le Mandylion dans l'art orthodoxe' in *Seminarium Kondakovianum*, Prague 1935.

[17] Both versions are quoted in Constantine Porphyrogenitus, op cit.

folds, would make precisely the deductions of its composition that were made. To them, unaware that the cloth was a shroud, the 'eyes' of the image would have appeared open and staring, suggesting that it was formed while Jesus was alive. In addition, if viewing in even moderately subdued light they would have made little distinction between the colour of the 'blood' and the rest of the face, readily deducing that the flows from what we now know to be the crown of thorns were instead from a bloody sweat as described of Jesus in the agony of Gethsemane. The question is, can such a hypothesis be sustained?

Inevitably it demands certain pre-requisites. One is that if the Shroud's full-length image was completely unknown up to at least the tenth century, then there should be no works of art from this period betraying knowledge of the Shroud figure. In 'Enshrouded in Silence' Father Maurus Green illustrates a strikingly Shroud-type figure on a Byzantine umbella attributed to the time of Pope John VII (705—7). Fortunately this dating appears to be wrong. Art experts such as Wilpert and Oakeshott have been inclined to date this much later than Green, most likely to the twelfth century.

Another pre-requisite is that there should be some positive evidence for the Mandylion having been mounted in a way that might indeed have disguised its nature as the Shroud. The historical and artistic evidence is favourable in this respect. The official history of the Mandylion drawn up at the court of the Emperor Constantine Porphyrogenitus in the mid tenth century specifically notes that, seemingly at the time of king Abgar, the Mandylion had been mounted on a board and embellished with gold. Copies of the Mandylion dateable to the twelfth century and earlier show the cloth stretched taut, to all appearances by means of a fringe the ends of which are knotted to what appear to be nails, ranged at either side of the cloth. Such nails, hammered into a backing board, would clearly provide an ideal, totally non-destructive method of mounting the cloth.

IV. THE MANDYLION copied by a twelfth century artist from Gradac, Serbia. It shows a trellis cover.

That there may have been literally more to the Mandylion than met the eye is suggested by one sixth century passage which refers to the cloth as *tetradiplon*, translated by Roberts & Donaldson as 'doubled in four'.[18] If the Shroud is doubled twice again, producing literally 4×2 folds the result is that the face alone appears, curiously disembodied in appearance, on a landscape aspect background, in exact conformity to artists' copies of the Mandylion of the twelfth century and earlier (compare illus I and IV).

[18] Alexander Roberts & James Donaldson, *The Ante-Nicene Fathers*, vol VIII (Michigan 1951), p. 558.

The side-strip, mentioned in section 2, may well have been added at this point to facilitate the arrangement, by making the face appear central on the cloth.

Lastly the early artists' copies of the Mandylion show a curious trellis pattern covering the cloth, the nature of which may be determinable from study of statuary of Parthian monarchs of the period of Abgar of Edessa. Examples such as Mosul Museum's statue of king Uthal of Hatra,[19] a Parthian vassal-king like Abgar V, show the king's costume richly decorated with a similar striking trellis pattern, which would correspond to the gold embellishment specifically described as covering the Mandylion. This may readily have enabled the Mandylion's folds to be countable without being actually accessible. Covered in this manner the Manfylion's real nature as the Shroud could easily have remained unknown for centuries, particularly bearing in mind the awed sanctity with which the Mandylion is known to have been regarded.

11. Reconstructing the Shroud's History on the basis of the Shroud/Mandylion identification

Identity of the Shroud with the Mandylion enables for the first time ever a reconstruction of an entire history of the Shroud, with gaps, as is to be expected, merely at the two points where the continuity is lost.

The theory does require that some form of Christianity came early to Edessa, and although scholars have doubted that this took place under Abgar V (AD 13—50), his reign 'fits' the sequence of events of the profusely documented story far better than that of Abgar VIII (AD 179—212) who undoubtedly tolerated some form of Christianity in Edessa. Abgar V is said to have desired to see Jesus, and it seems possible that if Jesus had already been crucified at the time the invitation was received, the Shroud was sent instead, made up as a portrait, with its nature as grave-linen (a repugnant idea in any culture), carefully disguised. Aggai, maker of the king's head-dresses, and a skilled worker in silks and gold, figures prominently in the Abgar story[20] and it is tempting to accredit the gold trellis-style embellishment on the Mandylion to his hand.

Whatever form of Christianity was established in Edessa this would seem to have been very quickly snuffed out, corresponding to the persecutions of Christians described under a second son of Abgar V, which would be Ma'nu VI who ascended the throne in AD 57.

The memory of the original conversion may well have been handed down orally in these circumstances, and only committed to writing for the first time during the later, tolerant reign of Abgar VIII. The whereabouts of the Mandylion/Shroud certainly became swiftly forgotten, as it is mentioned in no pilgrims' accounts until the sixth century.[21]

Then seemingly during rebuilding after a severe flood at Edessa in 525 AD the cloth came to light again, discovered concealed in a niche high above one of Edessa's main gates, and clearly put there as a desperate measure to ensure the cloth's safety.

It was to spend four more centuries at Edessa, mainly in the sumptuous Hagia Sophia Cathedral where, as in Turin today, it was regarded as far too holy for normal human gaze.

[19] Roman Ghirshman, *Iran. Parthians and Sassanians*, Thames & Hudson (1962) pl. 100 (incorrectly ascribed to 2nd century BC due to a mis-print: actually 2nd century AD).

[20] See particularly G. Phillips & Wright, *The Doctrine of Addai the Apostle*, 1876.

[21] A typical example is the highly detailed account of the visit of the abbess Egeria, whose pilgrimage was most likely about 383. See Revd John Wilkinson *Egeria's Travels*, SPCK London 1972.

Intriguingly, for most of this period Edessa was in Moslem hands, and it was only in the tenth century that the grip of the Caliphate weakened sufficiently to enable a Byzantine army to penetrate to Edessa, and by a most bizarre 'deal' return with the Mandylion to Constantinople.

When, on 15th August 944 the cloth was viewed for the first time by the emperors in Constantinople it is clear that they had no idea that they were looking at Jesus' shroud. History does, however, record that Romanus Lecapenus's sons found the image 'extremely blurred'[22] a description which corresponds admirably with what one would expect of anyone viewing the present-day relic in Turin.

No account tells us directly of anyone removing the trellis cover, unfastening the Shroud from the backing board, and revealing for the first time the full-length image. Yet there seems some evidence that this occurred late during the Mandylion's stay in Constantinople. From an indeterminate date in the eleventh century are to be found paintings and ivories representing Jesus laid out in death in a 'crossed hands' manner strikingly reminiscent of the image on the Shroud.[23] Also at around this date occur references in the work of Ordericus Vitalis[24] and others to the effect that the Mandylion bore the full-length image of Jesus. One suspects that the discovery both intrigued and embarrassed the Byzantines, the latter because the newly-disclosed nature of the cloth conflicted with the tradition of its creation as written in the Orthodox calendar. A curiously confused situation of references to the Mandylion, and for the first time, to some form of shroud in the imperial relic collection occurs in the twelfth century, unaided by the general air of secrecy which always prevailed over such matters.

This may well account for the otherwise inexplicable description by French Crusader Robert de Clari that in 1203, shortly before the sack of Constantinople, he saw at a church in the city 'the sydoine in which our Lord was wrapped, which was stood up straight every Friday so that the *figure* of our Lord could be plainly seen on it.'[25] No previous account occurs in Constantinople (or anywhere) of a shroud with an image on it. In Byzantine terms, therefore, this cloth could only have been the Mandylion. Yet it is specifically described as the *sydoine*, the Old French equivalent of sindon, or shroud, and certainly seems to refer to a full-length figure on the cloth.

Almost certainly we have here the ultimate confirmation of the Mandylion/Shroud identity hypothesis. The Mandylion was traditionally regarded as a powerful protection device, and in this instance it would seem to have been publicly displayed in Constantinople for the first time ever to allay the citizens' well-justified fears regarding the Crusaders in their midst. The irony is that it should be revealed so enigmatically as the Shroud in what were literally the closing moments of the cloth's stay in Constantinople. In 1204 the original intentions of the Crusaders were diverted to full-blooded capture of the city for their own ends, and in the burning and looting that followed the Mandylion disappeared, with de Clari corroboratively noting that 'neither Greek nor Frenchman knew what became of the *sydoine* after the city was taken.'

[22] Symeon Magister, 'De Const. Porph. et Romano Lecapeno' section 50, p. 491 of Ms and p. 748 in relevant volume of *Corpus Scriptorum Historiae Byzantinae*. Bonn 1878.

[23] See particularly Kurt Weitzmann, 'The Origin of the Threnos', *De Artibus Opuscula XL: Essays in honour of Erwin Panofsky*, New York 1961, p. 476 ff. and pls. 161—166; also Ilona Bercovits, *Illuminated Manuscripts in Hungary*, Irish University Press 1969, pl. III.

[24] Ordericus Vitalis. *Historia Ecclesiastica* III. IX. 8. 'De Gestis Balduini Edessae principatum obtinet'.

[25] E. H. McNeale, *The Conquest of Constantinople* by Robert de Clari (trans from Old French), New York 1936.

There then occurs the second gap in the historical record, inevitable if the continuity has been lost. Who came to possess the Shroud is speculative, but the most likely suspects are the Knights Templars, who would appear to have maintained the preservation of the cloth in such a way that only the face was visible.

Widespread rumours of the late fourteenth century associate them with worshipping at secret chapters a bearded male head on a plaque, and at Templecombe in Somerset there seems to have come to light a Templar copy of this object. Its likeness to the Shroud is unmistakable.

V. A TEMPLAR PANEL PAINTING resembling the face of the Shroud. From Templecombe, Somerset. Fourteenth century.

Furthermore when the Templar Order was savagely suppressed in France in 1307, one of those captured and subsequently burnt at the stake was a Geoffrey de Charny, Master of Normandy. It may well have been through members of his family that the Shroud as we know it today appeared so mysteriously in the hands of standard-bearer Geoffrey de Charny of Lirey during the 1350s. The Templar connection would certainly explain the de Charny family's undoubted reticence to explain how they had acquired the cloth. From the 1350s on the Shroud's history is not in dispute.

12 *Further Tests on the Shroud*

One of the questions considered by the scientists who examined the Shroud in 1973 was the possibility of dating the linen by the radio-carbon (Carbon 14) method. This is a method of dating organic material by determining the degree to which it has 'lost' its radio-carbon content, this being known to have a half-life of around 5,500 years. Independently of history, it could confirm whether or not the Shroud is genuinely of first century date.

The feasibility of carrying out this test in 1973 was carefully considered by Dr Cesare Codegone, Director of the Technical Physics Institute of Turin Polytechnic. The weight of the Shroud linen has been calculated as 2.34 grams per square decimetre, and on the basis of this Codegone estimated that a sample of the linen 30 centimetres square would be needed per test, with a recommendation of three to four tests being carried out in view of the various environmental vicissitudes the Shroud is known to have undergone in the course of its

history. Not unreasonably the destruction of such a large proportion of the Shroud's linen was considered inadvisable, and it was agreed to await refinements of the Carbon 14 method.

In the space of the last few years these have been dramatic. Improvements have been going on all the time, but already in certain American laboratories it is possible to carry out radio-carbon dating on samples as tiny as 4 millimetres square—smaller than the sample cut off for Professor Raes in 1973. Ex king Umberto of Savoy, technically still the owner of the Shroud, has already expressed his willingness to allow radio-carbon testing, and it is hoped that later this year samples will be made available to the appropriate laboratories—although almost inevitably this will happen secretly with little made public prior to release of the actual results.

Even if radio-carbon testing produces an authenticated first century date the Shroud's genuineness will not be fully and finally determined. It will be possible for the forgery advocates still to argue that perhaps a mediaeval artist obtained a genuine first century cloth for his purpose, although this really would be the extreme of sophisticated fraudulence, beyond anything that one could dream of for that era.

The final, ultimate mystery of the Shroud must be the causation of the image, and in this respect the radiation theory advanced by Dr Willis in 1969 remains the most likely advanced so far. It is consistent with the already mentioned absence of seepage or absorption of the image observed of the Shroud fibres examined microscopically by Dr Zina and Professor Frache; and also with the manner in which the colour of the Shroud image stains corresponds virtually exactly to the colour of the scorch-marks on the Shroud from the fire which nearly destroyed the relic in 1532. It is consistent with spectroscopic analysis of the Shroud carried out by USAF professor of physics Dr John Jackson of Colorado Springs, USA; and with the now virtually established idea that whatever created the Shroud image worked at a distance, instead of by direct contact. This was recently dramatically demonstrated on a VP8 Image Analyser, a machine used in the US space programme for reconstructing from photographs the relief of the moon, and the surfaces of distant planets. For this work normally two separate photographs have to be used, taken from predetermined angles, as ordinary single photographs tend to produce a collapsed and distorted result. Not so with the Shroud. Its image appeared under the machine in perfect three-dimensional relief, the only anomaly being curious bulges on the eyes, which it is speculated, may have been from coins or pieces of potsherd placed over them.

If the Shroud really is genuine, the prospect it raises for our time is quite awesome. It can scarcely mean otherwise than that Jesus Christ intended this frail piece of linen to survive down to our present era for the very age whose technology is capable of unlocking its secrets. As scientists later this year begin further analysis one cannot help recalling those probing fingers of Doubting Thomas nearly 2,000 years ago. Does the Shroud provide us with tangible, material evidence that Jesus Christ really did rise from the dead?

'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe.'

TWO FACES OF NEIGHBOURLINESS

PRINCE CHARLES: THE QUEEN'S SILVER JUBILEE APPEAL
DR E. F. SCHUMACHER: INTERMEDIATE TECHNOLOGY DEVELOPMENT

by

JOHN REES, CHAIRMAN OF HARROW SCHOOL COMMUNITY SERVICE
PETER REID, CHAIRMAN OF CHEMICAL ENGINEERING ADVISORY GROUP, ITDG LTD

Suppose a brother or sister is in rags with no food for the day, and one of you says, 'Good luck, keep warm and have plenty to eat', but does nothing to supply their bodily needs, what is the good of that? So with faith, if it does not lead to action it is lifeless.

Ep. James 2:15—17.

Here are two examples, from at home and from abroad, of our society's endeavour to help its younger or weaker members and neighbours. The Jubilee Appeal, led by the Prince of Wales, due to close on 30th April, is a process of fund-raising and of fund-allocation, each signifying in their way the affection and gratitude we all feel for H. M. the Queen, whose wish it is that the money raised be devoted to encouraging and helping the services offered by the young to others of all ages, for the benefit of present and future generations. Prince Charles has himself turned out to a great many occasions in the last year in support of his Appeal. It is of interest that West Yorkshire has so far raised more for the Appeal (by a tidy margin) than any other county. The whole sum so far raised nationally by the New Year amounts to almost £13 million—as compared with £1.3 million from the 1935 Silver Jubilee Appeal, the accrued capital of which now amounts to £3m, yielding £180,000 for grants. It is expected that the income for grants from this Appeal will be three times as large. Already some £450,000 has been disbursed for over 400 local projects. Of all this, Prince Charles has said: 'The scope of the Trust will increase and its field of operation will widen as the income from the Central Fund builds up in the years ahead.' Some account of its deployment is given below.

Dr Fritz Schumacher died in early September last year. *The Times* described him as a 'pioneer of post-capitalist, post-communist thought . . . before a gathering from many countries and stations in life'. On St Andrew's Day he was commemorated at a requiem Mass at Westminster Cathedral, at which Governor Jerry Brown of California recalled him as a man of utter simplicity, who moved large numbers by the force of his ideas and personality, challenging the fundamental beliefs of modern society from the context of ancient wisdom, including that of Christianity and Buddhism. A further address was given by Hon David Astor. Two bishops celebrated, the Cardinal being present. Lessons were read by Lady Eve Balfour (Soil Association) and Mr George McRobie (ITDG), and a message was read from President Kaunda of Zambia. The following day *The Times* main leader was entitled: A MESSAGE HALF HEARD—a message compounded of the Sermon on the Mount, the wisdom of Buddha and the shrewdness of R. H. Tawney, who said, 'unless industry is to be paralysed by recurrent revolts on the part of outraged human nature, it must satisfy criteria which are not purely economic'. Schumacher's essential message was not that 'small is beautiful in itself', but that all structures have their appropriate sizes (even British Leyland, as we now see too late). It is the principle of subsidiarity widely applied, especially in face of those who advocate 'giantism'. Schumacher believes in the small subsisting viably within the large organisation, which would bring a qualitative measure to bear on the concept of growth, nature asserting itself against the idolatry of speed, size and violence.

Both examples here below involve Amplefordians. Lord Windlesham PC (E 49) is, with Lord Cromer, Deputy Chairman of the Silver Jubilee Appeal Council. Peter Reid (A 41) has been associated with Schumacher's Intermediate Technology Development Group Ltd since 1970, and has written on the subject in our pages (JOURNAL, Aut 1973, p.43—56 on 'The Third World & Western Technology'). A review of Dr Schumacher's last and latest book is appended.

JOHN REES: YOUTH INVOLVEMENT—THE QUEEN'S SILVER JUBILEE APPEAL

The Summer 1977 editorial of the *Ampleforth Journal* addressed itself to the problem of unemployment amongst the young (a problem common to the Western democracies) and noted three initiatives from which hope might be derived. The Queen's Silver Jubilee Appeal was one of those initiatives and, almost a year after its launch, there may be some value in looking at the Appeal and its success and what we may hope will emerge from the new Trust.

The purpose of the Appeal has been to raise funds 'to help young people help others', an aim criticised in some quarters for its vagueness but valued elsewhere for the scope it gives for the imaginative harnessing of the precocious and generally underused talents of our people. It may also be suggested that money is not the key to the important issue of fully involving the young in the life of their own communities—yet, as the Prince of Wales noted in his Appeal to the nation, the Fund would seek to encourage the work of 'new groups of young people with their own ideas of what they would like to do within their local communities, who otherwise could not put their ideas into practice because of lack of resources', in addition to providing support for the 'many excellent voluntary organisations in existence which encourage such activities'. Further, he noted, 'the second, almost more important, consequence will be the awakening realisation among the community in general of what young people can do, given the opportunity to take responsibility and to have an effect on the particular world in which they live'. At this stage it is difficult to assess just how successful the Appeal has been in achieving this latter goal, and indeed since the work of the Trust will be, one hopes, only one of many initiatives in this field in the future, perhaps success is a fairly meaningless concept!

Despite being launched at a time of relative economic stringency, the Appeal has achieved a substantial target, standing at around £13m in money and covenants at the end of 1977. It is to be hoped that this has not been achieved at the expense of the fund-raising efforts of other charitable bodies (it should be noted that the total income of all charities in the UK is estimated to be in excess of £500m per annum); and of course the money will return to the community over the years. Money has been raised at local level through the agency of the Lord-Lieutenants, and nationally through large companies and major events, and the Prince of Wales' own Appeal. Much emphasis was laid in the organisation of the Appeal on decentralisation—the Lord-Lieutenants were given substantial authority to raise money as they saw fit, but were asked to establish Youth Involvement Committees which would identify local projects on which up to half of the money raised locally could be spent. In many areas these committees represented the first occasion on which large groups of young people had been put in the position of raising money, seeking out local initiatives and allocating the money as well. It is hoped that such committees may play a key role at local level in the long run work of the Jubilee Trust, through assessment and monitoring of projects funded in their area.

It should be emphasized that these local Youth Involvement Committees are not mere tokens of an attempt to devolve. Already over £500,000 has been paid out to almost 500 projects, whose range and scope is remarkable. On the grand scale was the £8,000 which financed a narrowboat in Cambridgeshire, which is to be used to give outings to the elderly and handicapped. A Scottish farm training centre for the adult mentally handicapped which is assisted by many young volunteers received £5,000; and students at Tameside College of Technology received a grant of £1,000 to assist them in their work of making

aids—anything from tinopeners to mini-bus conversions—for the handicapped. At the other end of the financial scale was a £75 grant to a scout troop to enable them to rebuild the hand cart which they use when gardening for the elderly in their local community. Over the next three years many hundreds more projects will be funded on the 50 per cent immediate grant basis, so in many areas local Youth Involvement Committees will continue to play an important role. The Trust is already seeking to monitor these local projects to learn as much as possible about the reasons for success or failure.

The concrete achievement goes a little further. A leaflet, which sought to expound both the philosophy and the means of successful practice of community service, was sent out to all secondary schools in the UK and many thousands of extra copies have since been requested. A series of programmes has been produced on *Nationwide* which have focussed on a variety of existing projects run by young people—summer play schemes, an advisory service for the young homeless, drama with severely handicapped children. Over 2,000 letters have come to the Prince of Wales' office as a result of his Appeal to young people to write to him about their 'service' activities. Finally we have the Trust itself, its Director in post from the beginning of 1978, with a substantial income available.

In early December 1977, the Prince of Wales spoke to the representatives of nearly 200 national youth organisations. In his address he said 'I would like to emphasize that I am particularly keen to see the Trust playing a leading role in the field of voluntary youth work; not just to be a passive grant dispenser, but actively to support innovative work—especially where the young are fully involved in inspiring, establishing and running projects themselves'. Inevitably Trusts are about money, but the money is important only because of what can be achieved with it. Even £500,000 a year is little compared with what might be demanded, so that inevitably the Trust must take on a two-fold pump-priming role. On the one hand, financial support, either to get a project off the ground or to provide a critical capital sum, may be vital; on the other, the priming may be the consequence of examples shown to the community at large that young people wish to take responsibility, that given the opportunity they have love, compassion, care for others. The Trust will be as nothing if it does not have a vision of what it is trying to achieve—that it should not simply be innovative, but should seek wherever possible to involve those young people who do not normally participate in any constructive way in the lives of their communities. Their skills and energies are wanted—all too often we fail to harness them. Let us hope that the Trust can play some small part in creating a community which cares, and involves its young people in that caring.

* * *

DR ERNST FRIEDRICH SCHUMACHER . 1911–1977

Peter Reid writes:

I first met Fritz as he was affectionately and widely known, appropriately enough at a Teilhard de Chardin conference in 1971 when he presented a paper 'Technology with a human face' and took part in panel discussions with Dr Ivan Illich, Canon David Jenkins and Mr Richard Hensman; the conference was named 'The Case for Hope and the Cost of Hope'.

I was looking forward to hearing his address because in the field of economics, he is very well known; but what impelled me to speak to him after his paper was that he provided indications and even answers to questions that I had in my mind ever since I first saw and understood Third World problems in India and Burma many years ago. This impact was even more startling because one is inclined to attend conferences to attempt to understand new areas of knowledge with the possibility that some time in the future some of that knowledge could be applied in a small way to achieve limited objectives. On this occasion the knowledge was not new: it was simply the way that Fritz presented the problem, casting new light and offering new ways of applying old certainly well known knowledge, it was this aspect which created in my mind the greatest hope.

I immediately became associated with the Intermediate Technology Group and worked with Fritz in the pursuit of our objective of providing appropriate knowledge and small scale equipment in an attempt to alleviate or mitigate the very serious problems of the Third World (Cf *Intermediate Technology—The Third World and Western Technology*. JOURNAL, Autumn 1973).

Fritz was born in Bonn, the son of H. A. Schumacher, professor of economics and political science. He attended school in Berlin and was awarded a Rhodes Scholarship in 1930, being the first German Rhodes Scholar since World War I. After two years at Oxford where he obtained a Diploma in Economics and Political Science he went to Columbia University in New York, first as a student and later as Assistant Lecturer in Economics, he returned to Berlin in 1934 where he worked in banking and commerce. It was during this period that he was awarded the highest German award for saving life in extreme danger when he saved a drowning person. Conditions in Nazi Germany became more and more abhorrent to him and in 1937 he finally emigrated to England where until the War he worked in investment finance in London.

Being an enemy alien he was interned briefly in 1939, and he took the opportunity to read Marx. Shortly afterwards he was sent to work on a farm in Northamptonshire and this occupied him for about three years. There is no doubt at all that this period working the land was highly formative for his thinking and in my opinion enabled him to offer solutions to problems and new ways of looking at difficult situations—always with his mind firmly anchored on real things. This period of labouring on the farm provided him with time to think and quietly write, and to re-arrange various thoughts that had been developing over a number of years. In consequence, when in 1943 he was released, he joined the Oxford University Institute of Statistics and immediately launched into *The Times*, *The Economist* and *The Observer*, providing strong and significant support to Lord Beveridge for the paper 'Full employment in a Free Society'. A number of suggestions were supplied by Fritz for the Bretton Woods Monetary Agreement which lasted for approximately twenty years and which was the foundation to re-establish stability and trade throughout the world.

To obtain a feeling for the depth of vision that Fritz applied to not only the matter in hand but also future implications of actions taken today, I recall that when he was Economic Advisor to the British Control Commission in Germany, he wrote a memorandum advocating that Germany should be incorporated into the sterling area. Just think of the effect this would have had on the United Kingdom if that had come about.

In 1950 he was appointed Economic Advisor to the National Coal Board and remained there until 1970. In the latter part of this period he was seconded as Economic Advisor to the Prime Minister of Burma and later as Advisor on Rural Development to the Planning Commission in India.

It was in Hyderabad India that the phrase Intermediate Technology was first coined by Dr Schumacher and he described it as a technology between the primitive and the best technology, within this large range in his opinion lies

appropriate solutions for most of the Third World's problems and it is here that our attention should be focused. He used to say that technology has a disappearing middle; the old technology is with us and the very newest, but suitable technology of a few years ago or a decade or so ago has disappeared and resides in old files, textbooks, rusting machinery and broken down equipment. His meaning of intermediate technology is not that of refurbishing an old or less complex technology, it is to apply the highest skills and the latest information to develop elegant solutions to benefit people everywhere. Dr Schumacher was, of course, regarded as a crank in many high places in various parts of the world ; he regarded this as a tribute because as he said a crank is used to produce revolutions. Although Dr Schumacher was tall, his was not a commanding figure and it was only when his attention was engaged that the full impact of him emerged. This was particularly noticeable when within the Group we might be struggling with a problem, or more likely a series of problems, and after a few minutes of listening and one or two pertinent questions he would as often as not provide at least a new way of looking at the problem in hand, or alternatively provide the way to reach a good solution. He was a gentle man and his voice was often lost amidst hub-hub of recommendations for Third World advancement to be undertaken by international and national agencies at vast expense. He helped set up a number of appropriate technology units throughout the world and invariably they attracted government funding in each of the countries. It was a disappointment to him that over the years no British government funding for the Group's work was ever forthcoming; on the other hand it amused him to think that the daughter units of the Group which are fully autonomous, would survive because they each receive small but sufficient funds from their governments, irrespective of what happened to the Group in the United Kingdom. Over the years through the writings, lectures, appearances and advice, Dr Schumacher generated donations, consultancies, grants and loans that maintained and indeed allowed the Group to expand over the years with an increasing area of benefit. Three years ago his attention was directed to the United Kingdom where there are many areas that are suffering from the effects of today's mass production and high technology and he keenly promoted and assisted, both directly and indirectly, the various local units that had been formed for community action and enterprise for various ends. Dr Schumacher bestrode the world quietly but with some effect meeting many people and a few politicians, laying seeds of thought, pointing to new ways of seeing, recalling the need to make progress in little steps noting that those steps can be taken rapidly.

Although the Group was created by Dr Schumacher in 1965, he did not devote his full time to Intermediate Technology until he left the Coal Board in 1970. One result of this additional freedom was the appearance in 1973 of *Small is beautiful: a study of economics as if people mattered*; this book has had an enormous world-wide impact and has served to ensure the spread of the concept of intermediate technology at all levels in many governments.

Recognition was given to the Group when the British Government in 1977 issued recommendations that aid to the developing countries should be appropriate, and to that end the Group should be financially supported, it being best fitted to carry out that work. This was a feather in Fritz's cap because it is not often that a prophet is welcomed in the country of his adoption.

Dr Schumacher was a Director of the Scott Bader Commonwealth Trust and President of the Soil Association. He was the author of many articles on ecology, philosophy and development but his speeches and work were concerned with people, their development and his own philosophy. There are many stories arising from Dr Schumacher's meetings and travels: a favourite one is his remark during an outdoor meal in India, where food was served on banana

leaves—some cows came by in due course and ate up the leaves; he remarked 'How clever the Indians are to have developed a washing machine that gives milk'.

Dr Schumacher became a convert about six years ago. He was particularly attracted to Thomas Aquinas and this can be seen in his latest book *Guide for the Perplexed* (reviewed below). He died on 4th September 1977 on a train in Switzerland returning from a conference. He married first Anna Maria Petersen who bore him four children: she died in 1960. He subsequently married Verena Rosenberger and had another four children.

Fritz will be sorely missed by his very many friends throughout the whole world.

* * *

E. F. Schumacher A GUIDE TO THE PERPLEXED Jonathan Cape 166p £3.95.

Dr Schumacher's last book, published not long before his death, is above all timely. It was his gift for saying the right thing at the right time and in a way comprehensible to those people most likely to act upon his teaching that made *Small is Beautiful* the outstanding book it is. In *A Guide to the Perplexed* he bears witness to his own faith, as a Catholic deeply influenced by Buddhism and the Perennial Philosophy in all its forms. We discern the Grey Eminence of Guénon, and there are passages, not very well digested, suggesting a Gurdjieffian influence. He has little new to tell those who habitually live by the spirit, and his style is heavy, his quotations often banal.

But . . . I have never yet read any book that constructs so stable a ladder for the first foothold of those multitudes 'perplexed' by the incompatibility of spiritual teaching and experience with current materialist ideologies. With the help of Aquinas Dr Schumacher seeks to rebuild 'the vertical dimension' that has been destroyed by the quantitative view of 'reality'. He quotes a phrase those who have heard him lecture will remember was often on his lips: 'the slenderest knowledge that may be obtained of higher things is more desirable than the most certain knowledge obtained of lesser things.' In application he defines four levels of being, which are, as we proceed from the quantifiable world of matter, to life, consciousness and self-awareness, discontinuous degrees. That is to say the higher degrees cannot be reduced to the terms of the lower or measured in those terms. Life cannot be quantified, and self-awareness cannot be known in terms other than itself. There are in fact 'three invisible dimensions' in us; and that which is most 'real' to us as human beings—our human self-consciousness—is precisely the least material, the least verifiable in 'scientific' terms. We are invisible beings living in the company of other invisible beings; for that part of us which is visible, materially measureable and verifiable tells us nothing about our own and one another's humanity. He thus reduces to an absurdity the notion that 'counts as "real" only inanimate matter and treats as "unreal", "subjective" and therefore scientifically non-existent the invisible dimensions of life, consciousness and self-awareness.'

Taking these four levels of being in turn Dr Schumacher applies to them Aquinas' idea of *adaequatio*: 'the understanding of the knower must be *adequate* to the thing known'. To know 'life' quantification is not 'adequate'; and so on up the four planes of being. He gives as a simple instance a book; a book can be measured and weighed but this method is not 'adequate' as an account of the nature of a book. An illiterate person would notice on the pages amusing patterns of lines and even recognise certain recurring shapes; but only a literate reader would have 'adequate' knowledge for the reception of the

meaning of the printed words. We might add that plenty of people who read the words are still not 'adequate' to the understanding of their meaning. I well remember reading mystical works when I was too ignorant to understand them, and supposing that, for example, St Teresa and other Christian mystical writers were the victims of a self-deception which a knowledge of the essentials of Freudian psychology would have dispelled: a typical contemporary example of the 'inadequacy' of those who have ears and hear not and eyes that see not.

Dr Schumacher's admirably simple plan makes sense too of the old notion of the Great Chain of Being, with Man situated between the natural and the angelic worlds and participating in both. Like the animals we have physical bodies; like the angels we also have an invisible existence, and to that our deepest and properly 'human' experience belongs. Why then should there not be beings whose sole reality is on the invisible planes, just as minerals have reality solely upon the material (or so we may suppose)? Beyond us lie 'angels and archangels and all the company of heaven.'

I recommend this book not to those who know, but as an admirable gift from those who know to those who do not. It makes a bridge.

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Kathleen Raine

Cf also Dr E. F. Schumacher, 'Rich North and Poor South', JOURNAL, Autumn 1974, p.52—55, where he reviewed Tibor Mende's *From Aid to Recolonization—Lessons of a Failure (1973)*.

Dr Hart, author of an article in the summer JOURNAL, *'Two Queens of England', writes of a parallel article that appeared at the same time—*

M. A. Meyer, 'Women and the Tenth Century English Monastic Reform', *Revue Bénédictine* LXXXVII (1977), pp.34—61.

The author, a pupil of Mr Denis Bethell of University College, Dublin, has specialised in the history of pre-Conquest English nunneries, and this his first published paper comes from the Department of History of the University of California. It is an original contribution of considerable value on a much-neglected topic. For me the most interesting new material was a detailed examination of the Wherwell endowment which establishes a geographical relationship with Winchester estates, and shows for the first time the large part played by Bishop Ethelwold in the foundation of this important nunnery. But Mr Meyer's paper covers a far wider range than this, and would indeed provide good introductory reading for anyone wishing to learn about the role of women in the English Benedictine revival. We look forward to further contributions from his pen.

Goldthorns, Stilton,
Peterborough

Cyril Hart

FOR WHAT SO SILENTLY DIED MORE?

A STUDY OF THE LAST MONTHS AND MOTIVES OF
SIR THOMAS MORE, LORD CHANCELLOR AND MARTYR

by

DOM DAVID KNOWLES

Swift believed More to have been 'the person of the greatest virtue this Kingdom ever produced'; but it has not proven easy to establish the font of his virtue in his last months—was it inner conscience, was it higher loyalty, was it a grasp of final truth? It is a handicap which several modern students of Thomas More have keenly felt and some even ruefully confessed, that they lack a feel for the motives of a man who was at the same time an educated pre-Reformation Catholic, a typical common-lawyer and a saint with parameters that make no sense outside a vision of faith. In addition to his enormous historical erudition, Dom David Knowles was exceptionally free from such psychological limitations because he shared More's Englishness, More's love of the past as a *magister vitae*; and because he could appreciate More's tension between monastic leanings and the unfettered freedom of the intellect, between fidelity to tradition and openness to growth. As a man at home in the Middle Ages and in Tudor London, who had studied the Carthusian convents—the spiritual home of More's early manhood—Knowles was strongly placed to read the riddle of Thomas More, to decypher the silences as much as the utterances of that cautious prisoner and martyr-to-be.

Elsewhere Dom David has written of him, 'More's mind and character were essentially simple, inasmuch as he always approached intellectual questions with a realist, common-sense outlook and judged his own actions and those of others by straightforward, homely moral standards. Yet he had a mind of great brilliance which was at the same time extremely receptive, and he was both a cautious man and a humble one'. That judgment is put to the test in this lecture, given at Hendred House, Wantage (a house with More associations) on 8th June 1966 at the end of a week's conference of the Berkshire Recusancy Society, and never put to print. Knowles had hoped to revise it for a collection of essays he planned on Tudor England; but that remained *in pectore*. The text is offered unrevised, and that should in justice be borne in mind. It is a fitting tribute to More's fifth centenary.

SAINT THOMAS MORE, 1478—1978

Although the literature on St Thomas More is vast, and although almost all who have studied his life agree upon his absolute sincerity and would readily apply to him the description of another great Englishman, as being of a 'frank and open nature', yet the silence which he chose as his only possible legal defence during the last fifteen months of his life has given rise to questions asked and answered in different ways even by his most sincere admirers. One is—for what precisely did More die? Another is—why did he keep silence as to his convictions till the very last, and what were the reasons he would never tell? And finally—why did he not indict the regime that killed him with the power and eloquence that he would certainly have commended? I am going to try and spend a little time in trying to answer those questions, and perhaps some others also.

Some of my hearers may feel that the first question is needless. For what did More die? Surely for the doctrine of Papal supremacy. This is, no doubt, almost the right answer, but it is not that given by some of the most recent and sympathetic of More's biographers. A favourite answer of non-believers is that he died for the rights of conscience. As one writer puts it: 'More was not prepared to surrender the inner citadel of his being, his conscience as he termed it,

by taking an oath with his tongue in his cheek'. More is certainly one of the earliest to put forward explicitly as a legal plea, the individual conscience as the only immediate criterion of moral obligation, and he was prepared, as a working hypothesis, so to say, to allow that others heard from their consciences another message than he himself heard, but he would certainly never have allowed that the good deed was a subjective affair. It is quite clear, for example, that he judged, on all the evidence available, that Queen Katherine was morally right and the King wrong in the matter of divorce, though he may have been ready to allow that for whatever reasons there might be, Henry was here and now sincere in his protestations that he was following his conscience. But he was well aware that a conscience can be dulled or silenced or resisted so often that its true voice can no longer even be heard or made to utter a sound. In other words, with More the individual conscience was not the only and the ultimate criterion of the good act. The good act was that which was in accordance with the will of God, and in grave matters it was always possible to know that law.

Another answer is that he died for European unity, for the ideal of a single Christian Commonwealth. The best of all More's recent biographers, Professor R. W. Chambers, gives this answer. It is only fair to say that he gives other answers as well, including the right one, but the casual reader will probably come away from his book with the feeling that it was for unity that More died. 'Of course', writes Chambers, 'first and foremost, More gave his life, not for liberty at all, but for unity'. And Mr Reynolds, in his excellent little book, *The Trial of St Thomas More*, is a little overpowered (p. 148) by Chambers: 'He could not accept the right of any one member of the Universal Church to repudiate the spiritual authority of the Holy See. There he made his stand, and it was for the Primacy of the Pope and the Unity of the Church that he laid down his life'. Very good, but it is not the diamond point, and I will try to see later why More laid so much stress on the argument of the whole and the part of Christendom. Let us for a moment hear More, speaking after he had been condemned as guilty. Every word counts.

> Forasmuch as this indictment is grounded upon an act of Parliament directly repugnant to the Laws of God and His Holy Church, the supreme government of which, as rightfully belongs to the see of Rome, a spiritual preeminence by the mouth of our Saviour himself, personally present on earth, only to St Peter and his successors, bishops of the same see, by special prerogative granted; it is in law therefore amongst Christian men insufficient to charge any Christian man . . .

We may think that no clearer statement of the cause for which a martyr has met his death has ever been made. There is nothing about unity, or about conscience. It is not what More thinks; there is no question of surrendering the inner citadel of his being; he is obeying the actual words of Christ spoken to Peter; he is asserting the truth that he *first* has accepted as the word of Christ, and *then* seen by the clear light of divine faith. 'This indictment is grounded upon an act of Parliament directly repugnant to the "laws of God"', and in this case the laws of God are seen in the basic constitution of the Christian Church, that her authority comes from no man, but from the divine commission of Christ, the Head and only King of redeemed human nature, given to his apostles under their head, St Peter.

It has often been objected that this conviction was a recent one with More, reached after long study, and that therefore others, especially less learned people had every right to be less sure than he was. More was certainly not a trained professional theologian, nor did there exist in his day any handbook, like the modern Denzinger, in which he or his opponents could see at a glance what was was the full and official teaching on every point. The exact relationship of authority between Pope and General Council, for example, had been

debated a century earlier with notable names on either sides. More himself, in a well known letter which we will look at in a few moments, tells us that at one time in his life he had not thought that the papal primacy was instituted by Christ himself—in other words, that the Petrine commission of Mt XVI did not by itself imply papal supremacy—but we may be certain that at no time in his life would he have denied that supremacy, still less that he would have allowed that the king could be supreme head with authority over the doctrines, morals, and hierarchy of the Church, or that he would have refused, as did the framers of the Act of Supremacy, to grant any or even the least particle of authority to the Pope outside the diocese of the city of Rome. More, as he says, had never doubted that the Pope had rightfully held his supremacy from time immemorial —for at least a thousand years—*iure ecclesiastico*, by the judgment and practice of the Catholic Church, confirmed by Councils which he had always considered to be infallible in their declarations. As he rightly said in his letter to Thomas Cromwell of 5th March 1534, shortly before his imprisonment, it did not really matter from the practical point of view whether the papacy was supreme *iure divino* (ie by Christ's direct command) or not, since the supremacy had been and was quite clearly accepted with certainty as infallibly established *iure ecclesiastico* by the whole Church that could not err. Throughout his examination and trial this, rather than the exact force of the words of Christ to Peter, was what he chose to stress, because it was a clear, historical, actual fact which neither Cromwell nor Henry himself could deny. We do not need witnesses of a thing so clear, but I remember the shock of surprise when I first read some little known words of Archbishop Cranmer, written only a few months after More's letter. A Dominican at Canterbury had upheld papal supremacy with the argument that the Church, which could not err, had maintained it. Cranmer wrote: 'in my opinion, if he had spoken nothing elles, yet whosoever saith that the Church never erred maintaineth the Bishop of Rome's power . . . for he must either deny that the Church ever taught the papal supremacy, which is to deny what all the world knows, or else he must say that this teaching is not an error but the truth—and that'—(concluded Cranmer)—'is both treason and heresy'. Cranmer's argument is as follows: Parliament or the King had defied papal supremacy. But the Church has held it universally for centuries. Therefore the Church is not infallible, and anyone who holds the Church to be infallible is a heretic and a traitor to boot. Whatever may be thought of the Archbishop of Canterbury's theology or logic, his words were surely good evidence of what was the common belief of men in England from time immemorial to a year or two before he wrote.

As regards the institution of the primacy by Christ, More wrote to Cromwell that he had not even considered this to be of divine pronouncement until he had read Henry VIII's tract against Luther, ie in 1521. More, in that letter to Cromwell, was a brilliant lawyer writing in his own self defence to one whom he knew very well to have absolute power and no religious principles, and by the statement just quoted he fixed the responsibility for his belief in papal supremacy fairly and squarely upon the King. If anyone but More were the writer we should applaud the hit, but doubt the fact, but More, I think, must be believed here as elsewhere, and we must say that he had held papal supremacy without being sure whether it was instituted by Christ or established by Christian practice under the guidance of the Holy Spirit. More goes on to say that in the ten years or more previous to his letter to Cromwell (ie from at least as early as 1524) he has read all the Doctors of the Church, Latin and Greek, from Ignatius of Antioch to the present day, and found them 'so convenient and agreeing on that point, and the thing by such general councils confirmed', that nothing he had or could read on either side could shake him. We know from

another source that as early as 1523 Fisher had drawn his attention to the decree of the Council of Florence in 1439 which clearly defined the Primacy. More went on to say that still he did not consider the pope's authority to be greater than that of a general council. Here he may have fallen short of what had long been papalist teaching and what is Catholic teaching now—though it must be said that we do not know exactly what More meant by his words—but this does not affect the essential point.

The letter we have been considering has perhaps not received from history the notice it deserves. It was written to Cromwell, with the express purpose of being passed on to Henry, on 5th March 1534. A fortnight later (20th March), the Act of Succession was introduced in the Lords and on 26th passed back from the Commons. In his letter, More had let both the King and Cromwell know exactly where he stood in the matter of the divorce and the Supremacy. As to the divorce, he had told the King long ago that he could not see the arguments against the marriage with Katherine; as for the Supremacy, he had always held it to be at least established by the infallible Church, and more recently, stimulated by the King's own book, he had come to hold it firmly as of divine institution. In other words, during all the examinations that followed during the next fifteen months, Cromwell, with More's letter in his pocket, knew perfectly well where More stood and More knew that he knew it. The long duel that followed was therefore a duel of wits and wills. The letter had been written before the Act of Succession and Supremacy had been passed, and therefore could not be used against More. Moreover, it was a weapon that the King must have realised to be double-edged, for in it More declared that the King himself had asked for More's counsel in the matter of the divorce, and had positively been responsible for More's decision on the matter of the Supremacy. The duel between More and his enemies deserves attention, for the various anti-papal acts and oaths have been confused by historians so often that it is worth getting them in clear focus.

First Act of Succession. This act settled the succession on the offspring of Henry and Anne, and the preamble declared the validity of the Boleyn marriage and the invalidity of the Aragon marriage. The Pope's power of dispensation from marriage with a deceased brother's wife was denied; the consummation of the marriage between Arthur and Katherine was asserted, and with that strange egoism that always distinguished Henry, all his subjects who had received dispensations to marry sisters- or brothers-in-law were commanded to separate themselves from their spouses. All subjects were called upon to take an oath to obey all the effects and contents of the Act. Parliament did not fix the form of the oath, which was published by letters patent and pledged the taker to observe and defend this and all other acts and statutes made since the beginning of the present parliament—ie all the anti-papal legislation that had been passed and all the procedure of the divorce after it had been taken out of the hands of the papal court. More refused to take the oath and also refused to give his reasons. In a letter to Margaret he showed that he had not missed the purely legal, but certainly valid, point that Parliament had not fixed the formula and that others had composed one, to which still later insertions had been made, which asserted approval of much that was not specified in the Act itself. No doubt More's principal reason was his fundamental disapproval of the whole divorce procedure and the culminating denial of the Pope's right to settle matrimonial cases. More, as is familiar to all, refused to tell the commissioners or his daughter to what precisely he objected in the Act or in the Oath. He said moreover that he had told no one. He could not therefore be referring directly to his long-standing convictions on papal supremacy, for he had given his reasons on this point to Cromwell (and to the King) only a few weeks previously. It more probably refers

to the divorce suit in one way or another. Yet here again, everyone knew what More's option was, and he had made no secret of it. What he had not published was his reasons. Had he direct knowledge of some crucial fact that bore upon this? Had, for example, Henry told him in confidence that the marriage between Arthur and Katherine had never been consummated—an admission that would not of itself have influenced the decision of the court, but would have ruined Henry's appeal to conscientious scruples. Or was it possibly the news of the ultimate papal decision in favour of the Aragon marriage, which came through to England on 3rd April, only ten days before More's citation to Lambeth to take the oath? We do not know, and we shall probably never know. But it is certain that More had a grave issue in his mind, and we may remember that after his condemnation, when he was speaking out in public, he said: 'it is not for this Supremacy so much that ye seek my blood, as for that I would not condescend to the marriage'. And I may remind you, what some writers and readers forget, that it was to the Oath of Succession, not directly about the Supremacy, that the long and moving discussions and letters between Margaret Roper and her father refer.

The refusal of the Act of the Oath of Succession was not a capital offence; it counted only as a misprision of treason and entailed imprisonment and loss of property. More was indeed apprehensive that by a retrospective statute or by torture endeavours would be made to catch him by fraud or by force. This purpose was partially achieved in 1535 by an Act of Attainder against Fisher and More for refusing the oath, but neither did this carry the death penalty.

The Act of Supremacy. This was passed round about 15th Nov. 1534, when More had been in prison for seven months. It was followed by the Act of Treason, which made it High Treason after 1st February 1535 to deprive the King of his rights or titles (including that of Supreme Head) whether in words or in writing. Neither of the Acts imposed an oath, but in the spring commissioners were sent round who demanded an acceptance of the King's headship, if necessary by oath. Simple refusal of the oath was not explicitly a statutary offence, but the perils of refusing it were obvious and only an abnormally strong or brilliant mind could manage to persist in refusal without committing himself verbally to treasonable expressions. It does not seem clear whether More and Fisher, as attainted persons in perpetual prison, were competent to take an oath, and there was an incident, ludicrous were it not tragic, of Cromwell asking the late Lord Chancellor, now without any of the rights of a free man, whether he thought that the King could legally demand of him all that he might demand of ordinary citizens. More, true to his tactic, replied that he would not know, and no attempt was made to press the issue of an oath. All the energies of the chief dignitaries of Church and State were directed towards extracting from More whether in his opinion the Act of Supremacy was a good and lawful Act. He was finally condemned on a charge of constructive treason, that his silence and demeanour made it clear that he refused the title to the King, and on the word of a perjured witness that he had asserted the title of Supreme Head to be unlawful.

Many who have read the lives of More in recent years have expressed their disappointment that More made no attempt to protest against the regime. The outspoken challenge of such a celebrated man, it is said, would have brought Henry up against the fear of unpopularity, and would have inspired many weaker hearts to follow suit. This attitude is based on a complete failure to appreciate the English custom at the time. More was not a powerful aristocrat or political leader—there were none such in early Tudor England—but a brilliant lawyer and scholar, and a peace-loving family man, and there was no group or class in southern England that had any quarrel with the government.

Nor was More a soldier or a leader of men. Apart from this, all his loyalty and memories of the past were centred upon the King who in the England of that day attracted to himself all the feelings of loyalty and patriotism that in our time have been dispersed over so many subjects—the Queen, Churchill, democratic institutions, the English way of life, and so forth.

In point of fact, More's actions from 1525 or so onwards had been greatly daring in the eyes of contemporaries. So long as the divorce was a topic on which the King asked counsel, More had never concealed his opinion. Though the marvellous timing of his resignation of the Chancellorship, the day after the submission of the clergy, may have been a piece of good fortune rather than of design, the coincidence was marked however much More might ignore it in his account of the matter. Still more bold—indeed, heroic—was his refusal to attend the Coronation of Queen Anne (1st June 1533) despite the request of the Bishops that he should do so. More after all was a national and an international figure, and many an eyebrow in court circles must have been raised when his figure could not be seen in the Abbey. The common opinion that it was Anne who poisoned the King's ears against More and Fisher and demanded their execution may have been a mistake—Anne was always unpopular while Henry remained an object of devotion—but More had certainly slighted her and shown to the world what he thought of her marriage. We know also his opinion of it all from the parable he gave to Tunstall and Gardiner when they came to invite him to the wedding—perhaps the most characteristic and moving of all More's anecdotes—the parable of the Roman virgin with its magnificent ending: 'my Lords, it lieth not in my power but they may devour me, but God being my good lord, I will provide that they shall never deflower me'.

To read More's last letters again, as I have done recently, is always a chastening and yet a heartening experience. Other martyrs have been called upon to display the gift of fortitude under physical sufferings to a higher degree than he. The Carthusians, his near neighbours in the Tower, suffered in reality what he had faced in imagination through sleepless nights at Chelsea. But no martyr of whom we have detailed record shows more mental fortitude. In addition to the loss of all he had and loved, in addition to the physical and mental sufferings of a winter in the Tower with two dangerous bouts of illness, and much pain, More had to stand alone against all the motives of love and loyalty and common sense, bullied by men of lesser intelligence and no principles, betrayed by time-servers, regarded as a scrupulous fool by his old colleagues, and by all (save one) of the Bishops and theologians of the land, misunderstood by his wife, and even begged to yield by the daughter who was the dearest thing on earth to him, he had to fight off both in public and in silent solitude all the arguments that could be brought forward both by those who hated him and those who loved him, while his whole world, the world which had seen his great gifts bring him to the very summit of distinction, went to pieces round him. The letters in which he shows his marvellous clarity of mind, his humility, his absolute trust in God, and his unshaken assertion of truth—not his own opinion, but the truth of things external to his mind and perceived by his mind as truth—these will always remain the guide and will comfort minds and souls in the anguish of hard decisions. He is, in many ways, the noblest example of lonely witness to the truth outside the Gospel:

> faithful found
> among the faithless, faithful only he;
> amidst innumerable false
> unmoved, unshaken, unseduced, unterrified,
> his loyalty he kept, his love, his zeal.

LEARNING JOINED WITH VIRTUE

ST THOMAS MORE'S VIEWS ON EDUCATION

by

REV JOHN P. MARMION

It is not generally realised what a great contribution St Thomas More made in his generation to the values of education, and particularly to the championship of serious education for women (notably his three daughters Margaret or Meg, Elizabeth and Cecilia). Here More's own educational experience is discussed, together with his views on the traditional problem of pagan learning and the then new question of the use of the Greek New Testament. More's plan for the education of his own children is then adumbrated, showing how deeply principalled he was.

Hans Holbein's sketch-portrait of Cecilia Heron, youngest of Sir Thomas' daughters, is in the Royal Library, Windsor. It was taken into the television broadcast and is reproduced in the book by J. H. Plumb and Huw Weldon, *Royal Heritage* (BBC 1977), p. 80 full page. The Holbein drawings of More and his family have been lent from the collection at Windsor Castle to the current exhibition at the National Portrait Gallery.

More's own education

Saint Thomas More was born in February 1477 or 1478 and went to St Anthony's school, a leading London school in the 1480s. After five or six years there he entered the household of Archbishop and Chancellor (later Cardinal) John Morton. In this large household he would be tutored and have the experience of associating with a number of boys of a high social rank. In addition, the variety of important people visiting the archbishop would itself be an educational experience. Morton arranged for the boy to proceed to Oxford—the actual college is uncertain, and according to Harpsfield he was there for 'not fully two years'.[1] Harpsfield claims that as a result of this short stay More was 'wonderfully profited in the knowledge of the latin and greek tongues', but modern authors consider it unlikely that he did any Greek at Oxford as it would have been outside the range of the studies laid down for a young student.[2] The shortness of his stay at Oxford was due to his father's wish—a royal command that his son should follow his career in law. This brought More to New Inn about 1494. He was admitted to Lincoln's Inn, 12th February 1496, and called to the Bar in or about 1501. At this time his first extant letter notes that he is putting away his latin books to take up the study of greek; 'Ita enim sepositis Latinis litteris, Grecas sequor'. His tutor is William Grocyn with an interest in the works of Dionysius the Areopagite: Grocyn, we know, was assisted by William Lily. More attracted some public attention by his series of lectures on Augustine's *De Civitate Dei*. We may safely regard the turn of the Century as marking the end of More's formal training and the beginning of his own considerable output. What education had he received?

The grammar school at the end of the fifteenth century meant large classes few books and a great stress upon the latin classics. A few decades later Colet's introduction of Greek at St Paul's still depended upon the good fortune of being able to find a master competent to teach the subject. Other subjects would be picked up through the curriculum of the classics, a little history and geography or the rudiments of mathematics, the beginnings of philosophy, some religious

[1] N. Harpsfield, *The Life & Death of St Thomas More* etc. ed E. Vaughan Hitchcock, EETS p. 12. Howard H. Baker, 'Thomas More A Student at Oxford' in *Moreana*, No 43/44 (Nov 1974).

[2] E. E. Reynolds, *Thomas More and Erasmus* p. 19.

instruction. It must have been an exciting change to switch to Morton's household: this was a form of education which dated back to the age of chivalry, designed to develop a page, a squire and eventually a knight. More's own description of the household in *Utopia* has hints of a Spartan regime, conversations enlivened by ready wit, administration well based upon knowledge of law, the experience of the world.[1] We also know that plays were a part of the yearly cycle. More's manners and knightly bearing must have owed a great deal to his pageship; Oxford must, at first, have seemed a duller sort of place. Doubtless it was quickly redeemed by his interest in the classics. More is perhaps to be the first entirely English bred humanist to achieve international stature. Philip Hughes speaks of the university of Padua 'where the flower of the English intelligence . . . sought its rich maturity'.[2] More is the exception to what looked like an almost universal rule.

The move from Oxford back to London and the Inns of Court was a return to the centre of influence, and the company of the rising young men who would be the influential laymen in the country. In the early 16th century it was by far a more normal place for their education than was either Oxford or Cambridge. As in his early schooling, More's memory would be of great advantage; the law was mostly case law, but had obvious connections with the principles of Roman law. It was the Roman civilisation rather than the Greek which had provided the structure of legal principles which the middle ages developed. So More's turn to Greek in early manhood evinces an ability to sustain an interest in classical literature and the arts against the pressures of legal matters and also to master a subject without being entirely taken over by it. A lesser man would be so entangled with the complexities of law that, at least at the outset of his career, he would lack time for anything else. But by the time More finally decided to settle to a legal career he could number among his friends Erasmus, Grocyn, Tunstal, Colet, Linacre, Lily, Mountjoy, Latimer and the future Cardinal Pole. Among these older men, More could stand among them as an equal. In the main they were not lawyers and this illustrates More's mastery in a number of disciplines. This intellectual circle soon led to an international reputation for More, and it was a reputation for his qualities as a humanist rather than just as a lawyer, and an unusual reputation for one who lacked the finishing background of Italy. The situation was finally made a literary affair by Erasmus's *Encomium Moriae* of 1509. Before we consider the reaction of Martin Dorp to this it is necessary to note the change in More's experience. He had soon moved from a learner to a lecturer; at Furnival's Inn he himself was training the future lawyers and some years later he was reader in Lincoln's Inn. It was possibly this experience which prompted him in or around 1508 when he first left England to visit the Universities of Louvain and Paris and show interest in both programmes and methods.[3] This experience may have led him to request Oxford in 1518 to support Greek studies: but of this more anon. The general picture of his educational experience is of a very ready student quickly and easily gaining mastery in a number of disciplines: the result is the 'rounded' man of the Renaissance.

[1] *Utopia*, early in Book One, page 43 in the Penguin edition (1965).

[2] Philip Hughes, *Rome and the Counter-Reformation in England*, 1942 p. 31.

[3] Letter to Dorp in Rogers, p. 36. 'Ego in utraque Academia fui adhinc septennium, non dui quidem, sed interim tamen dedi operam, quae in utraque tradantur quisque sit utrobique tractandi modus, ut scirem.' At Paris the master who attracted his attention was Lefevre d'Etaples. For the work in the Inns of Court see: Kenneth Charlton 'Liberal Education and the Inns of Court in the Sixteenth Century' in *British Journal of Educational Studies* IX. 1 (Nov 1960) pp. 25-38. Though much of this refers to the Elizabethan age, it is a helpful introduction.

More's views on pagan learning:

How did More relate these branches of knowledge to his Christian faith? In the early days of the Church the attractions of pagan classical literature had been a nightmare to holy men. Many had totally renounced it as incompatible with the Gospel; Augustine had compromised, but in his later years turned further and further away from the use of the classics; Jerome had literally had nightmares about his beloved Cicero and Virgil and renounced them absolutely for a number of years. Although St Basil the Great and others among the Fathers argued with eloquence for the continuing validity of pagan literature the problem remained and recurred with regularity throughout the Christian centuries.

The long debate between those who would reject all pagan literature and those who sought a *modus vivendi* continued into 16th century England. A monk (who had perhaps been reading the Fathers) preached against 'literature': at a more subtle level there was a division of opinion among those who sought to study the Scriptures themselves as to whether Jerome's Vulgate was to be regarded as entirely sufficient or whether the Greek text, and eventually the Hebrew were of prime importance. Thomas More intervened in both these debates and the resulting 'epistles' represent a veritable treatise upon the matter. The first is his letter, completed 21st October 1515, to Martin Dorp who had taken issue with Erasmus over the importance of the Greek New Testament. Erasmus was in the process of publishing the Greek original with a new translation: Dorp thought this unnecessary as the Vulgate had preserved the truth and integrity of Scripture. Dorp broadened the attack to include the *Encomium Moriae* and suggested that Erasmus should balance it with a Praise of Wisdom. A number of letters were exchanged between Dorp and Erasmus and eventually More entered the lists. His 'letter' is a minor treatise (forty-seven pages in Rogers). Martin Dorp was a Louvain theologian, so More was able to argue that the original Greek text was indispensable for the full study of theology and of far greater value for the understanding of revelation than dialectic. He was able to quote Nicholas of Lyra in support of the 'Hebrew verity'. The basic elements of language are necessary for the study of any of the Fathers: in this context More names especially Augustine, Ambrose and Jerome. Erasmus's major edition of Jerome was coming out in nine volumes between 1516 and 1518. More is able to quote texts which present difficulties, and is sure that the only solution is by an appeal to an accurate text and the disciplines of language, grammar, syntax leading to a literal interpretation. Rhetoric and dialectic are not the disciplines which will in this case lead to truth.

There is much besides in this letter, but for our purposes of enquiry into More's mind upon education the important issues are his knowledge of the ancient disputes about the validity of pagan knowledge, and his recognition of different disciplines as being appropriate to different spheres of enquiry. He does not reject the scholastics, indeed he refers to Cajetan for his purpose, but he also readily supports the newer approach through the philology of New Testament Greek to which Erasmus was contributing. It is more than satisfactory to be able to record that Martin Dorp was eventually converted, made a public plea (in 1519) for using Greek as a key to St Paul to support the recognition of the importance of the Greek of the New Testament and notified More of his change of mind: when he died in 1525 Erasmus himself wrote his epitaph.[4]

Four or five years later there is a similar letter 'To a Monk' which runs to nearly fifty pages and covers much of the same ground, the defence of Erasmus, the appeal to the original texts of the Scriptures and misleading devotions. More

[4] cf Rogers p. 28 and Marc'hadour, *Thomas More et la Bible*, 1969 p. 135.

is well able to distinguish true religious life from some of its aberrations, and to point out differences between Fathers of the Church. He concludes; 'Vale, et si claustro nolis frustra claudi, quieti spirituali, quam istiusmodi rixis indulge.'[7] Dom David Knowles has almost established that the monk in question was John Batmanson who died as Prior of the London Charterhouse in 1531.[8]

More's views on Greek and Latin:

The basic question of education in the classics and their compatibility with the Gospel is the subject of More's letter of 29th March 1518 from Abingdon where he resided with the Court to the University of Oxford. He recognises their eminent learning and his own duty to them since, he says, 'it was at your University that my education began'. Recently in London he frequently heard of the faction at Oxford which despised Greek, calling themselves Trojans. And then while in attendance at Court in Abingdon one of the Trojans 'chose during Lent to babble in a sermon against not only Greek but Roman literature, and finally against all polite learning, liberally berating all the liberal arts'. More immediately makes the point that this is all very well for someone who has retired from the world to live as a contemplative. He continues;

> Now as to the question of humanistic education being secular. No one has ever claimed that a man needed Greek or Latin, or indeed any education in order to be saved. Still, this education which he calls secular does train the soul in virtue. In any event, few will question that humanistic education is the chief, almost the sole, reason why men come to Oxford; children can receive a good education at home from their mothers, all except cultivation and book-learning. Moreover, even if men come to Oxford to study theology, they do not start with that discipline. They must first study the laws of human nature and conduct, a thing not useless to theologians; without such study they might possibly preach a sermon acceptable to an academic group, without it they would certainly fail to reach the common man. And from whom could they acquire such skill better than from the poets, orators, and historians?'[9]

In addition, More urges that it is impossible to study theology without the framework of some languages; theology is hardly restricted to scholastic questions written in English:

> But really, I cannot admit that theology, that august queen of heaven, can be thus confined. Does she not dwell and abide in Holy Scripture? Does she not pursue her pilgrim way through the cells of the holy Fathers: Augustine and Jerome; Ambrose and Cyprian; Chrysostom, Gregory, Basil and their like? The study of theology has been solidly based on these now despised expositors of fundamental truth during all the Christian centuries until the invention of these petty and meretricious 'questions' which alone are today glibly tossed back and forth. Anyone who boasts that he can understand the works of the Fathers without an uncommon acquaintance with the language of each and all of them will in his ignorance boast for a long time before the learned trust his judgement.[10]

He appeals to the University Authorities to do their duty and encourage learning, all learning including Greek; and reminds them of what they are doing at Cambridge, 'which you have always outshone'. He refers to the patrons of learning of the country, William Warham as Chancellor of the University, Thomas Wolsey and Henry VIII himself who frowns upon this decay of the liberal arts. The most basic line of the defence of the classics which More uses

[7] The letter is No 83 in Rogers: this page 206.

[8] Knowles, *The Religious Orders in England*. III. Ap. 1.

[9] Rogers letter No 60. The translation is by T. S. K. Scott-Craig to be found in E. M. Nugent (ed) *The Thought & Culture of the English Renaissance*, 1956; these pages 68-69.

[10] Ibid p. 69

here is that which was first elaborated by the Greek Fathers, Clement of Alexandria, Origen and Basil; such learning was necessary to communicate the Gospel, grammar and syntax could help in the understanding of Scripture; ignorance is no virtue. He concludes confidently that they will easily in their wisdom 'find a way to end this dispute and quiet these stupid factions'. His final prayer is that Oxford may 'flourish continually in virtue and in all the liberal arts'. The order here, virtue followed by the liberal arts is perhaps significant in the light of other writings of More. It suggests a whole cast of mind rather than just a turn of phrase.

Although there are other references to the question of the Christian use of pagan classics, these three letters to Dorp, to a Monk and to Oxford University are sufficient to indicate the mind of More. As a Christian humanist he is prepared to argue eloquently for classical studies and the use of linguistics (positive theology) in the approach to Scripture. He is obviously much more balanced than some of the Renaissance humanists who were inclined to criticise Scripture for lack of style and polish, or Marsilio Ficino who wrote his commentary on the *Sentences* of Peter Lombard *ad mentem Platonis*. Moreover his comments rest upon a substantial patristic tradition and are far more than just one man's opinion. In all of this, while More's learning and balance are impressive, there is nothing especially unique.

* * *

The education of More's own children:

However, when we turn to the question of his plans for the education of his children, nearly all girls, the situation is very different: his actual decisions for his own family went far beyond any of his contemporaries. It was his example which convinced Erasmus that female education was to be recommended. Erasmus was one of nature's bachelors, but in the More household he saw enough to be totally convinced of the value of female education and to turn his pen in its favour. First of all his view of the More household as a place of education.

> You would say that in that place was Plato's Academy. But I do the house an injury in likening it to Plato's Academy. I should rather call it a school or university of Christian religion. For there is none therein who does not study the branches of a liberal education. Their special care is piety and virtue.[11]

Erasmus's *scholam ac gymnasium Christianae religionis* suggests the faith of a humanist which connected latin and virtue; Pole was later for a while almost to equate the two; 'latine loqui, pie vivere'. However, before we consider More's outlook upon the purpose of education, it is necessary to look at the growth of his interest in female education. Stapleton tells us that More's purpose in translating the life and some of the maxims of Pico della Mirandola was 'not so much to bring these to the knowledge of others, though that, too, he had in view, as thoroughly to familiarise himself with them'.[12]

In doing this More would have inevitably been brought into contact with other strands of Renaissance thought, and possibly with the few who were advocating female education or giving examples of it, from teachers such as Leonardi Bruni and Maffeo Vegio to the most outstanding pupil in Cecilia Gonzaga. There are a few indications that the education of girls was 'in the air', a subject which was about to come into public discussion as one of a number of liberal ideas.[13] But in spite of all this, the step taken by More was a decisive one

[11] Erasmus to John Faber, Allen, 2750. X. 139 Dated to 1532, cf also Erasmus to Bude (Sept 1521) Allen, 1233, IV.

[12] Thomas Stapleton, *The Life of Sir Thomas More*, ed E. E. Reynolds (1928/1966) p. 9.

[13] Dorothy Gardiner, *English Girlhood at School*, OUP (1929) p. 155.

in a matter in which there was only a weak tradition in the Church. It was also an influential step which convinced theorists such as Erasmus (who acknowledges the fact) and Vives who in 1529 expresses his admiration.[14] Richard Hyrde who translated Vives *De institutione Feminae Christianae* was for a time a member of the More circle and a tutor to his children.[15] More himself corrected the translation and was delighted that Hyrde had performed the task:

> 'Was (as he said) very glad that he was now prevented, not for eschewing of his labour, which he would have been very glad to bestow therein, but for because that the fruit thereof may now sooner come forth than he could have found the time.'[16]

So while More's prime concern was undoubtedly the education of his own immediate family, there is some evidence that he was interested in the wider question of education for all.

Had he looked to patristic sources for inspiration and guidance, there is some encouragement to be found in Jerome, Cyprian, Ambrose and Athanasius, with a suggestion in Clement of Alexandria.[17] But the main tendency was to equate all female education with that of nuns and subsequent history shows that not all nuns wished to be involved in teaching. St Caesarius' *Regula ad Virginem* clearly forbids girls being admitted into the cloister just for education. Learning among the nuns was the exception hence the fame of Hrotswitha of Gendersheim.[18] In Yorkshire Abbess Hilda encouraged Caedmon (a good day for English literature), and she also obliged those who were under her direction to attend to the study of Holy Scripture.[19] While some claustral rules ask for a good standard of literacy, reality often fell behind the idea. Bishop Aldhelm of Sherborne in his *De Laudibus Virginitatis* envisages the nuns reading the prophets, the books of the Law and the Gospels together with the commentaries of the Catholic Fathers, Cassian's *Collations of the Fathers* and Gregory's *Moralia*. But in general the cultural standards of the nuns was low, and the pupils they educated but a small proportion of the upper class. Noblemen's children also gained some education from the private chaplain. One of the few examples to which More could have looked (and one which did not last for long) was Charlemagne. According to his biographer Einhard he was determined to give his children 'his daughters as much as his sons, a proper training in the liberal arts which had formed the subject of his own studies'.[20] By contrast the convent curriculum was based normally upon the psalter with very little of the liberal arts. The Renaissance brought the idea of the gentlewoman, but the accent is still upon devotion and domesticity. In Castiglione's *Book of the Courtier* the third section is concerned with the ideal of the gentlewoman who is envisaged as a moderating influence upon Court life. So when Vives, in his preface to the *Instruction of a Christian Woman*, claims that he is the first to

[14] Vives, *De officio mariti* from Foster Watson, *Vives on the Education of Women*, 1912.

[15] Daine Valeri Bayne, 'The Instruction of a Christian Woman: Richard Hyrde and the Thomas More Circle' in *Moreana* no 45 (Feb 1975), pp. 5-6.

[16] Ibid p. 11.

[17] Jerome, especially the *Letter to Laeta*; PL 22.867ff.

. . . *On the Education of Pacatula*; PL 22.1095ff.

The four main treatises which were influential right down to the time of Vives are:—Tertullian, *De Cultu Feminarum*; Cyprian, *De Habitu Virginum*; Athanasius, *Exhortation to the Bride of Christ*; Ambrose, *De Virginibus* (to his sister, Marcellina) PL 16.189ff. For Clement see, Harl (ed) *Clement D'Alexandrie. Le Pedagogue*, I (1960), p. 128 'le Logos est egalement le pedagogue des hommes et des femmes'. See Dorothy Gardiner *English Girlhood at School* (1929), pp. 3-4.

[18] PL 77.1107.

[19] Bede *Historia Eccl* IV.23.

[20] Einhard, *Vita Karoli*, XIX 1, 1-7; transl Thorpe, in *Two Lives of Charlemagne*, p. 59.

treat of the information and upbringing of a Christian woman, he is not entirely exaggerating. The Fathers had, on the whole, treated of nuns and widows: the real question of a liberal education for women in general had hardly been raised. Touched upon in passing by the Italian Renaissance scholars, the subject was left for Vives to provide the first real treatise. This makes the fact that More had worked out the details in practice all the more remarkable, and his influence upon Erasmus and Vives the more important.

The prime source for his views is the letter to William Gonell, a tutor to his family, written around 1518. Stapleton, to whom we owe the document, stresses its importance:

> More in his wisdom avoided the error so common in parents, of which Augustine in his treatise on *Christian Education* writes as follows: 'Christian parents, when they send their sons to school, say to them "Be diligent in learning". "Why?" "That you may become a man, i.e. that you may take a prominent place amongst men". But no-one said to them "That you may be able to read the Gospels". We have taken immense pains to learn what must certainly perish, and we shall perish with it." That More did not share such sentiments, the single letter we have just quoted is a proof.[21]

More's first comment is to congratulate Elizabeth for her gentleness and self-command; how important is this in his scale of priorities?

> Let her understand that such conduct delights me more than all possible letters I could receive from anyone. Though I prefer learning joined with virtue to all the treasures of kings, yet renown for learning when it is not united with a good life is nothing else than manifest and notorious infamy: this would be particularly the case in a woman. Since erudition in a woman is a new thing and a reproach to the indolence of men, many will gladly attack it, and impute to scholarship what is really the fault of nature, thinking to get their own ignorance esteemed as a virtue by contrast with the vices of the learned. On the other hand, if a woman—and this I desire and hope with you as their teacher for all my daughters—should add to eminent virtue even a moderate knowledge of letters, I think she will have more real profit than if she had obtained the riches of Croesus and the beauty of Helen. I do not say this because of the glory that will be hers, though glory follows virtue as a shadow follows a body, but because the reward of wisdom is too solid to be lost like riches or to decay like beauty, since it depends on the consciousness of what is right, not on the talk of men, than which nothing is more foolish or mischievous.[22]

More is absolutely clear here about the primacy of moral formation. It is no wonder that he placed learning before wealth. The phrase 'since erudition in a woman is a new thing' shows his awareness of the novelty of his approach. Education, he knows, can lead to real values—'not praise but usefulness'; it can give discernment between real good and empty glory, popular renown. Gonell is to warn the children 'to beware the dangers of pride and haughtiness and rather to walk in the pleasant meadows of modesty'; let them beware the snares of riches, 'to put virtue in the first place, learning in the second, and in their studies to esteem most whatever may teach them piety towards God, charity to all, and Christian humility in themselves'. For these are the virtues which will bring a lasting reward.

> These I consider the genuine fruits of learning and though I admit that not all scholars possess them, I would maintain that those who give themselves to study with such views, will easily attain the end and become perfect. Nor do I

[21] Thomas Stapleton, *The Life of Sir Thomas More*, ed E. E. Reynolds, pp. 94ff.

[22] Letter to Gonell No 63 in Rogers; also in Stapleton; op cit p. 94 and E. E. Reynolds, *Margaret Roper* (1960), p. 15.

think that the harvest will be affected whether it is a man or a woman who sows the field. They both have the same human nature, and the power of reason differentiates them from the beasts; both, therefore, are equally suited for those studies by which reason is cultivated, and is productive like a ploughed field on which the seed of good lessons have been sown.

More then refers to the works of the ancients 'who were most prudent as well as most holy' and who wrote about women's education; he names Augustine and Jerome with the request that the tutor will see that his children thoroughly study the works of these holy men. But is all this, the high ideals and the programme of studies beyond the capacity of children?

> But, dear Gonell, the more I see the difficulty of getting rid of this pest of pride, the more do I see the necessity of dealing with it from childhood. For I find no other reason for evil clinging so to our hearts, than that, almost as soon as we were born, it is sown in the tender minds of children by their nurses, it is cultivated by their teachers, and brought to its full growth by their parents: no one teaching even what is good without, at the same time, awakening the expectation of praise, as the proper reward of virtue. Thus we grow accustomed to make so much of praise, that whilst we study how to please the majority, who will always be the worst, we grow ashamed of being good with the minority. So that this plague of vainglory may be banished far from my children, I do desire you, my dear Gonell, and their mother and all their friends, to harp on the theme, reiterate it, and pound away at it, that vainglory is a vile thing, and to be treated with contempt, and that there is nothing more sublime than that humble modesty so often praised by Christ, and this your prudent charity will so enforce as to teach virtue rather than reprove vice, and make them love good advice instead of hating it. To this purpose nothing will more conduce than to read to them the lessons of the ancient Fathers, who, they know, cannot be angry with them; and, as they honour them for their sanctity, they must needs be moved by their authority.[23]

In this remarkable letter More has provided his definition of the aim of learning —'piety towards God, charity to all, and Christian humility'. This outlook differs greatly from that of some earlier humanists so completely captivated by the beauty of language. The stress upon humility has a suggestion about it of St John Chrysostom who wrote his educational treatise with the suggestive title *On Vain Glory and the Right Way for Parents to Bring up their Children*. St John too urges that virtue can be impressed upon the soul more easily in youth and that parents must be more concerned with virtue in education than with arts, literature and speech. The subject, according to Chrysostom, is important; 'I am not speaking of trifles, we are discussing the governance of the world'. More's brief argument for the education of women is twofold, their common rational nature, and the value of education for moral training. Though brief, it is well based and would have been difficult for anyone to challenge a lawyer of More's standing in the sixteenth century. Given the age of More's children, the letter is undoubtedly several years before Vives' *Instruction of a Christian Woman*. Both pupils and tutors were working in More's household along these lines long before Vives ever set foot in England.

The suggested programme of the reading of some of the Fathers does not by present standards sound a very interesting one for children: But then many of the latin and greek classics with which they might have had to cope (other than Virgil and Homer) would be equally staid and of far less moral value. In the letters to his children (to be found in Stapleton) More makes a number of suggestions as to how facility in latin might be acquired. A passage should first

[23] Stapleton, op cit pp. 96-97. Reynolds, op cit p. 18.

be translated into English, and then after a time back into latin, to be finally compared with the original.[24]

Another of More's letters to the school reveals that Master Nicholas Kratzen (yet another tutor) has been teaching them astronomy; the spiritual uplift is drawn from a poem of Boethius. More expects the children to write to him daily.

Margaret Roper, most learned of the women of her day:

If we were to judge the result of this system of education in Margaret, it would be rated most highly successful. She was the most learned lady of her day. She knew some philosophy, astronomy, physics, arithmetic, rhetoric and had a perfect mastery of both latin and greek. Tributes abounded. Vives wrote of the whole school:

> Now if a man may be suffered among queens to speak of more mean folk, I would reckon among this sort the daughters of Sir Thomas More, knight—Margaret, Elizabeth, Cecilia and (with) their kinswoman Margaret Giggs—whom their father not content only to have them good and very chaste, would also they should be well learned, supposing that by that means they should be the more truly and surely chaste. Wherein neither that great, wise man is deceived, nor none other that are of the same opinion. For the study of learning is such a thing that it occupieth one's mind wholly and lifteth it up into the knowledge of most goodly matters and pluketh it from the remembrance of such things as be foul.[25]

Margaret's learning was noted with amazement by Bishop Voysey of Exeter, by Erasmus, and the future Cardinal Pole; by Henry himself. This gave great delight to her father, and is mentioned in his letters. During the early years of her marriage Margaret translated Erasmus' *Precatio dominica* originally published at Basle in 1523. The translation appeared in 1525; the 1st October 1524 preface by Richard Hyrde refers to More's 'school' and to Margaret herself as an example of Christian education; it stresses More's priorities in education. This same priority may be seen in Erasmus, writing in 1511 to Colet, and describing a dispute which he had had with scholars at Cambridge who did not see teaching as a worthwhile career, and who thought that a person so inclined might just as well enter a monastery.

> I answered quietly that I thought it a very honourable office to instruct youth in sound morals and useful learning and that Christ had not despised the tender years of children, and that no period of life so well repaid kindness or yielded more abundant fruit, youth being the seed-time on which the State depends for its future growth. I added that truly pious men would be of the opinion that in no other way could they serve God better than by bringing children to Christ.[26]

The similarities in the curriculum which Vives outlined for Mary Tudor suggest at least a unity of mind with More, and possibly a dependence. *The Instruction of a Christian Woman* of 1523 recommends the reading of the Fathers and the New Testament and we know that in 1533 Queen Catherine sent princess Mary 'two books in Latin: one, *De Vita Christi* with the declaration of the Gospels, and the other, the *Epistle of Hierome* (Jerome) that he did write to Paula and Eustochium'.[27] Another sidelight upon the curriculum of More's school is to be

[24] Reynolds, op cit p. 24.

[25] Vives, *The Instruction of a Christian Woman*, in Richard Hyrde's translation from E. E. Reynolds, *Margaret Roper*, p. 26.

[26] from E. E. Reynolds, *Thomas More and Erasmus*, p. 78.

[27] from John E. Paul, *Catherine of Aragon and Her Friends* (1966), p. 64.

found in Bishop Tunstal's work upon mathematics, *De Arte Supputandi* which he dedicated to More in 1522; it was written with More's school partly in mind and the dedication contains a broad hint;

> You, who can pass the book on to your children for them to read—children whom you take care to train in liberal studies.[28]

I think that we should interpret what More has to say in *Utopia* in the light of his known views elsewhere. In contrast to Erasmus's *Encomium Moriae, Utopia* plays upon the follies of the world and suggests alternatives to the existing social structures. It is a *jeu d'esprit*, and for this reason presents difficulties of interpretation. More in *Utopia* recommends universal education and on a basis of co-education: pupils study the classics, astronomy, learning all in their native tongue and they become so adept at Greek, after only three years, that there is nothing in the language which they lack. There is an interesting phrase which suggests More's interest in moral training. 'In the part of philosophy which entreateth of manners and virtue their reason and opinions agree with ours'.[29] This at least has a ring of morality first about it and suggests More's mature views upon the order of priorities in education. In contrast to *Utopia* we find More in 1532 arguing against children using heretical literature.

> After the Psalter children were wont to go to their Donate and their accidence, but now they go straight to Scripture. And thereto have we as a Donate the book of the *Pathway to Scripture*, and for an accidence, because we should be good scholars shortly and soon sped, we have the whole *Sum of Scripture* in a little book; so that after these books well learned we be meet for Tyndale's *Pentateuch* and Tyndale's *New Testament* and all the other high heresies that he and Foye and Frith and Frere Barnes teach in all their books beside.[30]

On close inspection it is clear that even in his controversial works there is no modification of More's views upon education; it is heresy to which he is objecting, not true learning. The most basic statement about his outlook upon education is not anything which he ever wrote but the way in which he organised and encouraged the teaching of his own beloved children. This practical philosophy was the truest expression of his mind.

Conclusion:

The achievement of More's school can impress us as it impressed Erasmus and Vives. It represents More's outlook upon two subjects, family life and learning. In his directive to the tutors concerning the aim of education, he gives us a phrase of permanent value. The purpose of education is 'piety towards God, charity to all, and Christian humility'. Learning in the purely academic sense is second to morality, but true learning can contribute to moral training by presenting high ideals and commanding the interest of the young. He agrees with some of the more important Renaissance writers in stressing the importance of the family; and with da Feltre, Erasmus, Vives and others by recognising the importance of the tutor or teacher. Given the double aim of education the tutor must be both good and learned. More's sphere of influence in education certainly included Erasmus, Vives and Elyot;[31] the extent of the indebtedness to him is still to be defined. Chronologically his involvement in female education precedes that of Erasmus and Vives, and the happy results in

[28] from E. E. Reynolds, *Margaret Roper*, p. 27.

[29] *Utopia* Book 2, section on Travel, etc. Penguin ed, p. 90.

[30] St Thomas More, *Workes*, p. 343.

[31] Fritz Caspari, *Humanism and the Social Order in Tudor England* (Chicago 1954) for Elyot's indebtedness; also Stanford E. Lehmberg—*Sir Thomas More, Tudor Humanist*, (Texas University 1960).

his family, a delightful combination of deep Christianity and classical culture, was a powerful argument for the value of such an education. More certainly regarded the ancients as providing a valuable basis for ethics, and his own writings in theology shows his outlook was in no way corrupted by pagan classics.

Erasmus had many memorable phrases in his writings upon education. 'Literas amas. Recte, si propter Christum.'
'Christ has not despised the tender years of children.'
But he directs our attention to the More household; 'scholam ac gymnasium Christianae religionis'. So finally we turn to catch some of the accents of St Thomas More as the inspiration of this household.

He hopes that Oxford would flourish 'in virtue and the liberal arts'. And he reminds the dons of 'theology that august Queen of heaven (which) dwells and abides in Holy Scripture, and pursues her pilgrim way through the cells of the Holy Fathers: Augustine and Jerome; Ambrose and Cyprian; Chrysostom, Gregory, Basil and their like'.

In his scale of values he prefers 'learning joined with virtue to all the treasures of kings'. His tutors are to 'teach virtue rather than to reproye vice'. The end of education is 'piety towards God, charity to all, and Christian humility'.

A scale of values, so important in educational priorities, can be drafted on paper, but the real proof is in the living. More gave it with another phrase—'a man may lose his head, and take no harm', and in the grace and resolution to stand to this principle in his hour of trial.

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ARCIC ON CHURCH AUTHORITY

THE 1976 VENICE AGREED STATEMENT ON 'AUTHORITY IN THE CHURCH', TWO COMMENTS

by

REV EDWARD YARNOLD, S.J., D.D., ARCIC SIGNATOR (RC)
RT REV EDWARD KNAPP-FISHER, ARCIC SIGNATOR (C OF E)

You may say in your heart, 'How are we to know what word was not spoken by the Lord?' When a prophet speaks in the name of the Lord and the thing does not happen and the word is not fulfilled, then it has not been spoken by the Lord. The prophet has spoken with presumption: you have nothing to fear from him.

Deuteronomy 18:21—22

The Anglican/Roman Catholic International Commission embodies the centre of the dialogue between the two great Churches. It is a dialogue conducted for the furtherance of unity or, to coin Archbishop Geoffrey Fisher's phrase, 'full communion'. Although it is not a multi-Church negotiation but a dialogue between two Churches only, it embraces on the one hand the whole Anglican Communion (some 23 provinces throughout the world, over which the Archbishop of Canterbury has no more than a 'primacy of honour'), with signators from Ireland, Brisbane, Pretoria, Toronto and West Missouri as well as the Church in the United Kingdom; and on the other hand the world-wide Church of Rome, with its 600 million members and its 120 elective Cardinals. Thus it involves two Churches with commitments all over the world, both of whose relations with the Orthodox Church are particularly warm, two Churches already very close to one another—being, as Pope Paul said at the 1970 Canonisation, one a *sorella chiesa* of the other, sisters.

The Vatican Curia has well realised, not without trepidation on occasions and fear for the pace of advance, that the work of ARCIC for ecumenism has been the most farreaching and least retractable since the Council; for it has been in the dogmatic/doctrinal order, and so has established irreversible ground gained. Good will, social concord, diminishing suspicion and growing familiarity, these can be as a morning mist that evaporates when a new pharaoh arises who knows not the face of Joseph; but doctrinal ground gained is ground never again surrendered. That is the measure of the three Agreed Statements of Windsor (cf Rt Rev Alan Clark, JOURNAL, Aut 1972), Canterbury (cf an ARCIC signator, JOURNAL, Spr 1974) and Venice (cf two ARCIC signators, below). Moreover the subjects have composed a strategy of investigation that has proven the best in the circumstances and the most centrally fruitful for the future—many seemingly intractable problems being left to wither in face of new insight. The Statement on the Eucharist was an act of reconciliation, on the Ministry an act of recognition, and this last on Authority an act of revendication: admittedly it has been the least absolute in its resolution of the problems involved, but that is not to say that it was the less successful. After all it was left in third place as the high peak of the long climb, the other Statements furnishing the approach march. Nevertheless, there are for the first time matters left admittedly unresolved and it is conceded that the nature of the promulgated document is more interim than were the two former ones. ARCIC is at present engaged on the consideration of these still unresolved matters in the light of comments received from many sources, official and unofficial.

The Venice Statement was signed in September 1976 and published on 20th January 1977. It rests on an analysis of the Lordship of Christ, authority in scripture, relations between apostolic witness and preaching, and the authority of Church and Christian living. That issues in the implications of common faith and common action, local and universal leadership, collegiality and primacy. At the end of it lies Rome and the papacy: 'The Pope—as we all know—is undoubtedly the gravest obstacle in the path of ecumenism', said Paul VI in 1967. (It is interesting and timely that SPCK has just issued *A Pope for all Christians? An Inquiry into the Role of Peter in the Modern Church* by seven leading theologians each of a different confession). For all that, such great doctrinal convergence has been achieved that the ARCIC expects that what remains of difficulties can be resolved. Offering its three Statements as a corpus of convergent thought, the Commission now asks whether these do not expresss 'a unity at the level of faith which not only justifies but requires action to bring about a closer sharing between our two Communions in life, worship and mission'. So be it; *fiat, fiat!*

The long first paper below is by the former Master of Campion Hall, now theological Tutor there, who is a Doctor of Divinity in the University of Oxford after delivering the Sarum Lectures

on grace. The second paper is by the former Bishop of Pretoria, now the Archdeacon of Westminster Abbey to whom is entrusted by the Dean and Chapter particular responsibility for the 23 parishes in England of which they are patrons. Both were present for the fashioning of all three Agreed Statements and signed all of them.

A note is added on the Liverpool Archdiocesan Ecumenical two-day conference called to discuss the Venice Statement last autumn.

1. REV EDWARD YARNOLD, S.J.: VENICE, A ROMAN CATHOLIC ANALYSIS

It is now more than a year since the Venice Statement was published and it might well be felt that there was no need to add to the large number of articles written on it. However, I am glad to be able to take the opportunity to do so, partly because the impression is given that many commentators have not fully grasped the shape of the argument, partly in order to answer criticisms that have been made. I propose therefore to discuss first the justification of papal primacy made in the document, before considering some of these objections.

1. *The argument for papal primacy*

The argument is based on the principle that it is 'intrinsic to the Church's structure according to the mandate given by Christ' that there should be an ordained ministry 'for preserving and promoting the integrity of the *koinonia* in order to further the Church's response to the Lordship of Christ and its commitment to mission' (V5).[1] This principle had already been enunciated in the Canterbury Statement on Ministry, where it is applied not only to the ordained, but to 'all Christian ministry, whose purpose is always to build up the community' (C3; cf 5). The Church is a 'community of reconciliation' (C4); and 'like any human community the Church requires a form of leadership and unity, which the Holy Spirit provides in the ordained ministry' (C7).

This conception of the Church is based on St Paul's vision of the individual parts of Christ's body contributing to the welfare of the whole, and to his understanding that the gifts (such as the charisma of apostles, prophets, evangelists, pastors and teachers) which God gives to each are 'for the equipment of the saints, for the work of ministry, for building up the body of Christ' (Eph 4:12).

Thus ordained ministry serves the community of Christ's followers. This fundamental statement carries several important implications. First, the ordained ministry is an essential part of the Church; it is not a human invention but 'part of God's design for his people' (C6) according to Christ's mandate (V5). Secondly, the authority of ordained ministers is an authority not of might or honour, but of service, like the authority of Christ who 'came not to be served but to serve' (Mk 10:45). Thirdly, the minister should not take solely upon himself responsibilities which should be undertaken by the whole community which he serves.

This last principle is sometimes called the principle of subsidiarity. This is a term which is used in Catholic social teaching to express the fact that the state should not take over responsibilities of individual citizens and families, but exists to provide the conditions necessary for them to fulfil these responsibilities. Thus in opposition to totalitarian theorists who make the State an end in itself, the Catholic teaching maintains that the State's purpose is subsidiary or supportive. The principle of subsidiarity is formulated in *Quadragesimo Anno* (1931): 'just as it is wrong to withdraw from the individual and commit to the

[1] The following abbreviations are used in this article: C = *Ministry and Ordination: a Statement on the Doctrine of the Ministry by the Anglican-Roman Catholic Commission* (the Canterbury Statement), SPCK 1973. V = *Authority in the Church, agreed by the Anglican-Roman Catholic International Commission* (the Venice Statement), SPCK/CTS 1977. LG = *Lumen Gentium*, the Dogmatic Constitution on the Church of Vatican II. DS = *Enchiridion Symbolorum, Definitionum et Declarationum de Rebus Fidei et Morum*, ed H. Denzinger and A.Schönmetzer, 33rd ed, Herder 1965.

community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies . . . Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them.'[2] In 1946, in an address to the newly appointed cardinals, Pius XII took these words of his predecessor and applied them to the Church: 'Truly luminous words, which are valid for social life at every level, and also for the life of the Church, without prejudice to its hierarchical structure.'[3]

This principle of ordained ministry serving the body of Christ operates at every level in the Church, but the fundamental unit is the local Church or diocese under the bishop. It is the bishops who, in the words of Vatican I, 'being established by the Holy Spirit are the successors of the Apostles' and 'as true shepherds pasture and direct the flocks that have been entrusted to each' (DS 3061). Parishes are sub-divisions of dioceses; parish priests exercise authority in their parish as delegates of the bishop, receive from him the responsibility to lead the people in worship, especially the Mass, and it is by virtue of faculties received from him that they pronounce absolution in the sacrament of penance. It is true that most modern dioceses are so large that close contact between the people and the bishop is impossible, and it is the parish priest and the parish that is the practical centre of Christian life much more than the bishop and the diocese. But however large the diocese the bishop can normally keep his relationship with his people alive by occasional visits, when he can preside over the people's Mass and celebrate confirmation, by letters, and by maintaining close links with the parish clergy.

Just as the family is the basic unit of the State, the diocese is the basic unit of the Church. It is at this level that the pattern of ordained ministry serving the fellowship of the people in the service of Christ exists (or ought to exist) in its basic form, at this level too that it can be most readily seen to be 'intrinsic to the Church's structure'. Two complementary elements are implied. On the one hand there is the people seeking to be faithful to the word of God in their belief, in their worship, and in their lives; on the other hand there is the bishop (and under him the priests and deacons), unifying and directing this energetic response by the people to God's call. 'It is the role of the minister to co-ordinate the activities of the Church's fellowship and to promote what is necessary and useful for the Church's life and mission. He is to discern what is of the Spirit in the diversity of the Church's life and promote its unity' (C7). 'This pastoral authority belongs primarily to the bishop, who is responsible for preserving and promoting the integrity of the *koinonia* in order to further the Church's response to the Lordship of Christ and its commitment to mission' (V5).

The pastoral authority of the bishop is not only a right to be listened to with respect, nor does it in the last resort depend upon the bishop's personal qualities of wisdom and goodness, though it is a grave defect in the Church when there is a total divorce of charism from office. Like the scribes and pharisees who sit on the chair of Moses, the bishop must be obeyed: 'he can require the compliance necessary to maintain faith and charity in its daily life' (V5). This does not imply that the sole channel by which God communicates truth is through the bishops to the people. As Newman saw so plainly, the faithful can sometimes perceive the truth more clearly than their ordained leaders. It is the bishop's responsibility 'to discern these insights and give authoritative expression to them' (V6), but he remains part of the community in its search for God's truth. The

[2] Pius XI, *Quadragesimo Anno*, n80 (CTS trans).

[3] *Acta Apostolicae Sedis* 38 (1946), p.145. Cf H. Küng, *Structures of the Church*. Burns and Oates 1965, p.215–6.

community in its turn 'must respond to and assess the insights and teaching of the ordained ministers'; there is thus a 'continuing process of discernment and response' (ibid).

Thus a new factor enters into the equation. Pastoral authority exists for the service of the community of the faithful; but in proclaiming the truth he is not like a schoolmaster teaching boys a subject of which they know nothing, but rather the spokesman articulating in authoritative form the, perhaps inarticulate, mind of the faithful. 'You have been anointed by the Holy One, and you all know', St John told his people; 'you have no need that anyone should teach you' (1 Jn 2:20, 27). Referring to this passage, the Decree on the Church of Vatican II declared: 'The body of the faithful as a whole . . . cannot err in matters of belief' (LG 12). Thus it would be a mistake to regard the bishops as the teaching Church (*ecclesia docens*) and the laity as the learning Church (*ecclesia discens*); there are elements of learning and teaching on both sides.

I have developed this account of the local Church at considerable length, because it is the basis of the argument of the Venice Statement. The essential factors are these: (1) *koinonia*, the fellowship of the local Church, served by (2) *episcope*, i.e. the pastoral authority of the ordained minister (primarily the bishop), (3) who acts in a *subsidiary role*, (4) articulating, discerning and, if necessary, prompting, rather than regimenting, though when necessary 'requiring compliance'. This mutual interaction of pastor and people is sometimes referred to as *co-responsibility*.

The care of the bishop, however, is not only that of a pastor of his local Church. He is the one who has the responsibility of ensuring that his Church is in communion with other Churches. 'The bishop expresses this unity of his Church with the others: this is symbolized by the participation of several bishops in his ordination' (V8). Consequently the same four components of the pattern of authority that we traced in the fellowship of individual Christians in the local Church are also evident in the fellowship of local Churches one with another. This is true first of all at the regional level. The local Churches, in the person of their bishops, frequently meet in regional synods or bishops' conferences, by which the Church 'formulates its rule of faith and orders its life' (V9). In this synodical or conciliar authority we see an expression of the *koinonia* of the Churches. But in addition there soon developed another organ of authority for the promotion of this fellowship of the Churches of a region: among these Churches the bishop of the most prominent see was often granted a primacy over the rest. The Council of Nicaea (325) stated that Rome, Alexandria and Antioch had according to 'ancient customs' authority (*exousia*) over other Churches in their neighbourhood, and seemed to envisage also a lower level at which other metropolitan sees (presumably in the cities which were centres of civil government) had a measure of authority over the surrounding dioceses (canon 6).[4] Here we have *episcope* serving the *koinonia*, not of individuals but of Churches. The principle of *subsidiarity* applies, because conciliar authority, 'far from being an imposition, is designed to strengthen the life and mission of the local Churches and of their members' (V9); similarly the purpose of primatial sees is 'to keep the Churches faithful to the will of Christ' (V10), 'to

[4] *Conciliorum Oecumenicorum Decreta*. Istituto per le Scienze Religione, Bologna 1973, p.8–9. When speaking of the regional primacy held by the bishops of prominent sees the Commission was giving special consideration to the patriarchal system still in force in the Orthodox Churches. The more usual Roman Catholic pattern today is to have an elected president of a national bishops' conference rather than to attach the presidency to a particular see, though within provinces the metropolitan system continues. [Thus the Cardinal of Westminster was the previous President of the Conference of the Bishops of England & Wales, and the Archbishop of Birmingham has succeeded him.]

assist the bishops to promote in their Churches right teaching, holiness of life, brotherly unity, and the Church's mission to the world' (V11). The Statement speaks expressly of the primate's *co-responsibility* with all the bishops of the region: 'for every bishop receives at ordination . . . the obligation to maintain it [his local Church] in living awareness and practical service of the other Churches' (V10). As at the local level, the authority in question has power to call for obedience: this is affirmed expressly of the synod (V9), and hinted with extreme delicacy of the primate (V11). In one important respect, however, this pattern of authority differs at the local and regional levels: within the diocese it is said, as we have seen, to be 'intrinsic to the Church's structure according to the mandate given by Christ' (V5); at the regional level the Statement claims no more for the systems of synodical and primatial government than that they are historical developments which the Church has adopted as the best method of fulfilling her mission.

The Statement proceeds to trace this same pattern of primacy and conciliarity at the universal level. Beginning with Nicaea in 325, there have been held a series of ecumenical or general councils, so that all the local Churches may be united in their response to particular challenges. With regard to universal primacy, 'it is within the context of this historical development [of regional primacies] that the see of Rome, whose prominence was associated with the death there of Peter and Paul, eventually became the principal centre in matters concerning the Church universal' (V12).

In its origins, at least, the motive was not imperialistic: 'far from overriding the authority of the bishops in their own dioceses, this service was explicitly intended to support them in their ministry of oversight' (V12). Despite frequent shortcomings in practice, 'the primacy, rightly understood, implies that the bishop of Rome exercises his oversight in order to guard and promote the faithfulness of all the Churches to Christ and one another' (V12). Here we have once more *episcope* serving the *koinonia* in a subsidiary role. (This is no new doctrine: Vatican I stated that the purpose of papal primacy was the unity of the Church [DS 3051].) Again, the universal primacy is not an autocratic system, but is intended to be exercised with the co-responsibility of the other bishops and all the local Churches: the definition of papal infallibility at Vatican I laid down rigorous conditions precluding the idea that 'the pope . . . can speak independently of his fellow bishops and the Church' (V24c).

We saw above that the Statement, declining to affirm that the primatial system is intrinsic to the Church's structure at the regional level, limits itself to recording the evolution of such primacy as a historical fact. It is of greatest significance that the Statement is able to assert much more of universal primacy. 'If God's will for the unity in love and truth of the whole Christian community is to be fulfilled, this general pattern of the complementary primatial and conciliar aspects of *episcope* serving the *koinonia* of the Churches *needs* [italics mine] to be realized at the universal level' (V23). This comes close to saying that universal primacy is intrinsic to the Church's structure—but only a universal primacy truly serving the *koinonia* of Churches, and complemented by conciliar authority. It is not said, however, that it is necessary that this primacy should be held by the bishop of Rome. What is asserted is that 'the only see which makes any claim to universal primacy and which has exercised and still exercises such *episcope* is the see of Rome', so that it is 'appropriate' that universal primacy in a united Church should be held by that see (V23). It is not generally recognised that the definition of papal primacy at Vatican I implies a similar distinction. It is there defined that it is 'by the institution of Christ the Lord himself or by divine right that St Peter should have perpetual successors in his primacy over the whole Church'; but that the bishops of Rome are these successors is stated as a fact, but not said to be of dominical institution or divine right (DS 3058; cf 3057).[5]

To sum up this section of the Venice Statement, the argument begins with the affirmation that the pattern, which I have interpreted as a fourfold pattern of *koinonia* served by *episcope* according to the principles of subsidiarity and co-responsibility, is intrinsic to the Church's structure at the local level, and came in the course of history to be applied at the regional and universal levels; at the universal level it can also be said to be necessary for the fulfilment of God's will. It is evident that this argument proceeds not by strict deductive logic but by analogy—granted that the pattern is essential at the local level, it will be no less essential at the universal—and by an appeal to history which presupposes trust in providence and in the power of the Holy Spirit to guide the Church. All depends on the initial premiss of the *need* for this interplay of primacy and conciliarity. As presented in C 3—5, and more briefly in V 5, this premiss is based on scripture (though not many texts are explicitly cited), not as a logical deduction from a text or texts, but as a statement of the way the Church has come to apply scripture in practice. Such an argument is neither deductive nor inductive but might be called eductive; its presupposition is that the Holy Spirit who inspired the writing of scripture also guides the Church in drawing a meaning out of scripture. (This eductive method is followed even by people who think themselves fundamentalists, for even they, in applying scripture to modern needs, follow a particular tradition of interpretation, selection and emphasis).

At every level this fourfold pattern of authority is exercised, among other ways, in the expression and application of the truths of the gospel. At the local level the bishop and his ordained co-operators listen to, discern and define the local Church's faith in the light of the faith of the universal Church. Regional and general councils listen to the bishops testifying each to the faith of his Church, and are thus able to discern and define the faith of the regional or universal Church. The regional or universal primate is involved in this process as the head of the council; he may however sometimes need to proclaim the faith of the Church without activating the complicated machinery of a council. In such circumstances he does not speak for himself but as the authentic spokesman of the faith of the regional or universal Church.

The Church, in proclaiming the gospel possesses Christ's promise that the Holy Spirit will lead it into all truth (Jn 16:13). This is not to say that bishops, councils and even popes never make mistakes. But the Holy Spirit can prevail despite human failures. 'We are confident that such failures cannot destroy the Church's ability to proclaim the gospel and to show forth the Christian life . . . That is why the Church, in spite of its failures, can be described as indefectible' (V18). But not only does the Holy Spirit have his way *despite* human error. 'When the Church meets in ecumenical council,' the Statement affirms, 'its decisions on fundamental matters of faith *exclude* [italics mine] what is erroneous. Through the Holy Spirit the Church commits itself to these judgements, recognizing that, being faithful to Scripture and consistent with Tradition, they are by the same Spirit protected from error' (V19). To this protection from error the term 'infallibility' is applied (V24c, note).

This agreement on the infallibility of general councils has come as a surprise to many, who remember that the twenty-first of the XXXIX Articles

[5] Cf my article 'The Charism of Providential Teaching', *The Month*, Nov 1971, p.132—3. The formulation of the Anglican objection in V24b, 'The First Vatican Council of 1870 uses the language of "divine right" of the successors of Peter', is consequently accurate; it would not however have been correct to say that the Council uses the language of divine right concerning the Bishop of Rome.

said of general councils, "(forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God'. This is one of the reasons why some Anglican critics, such as Bishop Montefiore[4] and Professor Lampe[5], have found this part of the statement unsatisfactory. However, even apart from the fact that Anglicans are not committed to the acceptance of every clause of the Articles, this affirmation that general councils are not immune from human weakness need not be taken as the denial of the infallibility of general councils in the sense put forward in the Venice Statement. As E. J. Bicknell's respected commentary on the Articles points out, 'we must balance the language of the Article by the language of the Reformers elsewhere . . . In a closely parallel passage the *Reformatio Legum Ecclesiasticarum* [probably composed by the authors of the original form of the Articles], speaking of the four General Councils of Nicaea, Constantinople, Ephesus and Chalcedon, writes *magna cum reverentia amplectimur et suscipimus* ["we embrace and receive them with great reverence"]. So one of the Homilies speaks of Six Councils as "received of all men".' In Bicknell's opinion the authors of Article XXI 'had in mind not the great General Councils of the past, whose decisions they accepted with all reverence, but the Council then sitting at Trent."[6] Dr Henry Chadwick, a member of ARCIC, is consequently able to reconcile the Venice Statement with Article XXI in the following way:

> 'It is a mistake to quote this famous sentence [of Article XXI] as if it were one that no Roman Catholic or Orthodox theologian could conceivably agree to. To Cardinal Bellarmine it would have seemed a self-evident proposition. Ancient Church history offers classical instances: Ariminum (359), Ephesus (449), the iconoclast council of 754, possessed the juridical apparatus and public title of ecumenicity. But their claims were not received by the Church. Bellarmine could conveniently say that an ecumenical council is to be accepted as secure when and in so far as it has received papal ratification. In the measure to which Roman confirmation is a vital part of the process of reception by the faithful, through which the decisions of a council gain recognition in the universal Church, this is not a proposition inherently offensive to an Anglican."[7]

To put it another way, the teaching of the Article that general councils *may* err does not imply that they always err, and so does not contradict the Venice affirmation that general councils are in certain circumstances 'protected from error'. Any area of contention concerns the way in which a particular statement of a particular general council can be *known* to be protected from error. Traditionally Roman Catholics have relied on recognisable canonical criteria. Some of these are listed in the Decree on the Church of Vatican II: 'assembled in an ecumenical council, they are, for the universal Church, teachers of and judges in matters of faith and morals, whose decisions must be adhered to with the loyal and obedient assent of faith' (LG 25). 'The college or body of bishops has for all that no authority unless united with the Roman Pontiff, Peter's successor, as its head' (LG 22). Anglicans, on the other hand, and Orthodox too, tend to regard subsequent reception by the Church as the essential factor.

[4] 'Authority in the Church', *Theology*, May 1977, p.163—70.

[5] 'Authority in the Church: a Speech in the Synod in February 1977', *Theology*, Sept 1977, p.362—5.

[6] E. J. Bicknell, *A Theological Introduction to the Thirty-Nine Articles*, 3rd ed rev H. J. Carpenter, Longmans Green 1955, p.270.

[7] H. Chadwick, "A Brief Apology for "Authority in the Church"', *Theology*, Sept 1977, p.329—30. Roman Catholic ecclesiology conceives the Pope's role as that of the head of the defining council, rather than as that of the representative of the Church receiving the definition *post factum*.

This does not necessarily imply it is this subsequent reception which gives conciliar definitions canonical validity; reception may be one of the indications which *shows* them to have been valid all along, rather than the factor which *makes* valid definitions out of propositions which up till then had been merely recommendations proposed for the Church's acceptance. Catholic ecclesiology, being committed to the belief that infallible teaching authority belongs already to the general council, has tended to ignore the need for subsequent acceptance by the Church. Yet its importance is implied, even if not directly stated, in Vatican II's Decree on the Church: the proposition that 'the assent of the Church can never be lacking to such definitions on account of the same Holy Spirit's influence, through which Christ's whole flock is maintained in the unity of the faith and makes progress in it' (LG 25) entails the corollary that if that assent is lacking, the proposition in question was not properly defined in the first place.

There have been clear occasions in the past when it was only in the light of subsequent reception that a conciliar definition was seen to be such. Thus the First Council of Constantinople (381) was attended only by bishops of the Eastern Church, but it achieved subsequent recognition as an ecumenical council, and its creed and canons were held to be binding; on the other hand the heretical councils referred to by Dr Chadwick in the passage quoted above, as far as membership was concerned, had more claim to ecumenical status but they failed to achieve recognition by the Church. Nowadays, it is true, subsequent recognition is not normally needed to establish the ecumenicity of a council, but it is relevant to the establishment of the status of particular decrees as articles of faith. Thus the bishops at Trent would probably have considered the affirmation that the whole human race was included in the fall of the first human couple to be an integral part of their definitions of the doctrine of original sin, but the Church has come to receive the doctrine in a different sense, regarding it legitimate to separate the dogma of original sin from the Adamic myth in which it is clothed.

The Venice Statement sides unambiguously with this Catholic theory that fundamental dogmatic definitions of a council are infallible in themselves, subsequent acceptance being a criterion, not a constituent, of this infallibility. But many Anglicans, while taking up a position which *in practice* differs little from this, instinctively adopt a *theory* which makes the subsequent recognition by the Church the decisive event.

Thus the Venice Statement sees primacy and conciliarity as complementary aspects of the fulfilment of the Church's duty to proclaim and apply the gospel. When the primate declares the faith on behalf of his Church, he must follow a fourfold pattern of *episcope* serving the *koinonia*, according to the principle of subsidiarity and co-responsibility. He should therefore help his Church to recognise the truth of what he proclaims as something already familiar to them, though perhaps in different terms. It is the regional primate's duty, among other things 'to assist the bishops to promote in their churches right teaching' and 'to reach a common mind' (V11). As the Church needs the same complementarity of primacy and conciliarity at the universal as well as at the regional level (V23), it follows (though the Statement does not make the inference explicit) that the universal primate has the duty to assist the bishops of the universal Church to promote right teaching and to reach a common mind. Though there may be less formal occasions on which the universal primate will discharge these responsibilities, he discharges them most solemnly when a general council under his presidency defines fundamental doctrine, or when, without calling a council, he himself explicitly articulates the mind of the Church in such a definition. The Commission was able to speak of such conciliar definitions as infallible; to reach agreement concerning the infallibility of

papal definitions would require much bold theological thinking for which perhaps neither Church is yet ready.

II. *Criticisms of the Statement*

I cannot hope to provide a comprehensive survey of the many criticisms of the Statement that have been made. Some concern matters of substance; others look very like straining for gnats. My impression is that more criticisms have been made on the Anglican than the Roman Catholic side, and that among the Anglican critics the most prominent have been, not the conservative Evangelicals who were the leading opponents of the Windsor and Canterbury Statements, but a number of theologians sharing a viewpoint which might be labelled liberal. They whole-heartedly support the Commission's search for unity, but, being strongly attached to the principle of pluriformity, have little sympathy with the attempt to formulate careful agreed statements of doctrine (described as 'monolithic doctrinal confessions'), and seem to see in such divergence of belief no obstacle to immediate 'full . . . intercommunion'.[10]

The Anglican journal *Theology* has published a number of criticisms of the Statement from the liberal point of view. Those by Bishop Montefiore and Professor Lampe have already been mentioned; some letters have been published to the same effect, and a similar line is taken in an editorial. It is Bishop Montefiore who voices the most thorough-going liberal reaction: quoting the Statement's remark that 'in both our traditions the appeal to Scripture, to the creeds, to the Fathers, and to the definitions of the councils of the early Church is considered basic and normative' (V18, where a footnote is appended stating, 'This is emphasized in the Anglican tradition.'), the Bishop comments: 'This seems rather a lot of luggage to carry around at a time when one would have thought it prudent to travel light'[11] Professor Lampe, in similar vein, concludes that the Statement is 'a failure', because 'it isn't about authority in the Church; it's about who exercises it. The great prior theological question is, what is the nature of authority, especially in matters of belief? What is its source? What do we mean by revelation? What is the relation of revelation to doctrine? These and similar questions are the great divisive issue today which sometimes makes liberal Christianity and authoritarian Christianity almost like two different religions.'[12] The Professor, however, does less than justice to the Statement here; sections 1—3 and 13—15 do attempt to answer, although compactly, the questions he asks, though the answers can hardly be to his liking, for the Statement seems to come down squarely on what he somewhat tendentiously calls the 'authoritarian' side of the divide—if, that is, the formula of *episcope* serving *koinonia* with regard to subsidiarity and co-responsibility is to be considered illiberal. But that there is a divide seems certain. Perhaps, as Dr Chadwick points out in an answer to Bishop Montefiore, the real divide is not so much that between liberals and authoritarians, as that between those who take account of 'the Holy Spirit's living presence and continued activity within the community of God's people in time and space' and those who do not.[13] It might, however, be truer to the facts to speak of three camps, not two. First there are the liberals who hold that defined dogmas and statements in creeds may be simply wrong and therefore discarded. Secondly come the conservatives (such as Archbishop Lefebvre) who think that such formulae have a transcultural and transhistorical value, as if they expressed the truth in concepts which suited all future situations. But there is also the middle position of the Venice Statement, that dogmatic formulae, being the prophetic restatement of

[10] G. Lampe, op cit, p.365.
[11] H. Montefiore, op cit p.167.
[12] G. Lampe, op cit p.362.
[13] H. Chadwick, op cit p.327.

the words of the gospel 'in order that the hearers in their situation may understand and respond to them', may need subsequent restatement if 'the categories of thought and the mode of expression' become 'superseded'; but 'restatement always builds upon, and does not contradict, the truth intended by the original definition' (15). This theory of consistency of development implies the existence of criteria of consistency, the fundamental one being the Church's own assessment—which would be a circular logical process, if one did not believe in the power of the Spirit to preserve the Church in the truth.

Bishop Montefiore also rejects the notion that the bishop 'can require the compliance necessary to maintain faith and charity in its [the community's] daily life' (V5). He quotes the Lambeth Conference of 1920: 'We greatly desire that the office of a bishop should everywhere be exercised in a representative and constitutional manner'[14]. Returning to the subject in a later letter, the Bishop writes: 'What seemed to me the "hierarchical" view of authority in the Agreed Statement appears to be in striking contrast to the view of disseminated authority found in official Anglican documents.'[15] But is the Anglican tradition really inconsistent with the interplay of *episcope*, *koinonia*, subsidiarity and co-responsibility which ARCIC upholds? Professor Lampe does not seem to think so: 'The Roman primacy,' he writes, 'is set out in these earlier paragraphs [V1—18] in a form which we could all accept' (though he goes on to reject papal infallibility and universal immediate jurisdiction).[16]

Another criticism that has been made in more than one quarter concerns the four problems expressed in V24. They are, of course, Anglican objections to papal claims, not necessarily objections which the Anglican members of ARCIC felt to be unanswerable, but rather objections which they felt a substantial number of Anglicans would want to see expressed. They concern the interpretation of the Petrine texts, the question of the 'divine right' of the Pope, papal infallibility and universal immediate jurisdiction. In each instance a very brief reply is added, designed to show that the gulf between the Anglican and the Roman position is not as great as these objections envisage. Professor Lampe, however, believes that these problems 'are very much the nub of the whole question . . . of primacy. That is why I wish the Commission had not submitted its report to the Churches until it had made some progress with these vitally important issues'.[17] In fact the Commission is currently working on a fuller treatment of these four points; but it believes that the agreement already reached 'represents a significant convergence with far-reaching consequences' (V25), which justified publication even of what Professor Lampe calls 'unfinished business'.

Perhaps the most important criticism concerns the gulf between theory and practice. Primacy is not always balanced by conciliarity; bishops do not always act with regard for subsidiarity and co-responsibility; too often they do too much teaching and not enough listening. The Commission was, of course, aware of this inconsistency between ideal and practice. In the words of the Co-Chairmen's Preface to the Statement: 'There is much in the document . . . which presents the ideal of the Church as willed by Christ. History shows how the Church has often failed to achieve this ideal.' That scandals come is no surprise. But the greater the failure the weaker the Statement's argument. If primacy does not have the beneficial effects claimed, does it not follow that there is something wrong with the Commission's thinking? So Free Churchmen question whether episcopacy, and Anglicans, whether universal primacy, have in fact promoted *koinonia* in the Church. The effective answer must be pragmatic,

[14] H. Montefiore, op cit p.165.
[15] *Theology*, Sept 1977, p.369.
[16] G. Lampe, op cit p.363.
[17] Ibid, p.364—5.

the same answer as that given to aspirations for a united Ireland: make your polity work so effectively and attractively that the others will want to have a part in it.

There is much talk about the non-theological factors that contribute to the division of Churches. That there are some (like unemployment in Northern Ireland) is unquestionable. But some factors which seem at first sight non-theological, such as the mysterious bureaucratic procedures of the Vatican, turn out to be theological, because they are practical disproofs of the value of papal primacy. Even theological obstacles to reunion need to be charmed as well as reasoned away.[18]

II. RT REV EDWARD KNAPP-FISHER: VENICE, AN ANGLICAN VIEW

Those of us who are actively engaged in seeking the visible unity of Christ's Church according to His will believe that it is only through dialogue with Christians of other traditions that we can together be drawn into a deeper understanding of Christ and His Gospel than any of us could attain in isolation. This requires us to accept the principle of what has been called *ecclesiological contributionism*—the sharing of all those particular insights into truth which each Church has been enabled to preserve. A fear of many who are not Roman Catholics that the Roman Catholic Church conceives of unity in terms of total absorption has been largely dispelled by the Second Vatican Council.

Authority in the Church is one of the matters in which there has been divergence in theory and practice between Roman Catholics and Anglicans. On this matter as on others, the members of the Anglican/Roman Catholic International Commission have recognized that they have much to learn from one another. The production of the *Statement on Authority* represents a significant movement towards convergence as a result of the removal of some misapprehensions and the clarification of issues which have hitherto appeared to be insuperable obstacles to unity between us. Nevertheless some problems still remain to be resolved. Some of these are specified (para 24): others are none the less real for being more difficult to define and articulate.

In the past it has been the conviction of many Anglicans that Roman Catholic teaching about authority has been pressed beyond justifiable limits, insufficiently supported by the evidence of the Bible—that authority conceived in predominantly juridical terms has been distorted into authoritarianism. This widespread Anglican view is due only in part to ignorance or misunderstanding of Roman Catholic doctrine and practice. Infallibility, for example, has been regarded by many Anglicans as a personal prerogative of the Pope rather than as an attribute of the whole Church, and the carefully defined restrictions formally regulating its exercise have been ignored.

But if Anglicans suppose that Roman Catholics have exaggerated the nature and scope of authority, Roman Catholics have been equally justified in thinking that Anglicans have so reduced it as to evacuate it of any real meaning. We have to acknowledge that we often appear to acquiesce in, and even condone, disobedience to principles of faith and morality to which in theory we are committed. A tendency to unchecked antinomianism and individualism represents the unacceptable face of Anglicanism; and we must acknowledge that the principle *conscientia semper sequenda* cannot be invoked in support of repudiation of authority by those who do little to ensure that their consciences are reasonably informed and instructed! The Report of the Doctrine Commission of the Church of England, *Christian Believing* (SPCK, 1976), and essays

[18] For a fuller discussion of many other aspects of the Venice Statement, especially the Anglican difficulties of V24, the reader is referred to E. J. Yarnold and Henry Chadwick, *Truth and Authority*. CTS/SPCK 1977.

contributed by its individual members, demonstrate the need for Anglicans to tackle their still unresolved domestic problem of the permissible limits of doctrinal divergence within a Church truly united if they are to play an effective and responsible part in ecumenical affairs.

Since the Second Vatican Council authority has been a matter for debate within the Roman Catholic Church and traditional interpretations have been radically questioned by many of its members including theologians. There appears to be a real danger of the pendulum of reaction swinging too far, so that justifiable criticism of the manner in which authority has been understood and exercised could lead to the wholesale rejection of the concept which is apparent in many spheres of secular life. But a proper insistence on the importance of authority, duly recognized and responsibly exercised, in the life of the Church has always been one of the distinctive contributions which Roman Catholicism has to make to the universal Church. If this were to be lost, the whole Church would lose an element indispensable to its life, schisms would be multiplied instead of healed, and the disintegration of Christendom would be accelerated. Respect for authority is not inconsistent with an attitude of critical and constructive questioning; nor need it imply that those who exercise it, and the manner in which they do so, are infallible. A tendency to indulge in, for example, indiscriminate and unauthorized intercommunion may further undermine the unity which it is designed to promote. Members attending the meetings of the Anglican/Roman Catholic International Commission regularly participate in one another's Eucharists without communicating together. They find this painful, and look forward to the time when it will be possible for them to do so. But they are unanimous in their conviction that full *communio in sacris* must express substantial doctrinal agreement, and that intercommunion will only be possible when it is reciprocal and authorized by their respective authorities.

This attitude of respect for ecclesial authority has guided and informed the members of the Commission as they have sought to be drawn together in a deeper understanding of the true nature and implications of authority, particularly as this relates to matters of faith, and the manner in which Christ wills His authority to be exercised in His Church. The Statement on *Authority in the Church* (1975) affirms that

> 'the inspired documents in which this [the Gospel of Jesus Christ through Whom God speaks to men] is related came to be accepted by the Church as a normative record of the authentic foundation of the faith'. (para 2)

It accepts the validity of the Vincentian principle[1] by stating that the interpretation and application of Scriptural truth must be tested and approved by the *koinonia*, the fellowship of the faithful, (although the application of this principle in a Church still divided presents considerable difficulties). Within the context of *koinonia*, authority is exercised in various modes of which two are distinguished as *conciliar* and *primatial* authority. (paras 19—23)

The authority of General Councils is accepted in principle by both our Churches although there is disagreement between us as to which Councils can be properly regarded as *general*, as Anglican critics of the Statement have been quick to point out. Anglicans reserve this designation to the early Councils of a still substantially undivided Church, and are reluctant to grant infallibility even to their decisions.[2] So there has been Anglican criticism of the assertion that 'When the Church meets in ecumenical council its decisions on fundamental matters of faith exclude what is erroneous.' (para 19). In this connexion two observations may be made.

[1] 'id quod ubique, semper et ab omnibus creditur'.

[2] *Thirty-Nine Articles of Religion*: 'General Councils . . . may err, and sometimes have erred . . .' (*Article XXI*).

First, a decision of a General Council is not authoritative *per se*: 'The confirmation by a great see, and in particular by Rome, is a vital part of reception [by the *koinonia*] which in antiquity was not understood as a merely juridical act of formal ratification.'[3]

Secondly, *Article 21* is not necessarily inconsistent with affirming that, irrespective of what has happened in the past, the decisions of a genuinely ecumenical council of the Church united according to Christ's will would be preserved from error.

Early in Christian history, and for largely historical reasons, it came to be generally acknowledged that a position of special importance attached to particular sees. Their primacy was subsequently accorded to their bishops; but it was not envisaged that the authority conferred upon them could or should be exercised by a bishop-primate in isolation. This is clearly affirmed by the Statement:

> 'The bishops are collectively responsible for defending and interpreting the apostolic faith. The primacy accorded to a bishop implies that, after consulting his fellow bishops, he may speak in their name and express their mind.' (para 20)

In both our Churches conciliar and primatial authority have been regarded not as mutually exclusive but as complementary. Anglicans have attached more importance to conciliarity, but recognize the primacy of metropolitans within their own Provinces, and accord a primacy of honour to the Archbishop of Canterbury in respect of the whole Anglican Communion. Many Anglicans would be prepared to accept the universal primacy of the Bishop of Rome as an indispensable element in the Church united according to God's will (para 23); but they could not accept such a universal primacy whose authority was understood and exercised as it has been in the past by the Pope. In particular, 'Anglicans find grave difficulty in the affirmation that the Pope can be infallible in his teaching', in spite of the fact that this doctrine 'is hedged round by very rigorous conditions laid down at the First Vatican Council' (para 24(c)). Further, 'The claim that the Pope possesses universal immediate jurisdiction, the limits of which are not clearly specified, is a source of anxiety to Anglicans' (para 24(d)). The exact relationship between primatial and conciliar authority needs to be more precisely defined, and this has been cogently argued in a recent article. 'But collegiality as proclaimed by Vatican II cannot be fully secure in its implementation until it is publicly recognized that the Pope cannot make such important decisions alone. That Popes do not normally act or define without consultation is an inadequate argument against reforming the Church's constitution on this point (i.e., the competence of a Pope, who could be heretical, to override a conciliar decision).'[4]

It seems reasonable to suppose that any mutually acceptable primacy would be invested with an authority greater than that accorded to the Archbishop of Canterbury within the Anglican Communion, but less than that accorded by the Roman Catholic Church to the Pope. The Roman Catholic Synod of Bishops, as it has evolved since Vatican II, could provide the context within which the authority of the universal primate could be defined and exercised, although Anglicans have reservations about the practice and procedure of that Synod at its present stage. The proper claims of conciliar and primatial authority would be recognized and reconciled if it were established that no pronouncement on matters of faith and morals could have binding force until both the Pope and the Synod had endorsed and promulgated it as a genuine and adequate expression of the *consensus fidelium*.

[3] E.J. Yarnold S.J., and Henry Chadwick, *Truth and Authority* (CTS/SPCK 1977) p.17.

[4] *The Tablet*, 10th December 1977 p.1174: 'Authority in the Church' by Antony Black. The whole article is a valuable contribution to this debate

If the degree of agreement reached between members of the Anglican/Roman Catholic International Commission expressed in their Statement on *Authority in the Church* is accepted, and its implications elaborated and applied by the authorities of our two Churches, the consequences will be far-reaching. These are admirably summarized by the Co-Chairman's preface to that document, and I cannot do better than conclude by quoting their words:

> 'The consensus we have reached, if it is to be accepted by our two communities, would have, we insist, important consequences. Common recognition of Roman primacy would bring changes not only to the Anglican Communion but also to the Roman Catholic Church. On both sides the readiness to learn, necessary to the achievement of such a wider *koinonia*, would demand humility and charity. The prospect should be met with faith, not fear. Communion with the see of Rome would bring to the Churches of the Anglican Communion not only a wider *koinonia* but also a strengthening of the power to realize its traditional ideal of diversity in unity. Roman Catholics, on their side, would be enriched by the presence of a particular tradition of spirituality and scholarship, the lack of which has deprived the Roman Catholic Church of a precious element in the Christian heritage. The Roman Catholic Church has much to learn from the Anglican synodical tradition of involving the laity in the life and mission of the Church. We are convinced, therefore, that our degree of agreement, which argues for greater communion between our Churches, can make a profound contribution to the witness of Christianity in our contemporary society.'

* * *

MERSEYSIDE ECUMENICAL GATHERING

Four of the Ampleforth brethren were among the 150 priests of the Liverpool Archdiocese who were invited by Archbishop Worlock to attend an Ecumenical Conference at Christ's College of Education with 150 Anglican clergy and 100 ministers of the Free Churches.

The Conference lasted for two days and the topic was 'Authority in the Church' based on a study of the document on the subject prepared by the Anglican Roman Catholic International Commission (ARCIC). Three general sessions were devoted to comments on the document by representatives of the three groups present—Bishop Alan Clark of East Anglia, RC Co-Chairman of ARCIC gave the Catholic comment; the Rev Julian Charley, Anglican rector of a Liverpool parish and Anglican delegate to ARCIC gave the Anglican comment; and the Rev Michael Taylor, Principal of the Northern Baptist College, Manchester, gave a Free Church comment. There was no general discussion at these general sessions, but questions aiming at clarification of the comments were welcomed and answered by the speakers, or by Archbishop Worlock, or by David Sheppard, Anglican Bishop of Liverpool who were both present throughout the Conference.

Between the general sessions there were group discussions in about 25 groups of ten to a dozen each representing a broad cross-section of the Churches represented. The writer's group of twelve, chaired by a Methodist minister, included three Catholic parish priests, and among four Anglicans were a University chaplain, and the vicar of a team ministry in Toxteth, one of the areas of Liverpool most beset by problems of racial integration and underprivilege.

A list of suggested topics for discussion was provided, and this is appended below in full as the topics have obviously been chosen with considerable care to cover all aspects of ecumenical dialogue and may well serve as models for use in

discussion by other ecumenical groups. Some of the topics are theological in nature, some severely practical 'What kind of authority do we expect from those in positions of leadership in the Church?', and some refer to the conditions under which further progress towards unity might be promoted. In the event few groups seem to have had time to deal with more than two or three of the topics proposed. The groups were also encouraged to use their discussions to formulate questions to be submitted to a panel of Church leaders, assisted by the main speakers, at a final open forum on the second day.

The group discussions seem to have revealed in many cases quite a wide diversity of views among those who belonged to the same Church yet who were able to work harmoniously with each other in their ministry, and this perhaps gives grounds for hope that ecumenical discussions of this type may prove more fruitful than some of the pessimists would imagine. In fact at the final open forum it became clear that the participants at the Conference were nearly unanimous that it had been a valuable exercise. It was suggested that it should be repeated regularly, perhaps every year, and that in addition smaller conferences of a similar nature would be valuable in different areas of the Archdiocese.

The organisers had given much thought to the question of ecumenical prayer and worship during the Conference. In the end they rejected the idea of an ecumenical service and courageously decided to conclude the first day's programme with an Anglican Eucharistic Service celebrated in the neighbouring St Katherine's College of Education, attended by all the delegates of every persuasion, and to open the second day with a Catholic Mass for Christian Unity at Christ's College, again attended by all. They felt this was the most honest procedure, and the pain of attending each other's Eucharist without the possibility of inter-communion would emphasise the work for Christian Unity still to be done and be a spur to all in their efforts to achieve it. The Conference concluded with a short joint service of prayers, readings and hymns.

Topics for group discussions

1. What kind of authority do we expect from those in positions of leadership in the Church?
2. Do you regard primacy as essential to the Church's life: as a providential development of value; or as an unscriptural deviation?
3. To what extent does the problem of papal primacy hinder the work we are called to do together?
4. What effect do you think a growth in unity between Anglicans and Roman Catholics along the lines of 'Authority in the Church' will have on their relations with other Christians?
5. In what sense is Scripture normative for faith and conduct; and how does this bear upon our attitudes to creeds, conciliar statements, and tradition?
6. Is Christian agreement necessary, desirable, or possible?
7. Do you find the distinctions between 'ruling authority', 'intrinsic authority', and 'absolute authority' sensible and helpful?
8. On what grounds do you believe an opinion is entitled to respect? What measure of freedom can Christians allow each other in deciding on ethical matters such as birth control?
9. Should the Church ever claim that what it teaches is absolutely true or absolutely right?
10. Do you think that clergy have a vested interest in authority?
11. What doctrinal assurances do we require from each other to warrant any further steps towards full communion between our Churches?
12. What divisions between Christians most urgently need our attention?

W. T. L.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Aspects of Priesthood; Scriptural Studies; Aspects of Literature.

1. ASPECTS OF PRIESTHOOD

Alec Vidler SCENES FROM A CLERICAL LIFE: AN AUTOBIOGRAPHY Collins 1977 208p £4.50.

It cannot be denied that future historians of Anglicanism will have to take Alec Vidler's career seriously. His published works (books, pamphlets, articles, editorials in *Theology*) must, in sheer extent, surpass those of almost all his Anglican contemporaries added together. As a scholar and Church historian he has to his credit published work on Lamennais, French Catholic Modernism and Gladstone's ideas on Church and State. Vidler was certainly the busiest clerical publicist of the years 1930—65 in England and in any denomination. In rapid succession he was deeply involved in the 'spike' Anglo-Catholicism of the 1930s, Cambridge Anglo-Catholic Modernism, the 'Judgement of God' neo-Barthian movement and that odd and distinguished post-war Christian Frontier movement. Since 1960 he has run out of radical steam, let the 'Honest to God', 'Death of God' and Charismatic movements pass him by, and chugged into a religious siding which can only (from the name of his lifelong friend and now neighbour and ally) be called 'Muggeridgism'. On top of all this as a pastoral adviser, confessor, tutor, centre of groups of young clerics and ordinands, supervisor of the training of 'mature' ordinands Vidler has influenced the life and thought of hundreds of Anglican clergy. Certainly English Catholicism and Nonconformity in 1930—77 could boast of no cleric with half the energy and influence which Vidler gave to Anglicanism.

When we turn the pages of this autobiography to find the reasons for this phenomenon we are disappointed. It reads rather like a long and good *Times* obituary. There are masses of factual detail about Vidler's education, brief Army service in 1918, parish service, activities, the names of associates, the titles and dates of books. More, there are odd, peripheral details which enable a reader to scent the physical atmosphere of, say, a minor public school in 1913—18, the Anglican Oratory of the Good Shepherd, a 'spike' Birmingham parish in the 1930s, the Gladstone Library at Hawarden, the cloister houses at Windsor, the town of Rye. But, apart from the shortest and driest of general statements, there is no scent whatever of the author's own inner life and thinking or of the minds and personalities of the many people with whom he lived and dealt. Then there is the biggest and most claustrophobic limitation of all, the almost total absence of reference to life outside the stuffy, close atmosphere of one school of clerical Anglicanism.

Are these extraordinary limitations due to deliberate humility on the part of the author? A good many sentences in the book make this hard to believe. Was Vidler a mere human catalyst, caught up by chance into the post of unofficial catalyst and publicist, simply reflecting faithfully every successive change of religious and theological temper amongst his clerical contemporaries—but otherwise contributing little? It is tempting to accept this theory. Undoubtedly Vidler is no saint. Contemporary Anglicanism had a number of eminent spiritual guides and confessors: he did not rank with them. As he himself admits, he is no theologian. He is certainly not a major Church historian. As a person he has always been 'close', self-contained. His manner and conversation have always had to them a sharply acid edge; irascibility is always lurking there and can burst out with disturbing ferocity. Vidler quotes one of his 6th Form school reports:

> I liked him from the first and I think he likes me a little, but he is so completely self-contained that it is difficult to judge. Indeed the only fault I ever found in him was that he is so portentously solemn.

Perhaps the schoolmaster was near the truth. Vidler has always been a mystery to his friends and acquaintances. They have tended to imagine that, concealed behind his sharp reserve is massive learning and a deep priestly wisdom. They exaggerated. But no one who has known him can deny that he is, when on form, very stimulating company, fertile with ideas, and helpful.

I read the book with particular interest, since I lived with Alec at the Gladstone Library, Hawarden for most of a year in 1938—9. I was already at a turning-point in my life and turned to him for help. I was surprised, even shocked, by his strong reserve. He shrank from offering me any sort of indoctrination (in fact his then neo-Barthian yet Anglo-Catholic views chimed in with my own); he even drew back from offering spiritual direction—an attitude which I eventually attributed to what I imagined to be real Catholic priestly wisdom. Yet for two or three years after I left Hawarden and passed out of his ken, he took a practical interest helpfully in my career.

Bracknell, Berks. **J. C. H. Aveling**

Cardinal Basil Hume, O.S.B. SEARCHING FOR GOD Hodder & Stoughton, 1977 192p £4.25 paper £2.95.

It can surely only have happened very rarely, if at all, that an author has had to be asked by his publishers not to play down his own book. It is not surprising to those who know him that this should have happened in the case of Cardinal Hume. What the publisher could not have anticipated is that the author's attitude has made it a best-seller. I do not mean this in the sense of the well-known story of the Pope who was asked to boost a new publication and replied that the best commendation, from the sales angle, was to place it on the 'Index'. No: the explanation in this case is a very different one. I am sure it is at least in part due to the English love of understatement and self depreciation when it is really genuine; and in this case it is completely so. When Basil Hume went from Ampleforth to Westminster the 'vultures' were immediately (and rightly) upon him. They wanted a book. He disclaimed the capability of producing one or the leisure to effect it. When they pressed, he pointed to a pile of typescript—the conferences he had given to the monks. To his surprise, and he thought because of their insatiability, they seized upon them and cleverly persuaded Elizabeth Hamilton to arrange and if necessary edit them. And so the book which 'had never been written' came into being and nobody was more surprised than the author.

Obviously the conferences were prepared for something of an elite. I am quite sure, however, that they will have a much wider impact: for they bear a message for all who are searching for God in the same way that the Rule of St Benedict is an inspiration and guide to many who have not been called to be monks. After all, the Rule itself is an indispensable distillation of Christian wisdom and has played its part in all that is good in Western Civilisation. Moreover, it is an encyclopaedia of that dedicated moderation which appeals so much, and rightly, to our fellow countrymen. It is down to earth and practical without losing the nobility of its inspirations.

I know that many people have already found the Cardinal's book extraordinarily refreshing and stimulating. This could be, I imagine, somewhat surprising to those who for most part of their lives have imbibed the Benedictine ethos; and for whom it has become subconsciously a part of their being. I am sure it should be an encouragement to them in their vocation to know that what they are and what they do is specially needed in the world today. What is the explanation of this? I am sure it is a great deal to do with the deep thirst in our time for an authentic spirituality. People are sickened, whether they realise it or not, by their loss of God and their forgetfulness of the true meaning of life.

I believe it is also a good deal to do with Christians practising what they preach and *being seen to do so*. We know only too well that there is a danger here. It is easy to become priggish and the only antidote is a genuine humility and authenticity: a readiness to admit our failings and not to have all the answers. The key in all this is'Let your light so shine before men'. Not so that attention is drawn to ourselves. But 'that they may glorify your Father who is in Heaven'.

A short time ago, on 19th September the Religious Affairs Correspondent of *The Times*, commenting on the fact that the British people 'still seem to be fascinated' by Cardinal Hume eighteen months after he first took over at Westminster, wrote as follows: 'That is no doubt because he appears so different from everybody else on that stage: *and that, in turn, is no doubt because he was and is a monk*. He represents a different set of values: he has come from a different world.' Other writers, like the Reverend Dewi Morgan have said much the same. To this I would add that I think his transparent honesty, so characteristic of his image is a notable factor. In general we see

the usual phenomenon of a high ecclesiastic applauded by the Mass Media, and justifiably so. His book reflects the man—and in particular, the monk—who puts an authentic Christian life-style, quite subconsciously, and with characteristic humility, before his readers. Even his self-depreciation and apologetic approach has an entirely genuine ring which is endearing to all who know him and those also who have not had personal contact. This was particularly evident in the reviews and especially so at the Foyle Literary Luncheon which launched the publication. All the world and its wife seemed to be there and reacted in a similar way to the significance of an occasion which he himself seemed to think unimportant and even banal. That, of course endeared him even further to his audience. He spoke on the theme of the book which he thought might be of help to some people simply because there was a real current search for God and especially in the context of Community. To him it manifested just one way of trying to live the Christian life.

That is true. But it is also an understatement. I wonder if it has occurred to you that perhaps for the first time a number of our fellow countrymen who are not Catholics or even Christians have come to understand a little more about monks and rather to like them? I wonder too if you have thought of the fact that with the present Cardinal at Westminster nobody can continue to think of the Catholic Church in this country merely as an 'Italian Mission'? Still less can they think of it as tide-bound, legalistic or complacently triumphalistic. I believe that the Cardinal just by being true to himself and his own vocation can do a great deal to dispel such misconceptions. And the same may be said of the book. I think it was Milton who said 'A good book is the precious life-blood of a master Spirit.'

To turn more specifically to the book itself: we obviously owe a great debt to Dom Felix Stephens who selected the conferences, and arranged their order. It is particularly interesting to have a specific date ascribed to each one. And I wonder if it were he or Dom Barnabas Sandeman or Elizabeth Hamilton or all three, (maybe the Cardinal himself?) who saw that the humorous asides and the personal apologies were not deleted. These things allow the book to be a charming personal reflection of the author.

The first part of the book, on Monastic Life and Work should be of special value to all those called to the Religious life, both male and female. We live still in days of new approaches and adaptation, and there are many lessons to be learned from those reared in the school of St Benedict and founded, albeit with considerable diversity on his Rule. It has stood the test of a millennium and a half and has guided men through the Scylla Charybidis which belong to every age. Here is a wealth of scriptural inspiration and the experience of Christian tradition. The meditations on Poverty, Chastity, Obedience and *Conversio morum*, the foundations of monasticism, are especially relevant. Not that this section is for Religious only; it gives general insights into the possibilities of community and individual growth in the life of the Spirit. It also gives a knowledge of the real understanding of monasticism which is first and foremost 'an exploration into the mystery which is God; a search for an experience of his reality'.

The second section of the book which is entitled 'Life in the Spirit' is the part more obviously of use to all sorts and conditions of men. Here is a great deal of helpful advice and encouragement about the development of a life of prayer which is a universal desideratum. I liked particularly the chapter on the 'Prayer of Incompetence'—reminiscent of Ronald Knox's summing up as 'a matter of a watch and a pair of knees'. It made me think too of Abbot Chapman's reiterated advice, 'Pray as you can. Don't try to pray as you can't.' No two people pray exactly alike. On the other hand, certain guide lines can be given and there is a wealth of great literature on every aspect of its development. This can sometimes obscure the fundamental simplicity of a loving relationship with God. The Cardinal makes it clear, all the same, that there are different stages in progress with prayer and they are by no means clear cut. There can be a certain overlapping. I wonder, however, whether everyone would agree with everything he says about 'method (see page 120)? Other spiritual traditions might seem to suggest that too great a reversion to the scaffolding of prayer would not be to the advantage of everyone. But I speak as one less wise: and anyhow he has had far greater experience in the direction of others than I shall ever have.

Malcolm Muggeridge told me that this was already for him a valuable bedside book. I think many will feel the same. It is not something to be read through at a session: it needs tranquil consideration, otherwise some of its treasures will be lost. All the same,

it is something much more than 'Fr Basil's Curtain Lectures': even though it was first delivered to weary monks at bed-time!

Bishop's House,
Eltofts, Thorner, Leeds.

+ Wm Gordon Wheeler

Michael Hollings LIVING PRIESTHOOD Mayhew-McCrimmon 1977 262p £1.85.

An outsider's view of the priest is that he is the General Practitioner of the Church and, as such, likely to be superseded by the specialists. You need to learn to pray? Ask a monk. You suffer from scruples or epistemological doubts? See a psychiatrist, or a metaphysician. And once the specialists have taken over, what remains? The priest is left to represent the community or parish whose unity he symbolises as he presides over the Eucharist. But what does a symbol do in his spare time? Where is the community he represents? Parochial location is the hardest of all boundaries to establish. And in such circumstances what are the duties of a parish priest as, after Mass, he breakfasts, reads his letters and the newspapers, and then has the day before him at freedom? Shall he visit the sick, play golf, say some Office, or wait for his parishioners to return home from work eager for their favourite means of relaxation before the box. And are such miscellaneous activities really a 'man's job'?

This is an over simple way of reminding us of a dilemma which is so real enough for some young men as for them to give up their Orders and take to teaching, marriage, or social work. Fr Michael Holling's way of dealing with this problem is to speak from within his experience. As with the metaphysician, so with the priest—'egotism is true modesty'. This is a book by one for whom the meaning of priesthood consists in the *use* to which he feels obliged to put the office. What started him off on the right lines, so to speak, was his visit to Padre Pio—a graphic account of which is one of the best things in the book. Reduced to a simple assertion, the call to priesthood for Fr Michael was one to help people. A master principle, it led him to be impatient, for example, with his work in Westminster Cathedral, since, because he had been a Guard's officer and mounted guard at Buckingham Palace, his ecclesiastical superiors thought him to be particularly well qualified to dress and undress the Cardinal to music—as he puts it. In the end, he made his escape to people, first in Soho, and then in Oxford. It was at Oxford that he began to develop those ideas which, in their most mature form, are to be found in the pattern of his ministry at Southall. It is a fascinating story, especially for those who have known and appreciated him.

Fr Michael speaks of the tendency which Catholics show to form *closed* societies. This applies especially to the clergy. There is, for example, the story of the priest who communicated with his curate solely by means of notes which he left on the stairs leading to the curate's attic bedroom. One calls to mind also the priest who, at his jubilee, was congratulated by his bishop for always having confined his friendships to his fellow clergy. He was never so imprudent as to give his confidence to a layman. Fr Michael's revolutionary break with this tradition consisted in running the Oxford Chaplaincy as something more than an open house. It was like an open society in microcosm. As a former resident can vouch, this had its moments. It is only part of the story to be reminded of breakfast with partially reclaimed alcoholics, quiescent scroungers and weeping undergraduates. The other side was in being determined to sleep through anything—even the noise of engines outside the window and the tramp of heavy footsteps on the stairs all night long. In the morning we were told that there had been a fire with firemen and an engine. A resident soon learned to conceal shock and surprise. He was trained to survive all forms of open-ness.

The virtues of this way of life speak for themselves. One recalls them with gratitude. But what is special about this book is the author's awareness of the depths of Christian tradition from which such conceptions arise. He mentions St Philip and the Oratorian ideal of a group of laypeople meeting for conversation, music and prayer, and served by one or two priests who may have been, as St Philip was, ordained to serve the groups they had thus formed around themselves. The Oxford chaplaincy came very close to this ideal, itself so sharply set aside at the Counter-Reformation. The modern equivalent, at least in a multi-racial parish like Southall, may be what Fr Michael calls 'the team', and by which he means a group not only of priests but of nuns, and laywomen as well as laymen. Such a team is founded upon prayer—it has to be if it is to remain in being as

open to all who pass through the front door without knocking, anchor themselves in front of the television, forget to turn up for meals or do so un-announced, complain about the accommodation, or, when drunk, call their host 'a Catholic bastard'. 'A man is often most vulnerable to God in tiredness and on the borders of sleep . . . It was evident that I could live for a period stretched beyond the limit of endurance. I had known this a little in the army, now I met and realised it in priesthood.'

In learning to be a priest on this model, you learn also what it is to be a man. You learn how to use the day, to understand that if (as you should) you are to keep up your reading, then you must read in snatches; and how a policy of answering letters by return 'opens up all kinds of different avenues'. To fail to do so is 'a failure in priesthood, not just in human response.' A man so formed does not need to be taught how to treat women. In fact one of the main emphases of the book is upon the need to give women their proper place in the Church. If one looks at the growing numbers of lay people reading theology in the universities, one will be struck, not only by the preponderance of women but by their superior ability as a sex: in twenty years time the most able and the most numerous theologians in all the Christian Churches in this country will be women. This, more than anything, will ensure the necessary increase in work and responsibility by the laity for their Church. It may also see the realization of St Philip's ideal—that of calling out of the community those men who are chosen by it to be priested for it. Fewer priests but better ones—in the words of St Thomas More? Certainly. But let us also have fewer 'boy' priests and more older ones, who have 'seen service'.

This point takes us directly to the most important issue raised by the book—the conditions which today enable the priestly vocation to be most fruitfully realized. I have spoken earlier of the tendency to form closed societies—whether of Catholic bee-keepers, Catholic Old Boys, or Catholic seminarians—such societies are innocent enough. They only become vicious if they serve some sinister end, such as keeping those of whom we disapprove at arm's length, whether they be coloured, argumentative, or female. What comes out of Fr Michael's book loud and clear is that the supernatural element in Christianity consists in its open-ness to all people; and that the essence of a priestly vocation is to be open in this sense. But, as the book shows, one remains so at immense cost to one's comfort and amour propre. To some extent the layman does not face this challenge directly: he has to remain enclosed within his profession and within his family, a father of a family is, after all, capable de tout! But to the extent that we all partake of Christ's priesthood, so we also have to face the challenge of open-ness which Fr Michael's book so tellingly describes. This is not a new point of view, but it is one which is frequently obscured. Dostoevsky, for example, portrays his Christ-like figure in the *Idiot* as a man whose behaviour melts the barriers of class and social convention, but also exposes him to ridicule as a fool. It is present in the insight of the psychiatrist (or teacher) who realizes that until he has suffered with his patient (or pupil) he can neither heal nor teach. If he hands out 'treatment' as some have handed out penances and advice he remains impotent. It is 'the wounded surgeon' who must ply 'the steel that questions the distempered part'.

The implication of Fr Michael's excellent book is one which should apply to the layman or laywomen almost as much as to the priest—that when we feel closed in by our organization, our Order, or our inclinations, we should seek for what will subject us to the discomforts and inconveniences of open-ness, since 'here below to grow is to change, and to be perfect is to have changed often'.

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John Coulson

II. SCRIPTURAL STUDIES

James Barr FUNDAMENTALISM SCM 1977 379p £3.95.

Many of those whom Dr Barr calls 'conservative evangelicals' will not like this book. He writes as one who may have endured much at their hands. Again they themselves draw a clear distinction between other members of their own Churches who are only 'nominal Christians' and their own group who are 'true Christians'. That which unites them across denominational barriers is faith in the inerrancy of the Scriptures. This is not always the literal interpretation: for instance the six days of creation are now too difficult to defend.

Many resort to calling each day 'a period of time'. However those sometimes called 'fundamentalists' are much concerned with the exact truth of the facts recorded in the canonical Old and New Testaments—the ages of the patriarchs, the numbers of men and horses in lists, and the traditional authorship of each book. Isaiah 'in the year that King Uzziah died' foresaw and wrote how nearly two hundred years later Judah in exile in Babylon would be released by a king of Persia named Cyrus. Why? Because chapters 1—66 are called the book of the prophet Isaiah.

Fundamentalists are not any particular sect but form substantial minorities in the Church of England, Presbyterian and other 'mainstream' bodies. Their writings are mainly published in this country by the Inter-Varsity Fellowship. As evangelicals, quite rightly, the centre of their religion is in their personal faith in Christ, but that is firmly associated with certainty of the inerrancy of the Bible. This kind of religion has received much support in this country from the campaigns of Dr Billy Graham, and it appeals as the good simple religion, backed up by the Bible. Nevertheless many of this school of thought seek recognition as serious theologians alongside the many critical scholars whom they unceasingly attack.

Dr Barr has read widely the recent writings of these men to which he refers in the text and in the notes. As a critical scholar himself he would not be acceptable to them in the least. He is appalled by their uncritical support of one another, and the lack of any defence of their own basic position, or any depth in their theology of the Trinity and the Incarnation. Miracles are accepted naturally because they are in the Bible, but reluctantly when natural explanations can be found. So the plagues of Egypt, the crossing of the Red Sea, the stopping of the Jordan can be explained as natural happenings, although remarkable, even miraculous coincidences. It becomes clear that there is no understanding of the supernatural as a reality as true as this world of causes and effects.

The book does not give the author the opportunity to show his own belief in the inspiration of the Scriptures as a record of the 'many and various ways God spoke of old to our fathers by the prophets'. Most of the book is taken up with exposing the attitudes of those who rejoice to be 'conservative evangelicals'. A list of fundamentalist books consulted is given in an appendix, together with another list on similar subjects, written by other scholars.

Gilbert Whitfeld, O.S.B.

Francis L. Anderson JOB AN INTRODUCTION AND COMMENTARY Inter-Varsity Press, Leicester 1976 294p no price given.

This concise, compact, erudite commentary is a paperback addition to the Tyndale Old Testament Commentaries. The author, an expert in his subject, provides seventy concise pages of introductory material covering virtually all the problems and disputes about Job—authorship, date, place, literary form(s), additions and omissions, theology, meaning etc. The rest of the volume is an equally concise verse by verse commentary.

The buyer should be warned that, unlike the similar commentary by H. H. Rowley (1970), this volume does not include the bible text. Therefore the reader will need his version or versions together with the commentary if he is to travel at the depth in which Anderson moves.

Anderson argues that the masterpiece is the work of one mind, that Jewish individual relationship with God and belief in the afterlife was reasonably settled by the time of Moses and that Job can therefore be dated somewhere within the high monarchical era. In the relatively few pages at his disposal he discusses, often in depth, the numerous problems and controversies connected with *Job*.

In brief I believe this the best commentary available in English, regret that extortionate printing costs necessitates the omission of text cum commentary, and recommend the book for persons well versed in scripture study. This is not a book for the general reader who would be lost within the first few pages of the introduction.

Bexhill, Sussex. **Edward P. Echlin**

Ed. Michael Darton MODERN CONCORDANCE TO THE NEW TESTAMENT DLT 1976 786p £25.

Essentially a work of reference, this excellent volume like others of its genus has two main purposes. It firstly enables a person to trace any biblical quotation (in this case New Testament) and its context, from his recollection of but one of the words in the text. Secondly a concordance allows one to survey the biblical teaching on a given theme, by collecting together texts which use the key words of that theme.

For anyone who has ever made use of the most widely consulted of all concordances, the deficiences as well as the virtues of the famous 'Cruden', dating essentially from the 1730s, will have been obvious. Cruden operates with the Authorized Version of King James, a version now rarely used for scholarly consultation. Further, the scholarly notation and categorization of Alexander Cruden is in many respects outmoded by the rise of modern critical biblical science. But above all, Cruden's Concordance is a purely verbal concordance in which the exhaustive tracing of a theological theme is only occasionally and accidentally possible.

Furthermore, our century has seen the production of a plethora of new translations, all contributing something to the task of putting twentieth-century man in touch with the original meaning of the Greek writings of the New Testament. This present concordance is 'Modern' in the sense that it is intended for use with any of the various of the English translations of the Bible now in use in the Christian world, though the Jerusalem Bible, as a representative modern translation, is the version chiefly used for the texts.

Michael Darton and the publishers rightly acknowledge that the thematic arrangement and research of the French 'Concordance de la Bible, Nouveau Testament' edited by Sr Jeanne d'Arc OP (1970) lies behind this English production. Its supreme value lies in its analytic lay-out, which aims to communicate the thought of the Greek by adopting an arrangement primarily by themes and Greek roots, thus enabling the texts connected with any one theological theme or line of thought to be studied together. Exhaustive indices, both English and Greek, are provided, as well as an index of proper names and a list of Greek roots, which thus help provide the advantages of a verbal concordance.

Aelred Burrows, O.S.B.

James D. G. Dunn UNITY AND DIVERSITY IN THE NEW TESTAMENT SCM Press 1977 470p £12.50.

Meeting Christians of other traditions in these ecumenical days has shaken many from complacency that we all, more or less, believe the same things. We differ in our appreciation of who Jesus was, how we should hope for the achievement of his purposes, what kind of life we should pursue. But all these differences are to be found in the New Testament. We know that the inspiration to write did not make any of the sacred writers forget their own personality and style. Further, they did not find it necessary or possible to write only what an accepted orthodoxy approved. The Christians of the New Testament included Jews who continued living as Jews attending the Temple in Jerusalem while acknowledging Jesus as Messiah, and Gentiles who had no convictions about a Messiah but believed in Jesus who died and rose again for us. The different titles given to Jesus—son of man, the Lord, son of David, son of God—indicate different ways of regarding him. Christians often disagreed with one another, even violently and Paul condemned some as 'enemies of the cross of Christ'. In his letters to the Corinthians, he was possibly dealing with early Gnostics—Gentiles who dangerously used Gentile thought to describe the experience of salvation in Christ. Amid this diversity, the one unifying article of belief was that the man Jesus who was crucified was also exalted.

Mr Dunn has written a detailed and provocative study of this problem. He returns more than once to the process often repeated by which the first free movements of the spirit of Christ among men became organised and lost their vigour—as in an institutional Church with official authority and ritual in the place of men led by the Spirit. This has happened so often in history that perhaps it is wrong to deplore it. While belonging to a formal institution has dangers, it does not necessarily destroy the life of the spirit, but even preserves it. The priests and prophets of the Old Testament were complementary in preserving the religion of Israel. So, too, in the Church, tension between rash enthusiasts and staid officialdom is to be accepted and welcomed.

The chapter on Apocalyptic is balanced and interesting because it points out that it is impossible to speak of the Kingdom of God except as an apocalyptic idea—an ever looking forward to the consummation of God's purposes. This hope does not involve a disregard for this life but a serious looking forward in the setting of everyday life.

The book is written in a lucid style and its arrangement in chapters and sections make it easier to follow. The printing is excellent, as we have come to expect from the SCM Press. One reflection which comes to mind is that the credal statements of the Church have been made slowly only after long discussion and testing of opposing views. Men have usually been reluctant to abandon views when they have been condemned by what comes to be orthodoxy. The evidence which Mr Dunn describes of different points of view in the New Testament is an indication to us that Christian unity in the faith is not something to be achieved even in the twentieth century by human effort, but by a humble seeking to know and love the centre of our faith, the man Jesus who was crucified and was also exalted.

Gilbert Whitfeld, O.S.B.

G. B. Caird PAUL'S LETTERS FROM PRISON in the Revised Standard Version—a commentary Oxford University Press 223p paper £2.50 cloth £4.50.

Dr Caird's pithy biblical scholarship is familiar to all serious students of the Bible, and this commentary on Paul's last group of letters in the New Clarendon Bible series is a most welcome application of it. It is not that he says anything startlingly new (which would be out of place, anyway, in such a commentary) but that there is a solidity of judgement and a toughness with silly or way-out theories which gives an invaluable balance to the work. He states the arguments on both sides in a nice and balanced fashion, has no truck with maverick ideas (his remarks on the 'semi-sophisticated pedants' who object to language of a three-storey universe, on p. 33, are rich), and though he often leads towards conservative solutions, he continues to leave room for other views, for instance on the question of the Pauline authorship of Ephesians or the composite nature of Philippians. He can also be radical, as when on two or three major issues he ventures to disagree with the massive authority of Bishop Lightfoot. Almost the chief quality of the commentary is its sanity, relegating as it does such theories as Reitzenstein's 'heavenly man' or ideas of gnostic influence on Paul to the well-deserved limbo of unsubstantiated speculation. His exegesis of the great Christological statements of Ephesians, Philippians and Colossians is warm and devotional as well as scholarly. I found that perhaps the most interesting single idea was the suggestion (p. 114) that Paul thought of death as like sleep, an experience which negates the passage of time, so that 'every man's death is equidistant from the Day of the Lord'. But the whole commentary is admirable, well up to the highest standards of this excellent series.

Henry Wansbrough, O.S.B.

III. ASPECTS OF LITERATURE

Kenelm Foster, O.P. THE TWO DANTES AND OTHER STUDIES Darton, Longman & Todd 1977 260p £7.50.

Through Fr Kenelm Foster's generous response to requests for offprints, one has had the opportunity to read those parts of this book which were originally published as articles in the USA. These are four valuable commentaries on individual Cantos (*Inferno xiii. Purgatorio xvii. Paradiso x & xix*). Unlike many *letture dantesche* which consist of little more than paraphrases and some laudatory generalities, these readings are full of substance, combining close observation of the text in order to draw attention to particularities of tone and other qualities of the poetry with a clear exposition of Dante's thought, especially the philosophical and theological.

In the extended essay which gives the book its title and more than a third of its contents, Fr Kenelm attends to a topic which he purposely left aside in his contribution to *The Mind of Dante*; namely, Dante's dilemma about the eternal fate of the 'good pagans'. The writing here has not quite its author's usual clarity, partly because of a lack of linear development in the argument, itself due to a certain intractability in the subject matter. Does Dante place the good pagans in Limbo simply because they were 'ungraced', or was there some positive fault in their 'not worshipping God aright' (*Inf iv. 38*)? Virgil clearly stands throughout the poem for natural human perfection; yet in *Inferno i* he calls himself a rebel against God's law. Granted Dante's usual precision and care for detail, I still wonder whether, in this instance, there does not remain an irreducible element of inconsistency. Perhaps it is vain to try to reconcile a line at the very

beginning of the *Comedy* with, say, the thought that lies behind *Paradiso xxx* and *xx*. Fr Kenelm makes clear what he means by the 'two Dantes' in his analysis of *Convivio IV* and the last chapters of the *Monarchia*. He shows what a sharp distinction Dante made in these two works between nature and grace, between moral conduct in this life and man's eternal destiny. In the *Comedy* Dante gives a clearer picture of grace building on nature; but Fr Kenelm suggests that, even here, there was not a perfect assimilation of Aristotelian ethics into Dante's Christian faith; hence the problem of the good pagans.

Thanks to the work of Nardi and Gilson, no one would nowadays think of Dante as a Thomist in any strict doctrinal sense; but in *St Thomas and Dante* Fr Kenelm suggests that Dante had a special admiration for Aquinas for two reasons: gratitude to the scholar through whose commentaries Dante seems largely to have studied Aristotle, and profound respect for Aquinas as a thinker of intellectual probity and discrimination. It would have been even more valuable to have had a translation of the more substantial *Dante e san Tommaso*. This *lettura* which the author was invited to give in Rome (a signal honour for a non-Italian) covers the same ground, but also analyses the chief doctrinal differences between Dante and St Thomas. Two chapters of rather lighter weight than the rest are 'general introductions', one to the *Inferno*, the other on courtly love. The latter gives an analysis of Andreas Capellanus' *De Amore* with a rather different emphasis from that of C. S. Lewis in *The Allegory of Love*. The essay does not broach the much discussed question of the extent of Andalusian-Arab influence on the conventions of courtly love and on the poetry and music of the troubadours. The essays on *Dante's Vision of God* and *Dante and Eros* (together with the paper *The Mind in Love*, not here reprinted, perhaps because partially superseded by the second essay) have formed Fr Kenelm's important exposition of what lay behind so much of Dante's thought and poetry: the twin thirst in man for knowledge and love, leading to the sublime close of the *Paradiso*, when desire and will are totally in union with 'the Love that moves the sun and the other stars'.

We must hope that, even if he is soon to relinquish his university post, Fr Kenelm will continue to give us the benefit of his reflections on Dante, for we could ill afford to lose his particular line of approach.

Brendan Smith, O.S.B.

THE LETTERS OF MARSILIO FICINO Vol I Shepheard-Walwyn 1975 248p £6.00.

This book is as intriguing as it is attractive. It is beautifully produced, and a delight to handle. There is a preface by Professor Paul Kristeller of Columbia University (who appears to be the guiding spirit behind the enterprise), and an introduction. The translations from the Latin, we are simply told, are by members of the Language Department of the School of Economic Science, London. The modesty which has led the producers of these most readable translations to withhold their names is commendable but disappointing. The book includes a frontispiece of the bust of Marsilio Ficino in Florence Cathedral. At the end there are notes on the Letters, a particularly valuable section of notes on Ficino's correspondents, a bibliography and a full index.

Marsilio Ficino was born in 1433, the son of Cosimo de' Medici's medical attendant. It was in this way that he was brought up in the influential Medici circle in Florence, in 1462 being presented by Cosimo with the villa which became the centre of the famous Platonic Academy. Led by Ficino, the Academy was never a formal institution with rules and officers, but rather a group of friends who met informally for discussion on the Platonist philosophy, for music and conviviality. Amongst its members were men like the Florentine scholar Cristoforo, who numbered amongst his pupils Grocyn and Linacre. Ficino was a versatile author, his chief work being *The Platonic Theology*, in which he expounded the doctrine of the immortality of the soul. His language is constantly that of the Platonist, 'God is unchanging unity: a single stillness. This, you are aware is clearly expounded by our Platonists' (Letter 11). The soul should withdraw from the body and become centred in the mind (Letter 50); 'it is in the mind that stability and peace are found. The man who falls from mind sinks into hell' (Letter 108). Ficino was himself a man of simple if not austere life, though he did allow himself the pleasure of the finest wines, and was an expert performer on the lyre.

In 1473 Ficino was ordained priest, and in the following year presented by his friend and former pupil Lorenzo de' Medici to the rectory of San Cristoforo at Novoli, near

Florence. There is evidence in the Letters of his attachment to established religion. Thus we come across him reciting his Office in church (88), in a serious illness he finds less comfort in the Platonic authors than in Christ and prayer to His Mother (80), he writes of the dignity of the priesthood (75), in 1475 he expresses his pleasure on obtaining the grace of a Jubilee for himself and his parents (124), he objects to the admission of untrained and ignorant men to the priesthood (appendix I). There is a letter of advice, tinged with a gentle sarcasm, to Giovanni Niccolini, appointed archbishop of Amalfi at the age of 24—both 'astronomy' and 'physiognomy' had indicated that he would attain high rank. The 'theological prayer to God' (Letter 116), which Ficino says he himself uses every day, is pure spirituality.

These Letters are an insight into a sane and civilised realm, and it is to be hoped that the projected succeeding volumes will not be long in appearing.

Donhead St Andrew Rectory,
Shaftesbury, Dorset. **John Godfrey**

J. R. R. Tolkein THE SILMARILLION George Allen and Unwin 1977 365p £4.95.

I do not propose to describe the contents of Tolkein's long-awaited *Silmarillion*—the Edda-literature and saga stories of the Elves of the First and Second Ages of Middle Earth—but to ask just what deeply felt imaginative need it is that Tolkein's books meet in a generation who probably know almost nothing of any 'real' mythology and legendary inheritance. No doubt for that very reason a rootless but touchingly spiritually-minded generation of college students live their inner lives in Tolkein's spacious imaginary world. As the Church attempts, in conformity with the current climate of scientific materialism, to 'demythologise', so is the imagination driven to seek elsewhere for the necessary food it is denied. Tolkein is the next best thing to the Garden with the Two Trees and the Four Rivers, the Talking Serpent, Jonah's whale, and Noah's ark with the animals coming two by two; to say nothing of St George and his Dragon, St Christopher at the crossing of the ford. History is but fact; myth is meaning. Would not the Church do better, even now, to attempt to re-mythologise?

But apart from any need Tolkein may fulfil for those denied a living tradition of myth and legend, for the celestial hierarchies and the miraculous, he does meet several very simple and human needs of urban young people, perhaps more especially in America, who have never lived close to the earth and its creatures; who are so crowded together that their sense of their own and one another's value and even identity is undermined to the point of breakdown. Tolkein's world is above all spacious, and nowhere over-populated. His maps free the reader into great distances of mountain and forests and seas and rivers, lovely cities and grim evil regions beyond the frontiers of the habitable world. 'Here be dragons'. Inside the mountains there are cavernous regions where dwarves employ their skill to fabricate magical armour and jewels; in the gardens of Elven Kings grow trees whose seed has come from Paradise; there is room in this boundless world for quests and marvels denied to those herded into modern cities where all jewels are trash, where all we can buy or touch or handle is merely utile; and the earth itself shrunk into a little ball. To those who scarcely know who their great-grandparents were Tolkein restores a sense of ancestry, of continuity with a long past, the comradeship of tribe and kindred which in an older world sustained the sense of identity so threatened by the modern nightmare.

Land and sea are described with a kind of innocent and pristine sense of nature in all its beauty and fearsomeness that speaks, perhaps to some sort of bodily memory not hard to awaken even in city-dwellers; whose ancestors also are children of the green earth and knew it as intimately as do bird and beast. He gives us so much back that we had lost, and yet it is not altogether a world of childhood; unless we are willing to acknowledge that a mature child (poised on that plateau of adolescence before the descent of the soul into the fallen world) can understand everything; except why we *do* fall.

Above all—and here we begin to touch a religious level—Tolkein has created a world in which all is significant. Natural and supernatural are indivisible; there is no point at which the world-ruling powers of good and evil are not involved, nor any point at which choice and action on the part of every being is not decisive. Nothing in that world is in the modern sense profane. Animals, birds, rivers, rocks and forests are alive with their own peculiar quality of good or evil. They communicate continually with those who encounter them. Every hero with his companions is engaged in playing some part in a

single great event which spans a whole creation. There is scope for choice; room for all the back-slidings, recoveries, betrayals, loyalties, within a world where evil is grim and powerful but not supreme. There is always an underlying certainty that there is a master-plan not known to even the wisest, the most gifted in magic, white or black. Courage and glory and love and tragedy all have their place within this whole. Middle-earth is at once the beautiful work of the Creator, and vulnerable to evil, at the mercy of choices and mistakes of elves and men and of all those other higher and lower forms of life whose wings start from under every stone.

There is in Tolkein's works a restitution of a lost norm. In our open and permissive society it is hard to know right from wrong, beauty from the formless, meaning from the meaningless, when to act, what is important or unimportant. Nothing of the kind in Tolkein's world: elves and men are beautiful and noble and brave (or fail to be so) and events present themselves which allow the reader no room to doubt the absolute necessity of action, or its absolute importance, one way or the other. Above all survival is not the supreme value; there are things for which those involved are willing to lay down their lives; for the story runs from the beginning of creation to the end.

In the *Lord of the Rings* trilogy there is an underlying confidence that despite all the power of the forces of darkness good will triumph over evil and at least most of the 'good' people in the story will survive their ordeal; as indeed happens, even though they do not live happy ever after. The task performed, there is no secure place for them in Middle-earth. The end is clouded with the kind of uncertainty that came upon England after the last war, and we realised that things were never going to be the same again. Tolkein knew that nowadays it would be impossible to end a legend with the assurance of the author of *Job* that 'the latter end of Job' could forget the deaths of seven sons and three daughters, no matter what wealth and new children might be given in their place. But the *Silmarillion* is a much more sombre book than *The Lord of the Rings*. All moves from the pristine beauty of a young creation to the inevitable end. Tolkein, like the rest of us, is oppressed by the realisation of the end, if not of the world, at all events of our world, our civilization. Even so there is no despair, there is a hope, almost a certainty, that all shall be well; that even a life like that of the doomed Turin Turamber (a hero more luckless than Oedipus or Grettir the Strong) is not in vain. In Tolkein's world—and what a relief from the brash assurance of the positivist scientific pundits of the Mass Media—not everything is known, or knowable. It opens on mystery, and the part played by even the greatest wizard or hero is a humble one. In this world *hybris* is the supreme sin. It must suffice that each has a part to play and will be given such knowledge as the action demanded of him (or very occasionally her) demands.

I would have liked a less sombre Tolkein to give to my teen-age grandchildren for Christmas; the world of *The Silmarillion* is in too many ways as dark as our own, dark with foreknowledge of the End of Days, Götterdammerung, Armageddon and the inevitability that no created thing can last for ever, not even a world. But most of Tolkein's million readers know these things in any case and will find in his wise book sustenance for their own adventure into a future which they instinctively know will bring them confrontations no less grim and no less significant.

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(continued from p.94)

for blessing the sick on special occasions has had some surprising results in recent years. (cf *Blessed Nicholas Postgate: Ugthorpe Rally.* JOURNAL, Autumn 1974, p.105—6).

When in 1929 a large group of recusant martyrs, some 136 of them, were beatified, all these 84 were initially on that list and for no very clear reason were postponed. They had actually been 'passed' for beatification and were removed from the list that became effective at the very end: many of them—such as Fr Nicholas Postgate—had surely as good a claim for beatification (not to say canonisation) as many of the 136 that went through. Ca, c'est la vie.

COMMUNITY NOTES

DOM GABRIEL GILBEY, 1914—1977

Monks have little in their lives for a biographer, or even for the writer of an obituary notice. Their lives are submerged in the monastic family. The routine in cloister, school and parish has its own momentum, not theirs: there is, generally, little incident. Its interest is in God's eyes, and not for us to tell. Or is it? No one can write about Father Gabriel without thinking of that: this is something we all know. His life was full of diffusing goodness.

Peter Hubert Gordon Gilbey was the elder son of Gordon Gilbey and his wife Grace. On the death of his grandfather, the seventh Lord Vaux of Harrowden, in 1935 the family peerage was called out of abeyance in favour of his mother who became Baroness Vaux of Harrowden in her own right in 1938.

I first knew Father Gabriel when in 1923 at the age of eight, he came to Ladycross. My memory is of a small fat boy, his fist permanently screwed into his eye, his face purple with grief, and howling his head off. It did not seem to be a happy time in his life. After two years he was removed to the larger air of Ampleforth where the atmosphere, if not the climate, was more tender. The present writer had no such soft option and had to stick it out until 1926 when they were reunited, and eventually found themselves in the same House, St Oswald's, and sharing the same inestimable and unforgettable privilege of having Father Stephen Marwood for Housemaster. Peter was a very pious boy—but solid. Anything less like the frail young aristocrat would have been hard to imagine. He developed a huge devotion to St Gabriel Possenti, a young Italian Passionist canonized in 1920. We found this strange, and it prompted not a little comment. Peter was undeterred, and when he entered the noviciate in 1932 he took the name of Gabriel on receiving the habit. He was rock solid in his vocation. His mother, a devout and sensible woman, was aghast at his decision to become a monk. Peter simply told her to remember the feelings of Our Lady at the foot of the Cross. We cheered this to the echo. But not all of us would have given quite the same advice in quite the same terms. But his priorities were simple to him, and he always ran true to form. At that age (how strange sound the *mores* of our youth) I had always been told that no one (but *no* one) wore a brown suit. We welcomed Peter, I remember, in the Cloister one September evening in 1932 when he came to join the noviciate; and it was no surprise to find him in a suit of brightest chocolate. He was always more robust than refined.

Our noviciate overlapped by a year, and then he came up to St Benet's, Oxford in 1935. There had been at first some thought of him reading Honour Moderations, but he was not that kind of man. He ended by reading Pass Moderations and taking a Pass degree in 1938, and returned to Ampleforth. We were ordained in the same year, 1940 (another bond between us) and then began his monastic work at Ampleforth, teaching in the Junior House as Assistant to Father Peter Utley where he was very happy. He worked there for thirteen years. In 1953 he was sent on to the Mission, first to Cardiff and then in 1957 to St Alban's, Warrington. Here, in 1958, on the death of his mother, he succeeded her as ninth Lord Vaux of Harrowden. He accepted this with characteristic simplicity. He was neither embarrassed nor side-tracked. He took his seat and spoke once or twice in the House—once, at least, in a debate on Youth Service which was something about which he knew at first hand. He was made Parish Priest of St Mary's, Warrington, in 1962, and there he remained until 1976 when increasing ill health led to his retirement. He continued to live at St

Mary's, in and out of hospital, and had the joy of seeing the centenary celebrations of the Church there. He died peacefully on 1st November 1977 and was buried at Warrington.

Like so many monks Father Gabriel was to find himself most successfully fulfilled not so much in his teaching (though he was very happy in that) but on the Mission. There he found the flowering of his monastic family service, and he was a most successful and greatly loved missioner and Parish Priest. Here his qualities of simplicity and sympathy found full scope. He felt, as so many Ampleforth men, the pang of leaving monastery and school. But there can be no doubt that he enjoyed the success he found in the new sphere of monastic work in a parish. It was in Warrington and in his parish that he belonged, and here his powers came into full play. The manifestations of affection at his funeral were a just tribute to the way in which he had identified himself with, and endeared himself to, his parishioners. There lay his gifts, and there his reward. May he rest in peace.

J.F.

VAUX OF HARROWDEN—A FAMILY INHERITANCE

Even if Gabriel Gilbey had wanted to be an Owen Wingate, he could not have been. The physical weight on him of the Vaux of Harrowden inheritance was necessarily light. The old Vaux family died out in the male line in 1663: Harrowden and its other properties and heirlooms were sold to pay debts; the family archives vanished. It was only in 1838 that the bare family title, carried in abeyance since 1663 along a tenuous female line of descent through three different families, was revived. Much later Harrowden Hall, bereft of its family heirlooms and papers, was repurchased. Nevertheless Gabriel was proud of, and interested in, his Vaux inheritance. And, even in this egalitarian age, no sensible historian, however critical, could deny that the inheritance, for all its puzzles and obscurities, *is* interesting and curiously impressive.

The eight generations of Gabriel's family tree running back to the last Vaux (1663) would, in themselves, fascinate a research historian. They contain a rich mixture of family stocks and traditions. English, Iberian, Welsh and Irish, connected with homes like Ballyraggett House, co. Tipperary and Talacre Hall in Wales. But it is the five earlier (1523—1663) generations of Vauxes of Harrowden who have concerned both traditionalist Catholic and secular historians.

From 1523 to 1581 the first three Barons Vaux were, so far as we know, conventionally loyal servants of the Tudor monarchy. If they had any criticism of royal religious policy they did not manifest it in word or action: the only accomplishments for which they displayed a modest talent were military administration and amateur cultivation of the theatre, poetry and field sports. Yet from 1581 William, 3rd Baron Vaux gained a startling and, for his family, totally novel reputation as a rip-roaring, 'Jesuited' Catholic militant. To his death in 1595 he suffered numerous periods of confinement, interrogations, fines. Most of his children displayed (of course, in an Elizabethan Catholic context) all the characteristics so familiar today amongst well-educated political 'militants'. The eldest son rejected his inheritance and shut himself away in a country cottage under Jesuit direction as an amateur monk. The widow of Lord Vaux's second son (and heir) submitted herself totally to Jesuit direction and ran Harrowden Hall as a secret Jesuit 'College' or cell, of which she was housekeeper. Two daughters of Lord Vaux jointly did the same thing, enduring a 'cloak-and-dagger' existence for many years through a long succession of rented, secluded mansions. In the midst of all this intense, dedicated religiosity,

there were ferociously violent quarrels between the pious members of the family and their less godly relations over the rapidly declining financial assets of the family. Lord Vaux was engaged in endless, well-publicised lawsuits over property with his relation, the pious Thomas Tresham. Vaux's last days were shadowed by mental illness.

The future of the family after 1595 hung on Vaux's six grandchildren, all brought up in the atmosphere of a strict religious house. Money was short. (Their elders had made over £9000 to the Jesuits: the Jesuit 'Vaux-Fund' for many years to come provided for thirty Jesuit missioners at a time.) Of the three girls, two married and one became a nun. The three boys appear to have spent lives of deep tension, torn between the ideals of their youth and human reaction against them. None of them left legitimate issue. The eldest, the 4th Baron Vaux, lived for ten years with, and had a family by, an old sweetheart who was a Puritan Peer's wife (he married her after her husband's death). He died a poor man. The next brother was a 'spoiled priest', expelled from Valladolid College, and thereafter a military 'remittance man'. The third brother, also 'a spoiled priest', became a mercenary officer. As a bachelor, he was, briefly, the 5th Baron Vaux and a poor man.

Indeed, the Vaux story is one of mixed courage and frailty which ought to attract the attention of Graham Greene.

J.C.H.A.

PERSONALIA

Cardinal Basil Hume is among those nominated to be made a freeman (free-person?) of the City of London. A spokesman for the City Corporation said charmingly that there were no longer any privileges attached: 'The ordinary freedom is quite different from the honorary freedom, which is the City's highest honour and is given to such people as former Prime Ministers and the Prince of Wales.' Also nominated was the Metropolitan Police Commissioner, and a BBC TV newsreader whose legs had been the centre of controversy at the time of the nomination (8th October). The *Telegraph* headline read—CITY HONOUR FOR ANGELA RIPPON. The *Sunday Times* colour supplement carried a full front-page photograph of the lady jumping in the air, without a news script. It is hoped that one day the Cardinal and the Policeman will merit honorary freedom too.

Monastic Seafarer: or Monk in a Floating Market Place

Father James Forbes has been at sea once more, this vacation in m.v. *Victoria* (Chandris Line), pursuing his studies in History and Social Anthropology. The two weeks were not without their dangers and precautions were needed against Endemic Xenophobia and (there were children on board) Incipient Herodianism. But, these difficulties surmounted, he greatly enjoyed it and deepened his knowledge of Tourists at Sea and their strange and sometimes horrifying behaviour patterns.

The cruise began at Venice on 17th September in, alas, driving wind and rain. But the ship soon sailed into blue seas and hot sun and the weather thereafter remained glorious. The ports of call were Katakolon for Olympia, Alexandria for Cairo, Haifa for Jerusalem, Kusadasi for Ephesus, Constantinople, Mykonos and Delos, Athens, Dubrovnik, and back to Venice on 1st October from where the passengers flew home.

Father James sailed as Lecturer, and had the duty of giving a lecture before arriving at each port of call, and looking after a party whose combined ages were almost exactly the same as that of the pyramid of Cheops. Passports were lost and found, Gyppy Tummy encountered and dealt with, and the usual

hazards of this kind of community life overcome. He was not officially Chaplain, but the Master, Captain Joannis Miskis, was welcoming and helpful in this respect, and gave a warm invitation to the Bridge at any time, so that Father James had an escape route and was enabled to pursue his contemplative vocation. There was a large number of Catholics in the ship's crew, mostly Goanese and South Korean, and about 150 (visible) Catholics cabin passengers including three young men in very alarming shirts who eventually turned out to be three (invisible) young priests.

It was a fortunate and happy experience, moderate comfort, marvellous things to see, the Holy Places to renew devotion, and priestly work not without the fruits of the Spirit.

ANGLICANI IN GALLIA BENEDICTINA PEREGRINATIO

Living in Ampleforth one has a distinct point of reference for a comparison and appreciation of Benedictine communities. It was interesting, therefore, to visit two Benedictine houses in France this summer.

St Martin's Abbey, Ligugé, is situated about 5 miles south of Poitiers, in the valley of the Clain and can claim with considerable justice to be the oldest monastic foundation in France, being founded by St Martin in 360/1 when he settled at Ligugé in the ruins of a Roman villa to be near his patron St Hilary, Bishop of Poitiers. Gregory of Tours tells us how the citizens of Tours tricked Martin into leaving Ligugé on a charitable errand and then secured him as their bishop c370. Excavations under the former abbey church have revealed the foundation of a seventh century Merovingian church (parts of which still stand above ground on the south side) and even of the small church which Martin built. Belonging to the Congregation of Solesmes it is not surprising that the standard of the Gregorian chant at Ligugé was very high, rivalling Solesmes itself, which we visited briefly on our way south. The community of 42 monks at Ligugé received us very kindly. The former abbey church, rebuilt in the thirteenth century, became the town's parish church at the Revolution and when the monks returned in 1923 (after varied fortunes in the nineteenth century) they built a new, rather ugly, modern church in the grounds. At Ligugé, as at Ampleforth, Vespers is sung in Latin; and Mass and the other Offices are very largely in the vernacular (i.e. French).

St Benedict's Abbey, Saint-Benoît-sur-Loire [Fleury] consists of a magnificent romanesque abbey church with modern conventual buildings. On the south bank of the Loire in a landscape that is almost Flemish in its flatness, the abbey church rises like a ship on a calm sea (to quote a guide-book). The church must be one of the most perfect buildings in France. The community of 40—50 monks belongs to the Congregation of La-Pierre-qui-Vire and the difference between Ligugé and Saint-Benoît was most noticeable to a visitor like myself in the use at Saint-Benoît of very modern settings for the chants and antiphons at Mass and the Offices. Almost everything was in French at Saint-Benoît. One notices too a greater informality in the arrangements in the refectory compared with both Ligugé and Ampleforth. The old monastic buildings have all disappeared and have been replaced with new accommodation for the monks and visitors built or adapted since the monks returned in 1944. At both Ligugé and Saint-Benoît we Anglicans were offered an altar and it was a particular privilege to be able to celebrate in the crypt at Saint-Benoît before the relics of St Benedict brought, pace the Monte Cassino Tradition, from there to Fleury by the enterprising Abbot Mummolus in the seventh century when Monte Cassino lay devastated by the Lombards, and abandoned. It was a particular joy at

Saint-Benoît to see Benedictine monks worshipping in an ancient and beautiful Benedictine church.

Ampleforth Vicarage **Barry Keeton**

CONGRESS OF ABBOTS, ROME 1977

On 13th September Father Abbot arrived in Rome with some 225 other Abbots to attend the Congress of Abbots which meets every four years and includes the abbots of all the Benedictine houses of the world. There is no question of proportional representation and a single abbot represents each house whatever its size. More than two-thirds of all abbeys and independent priories comprise less than 50 monks and of the larger houses only 17 have more than 100 monks, so we are among the largest houses with our 120 monks. The Congress opened with an inspiring address by the Abbot Primate, Rembert Weakland, who could draw on his uniquely wide experience gathered in the course of more than 500 visits to monasteries and convents (an average of one a week) all over the world during the last ten years. In all parts of the world there are signs of new life and an increase in vocations. In the wake of the Council many monasteries went through a difficult time. It was easy to change externals but far harder to change people and structures. The need for time and patience escaped us. We now see the developments in better perspective, but we are by no means at the end of the road. Both the Church and monasticism by its very nature must face up to the challenges and struggles of the present and so prepare for the future. Very often the future shape of things remains obscure but we must face it with that calmness and serenity which is characteristic of St Benedict's teaching because we are engaged in God's work, not our own. Monasteries have always flourished in times of rapid cultural change because they can retain what is valuable in the old, while contributing to the new, so long as they are faithful to the Gospel values and the centrality of seeking God in prayer.

Much time had to be given to discussing the administration of the international Benedictine College of Sant Anselmo. With the wide diversity of monastic traditions and observances in different cultures and the jealously-guarded autonomy of individual abbeys, a common meeting point for all Benedictines is of greater value than ever, but it needs little imagination to visualize the problems that such an institution inevitably entails. Father Dominic Milroy, as the Prior of Sant Anselmo, has made a great contribution to its harmonious life during the last two years and it is to be hoped that the new governing body which was set up by this Congress after its lengthy deliberations will further contribute to its well-being.

There was a symposium on Celibacy to which four of the abbots contributed studies and Dr Jack Dominian was invited out from England to deliver a quite outstanding paper and to lead a most stimulating discussion.

The peace of the Congress was shattered a week after it had begun by the unexpected announcement that Abbot Rembert Weakland had been appointed Archbishop of Milwaukee, USA. We were all delighted for him, but we were stunned by such an unforeseen loss of a quite outstanding Abbot Primate. Up to that time no one had given any thought to a successor so the following two days saw a flurry of activity and discussion which ended in the election of the Archabbot of St Ottilien, Victor Dammertz, as the new Abbot Primate. He is a German by nationality, but speaks English and other languages and having been President of an essentially missionary Congregation he has already travelled quite widely and at 48 brings a breadth of experience to his formidable task of heading the Benedictine Confederation for the next seven years. We wish him every success in his office.

The remainder of the Congress came as an anti-climax and the abbots were ready to disperse at the end of the twelve days. But the value of such a meeting does not lie only or even principally in the business that is transacted. It is the encounter with abbots of very diverse monasteries, the chance impressions, the mutual understanding and encouragement which makes the long journey worthwhile.

M. A. G.

ABBOT REMBERT WEAKLAND: Abbot Primate 1967—1977

Abbot Rembert was elected Primate in September 1967, two years after the close of the Second Vatican Council. It was an unexpected election at several levels, but it seems, in retrospect, both well-timed and obvious. He was not only profoundly committed to what emerged from the Council; he was, personally, the embodiment of what it stood for, and he had the ability to communicate its theological vision and, where necessary, to apply it in concrete form. As Abbot Primate, he had an ideal (if sometimes difficult) platform. The Benedictine Primate is above all an 'animator' rather than a general: he has influence rather than power. Even in S. Anselmo, Rome, he is only the 'provisional' superior of monks already committed to their own monasteries elsewhere, only the nominal Chancellor of a university in which the concrete decisions are taken by others. In the far-flung Benedictine Confederation, he has even less power than the ordinary professed monk, for he has no vote except as Chairman of the Synod of Presidents, and every self-respecting Benedictine knows that the Synod of Presidents is not, in the juridical sense, a very powerful body.

Abbot Rembert judged that the Primate could, particularly in the period of 'culture-shock' which followed the Council, play an extremely useful role at the level of communication and interpretation. One of the by-products of Benedictine autonomy is a certain isolation and provincialism. This is particularly true of the smaller and more enclosed houses of women. During his ten years as Primate, Abbot Rembert visited over five hundred monasteries. These were seldom merely formal visits. His aim was to get to know the Communities and their special problems, and so let them get to know him. He was especially attentive to the 'underprivileged' Communities—frequently those of women, or those suffering from political or economic pressure, burdened by uncertainties about their future. His aim was always to give these Communities a deeper sense of their role within the Benedictine family and the universal Church, and to help them to relate their own problems to the wider ones facing the whole human family. His vast correspondence was the growing proof of the value of these visits, and his prodigious memory and capacity for work ensured that it always remained a *personal* correspondence; he was increasingly able to visualise the Benedictine Confederation in terms of known faces rather than as statistics in a book, and therefore able to judge and advise within a network of special human contexts.

He was marvellously qualified, by nature and by training, to become in this way a bridge between the centre and the periphery of the institutional Church, a carrier of good news to the local Churches. He combined talents that are often considered incompatible. In the early fifties, he was simultaneously studying at the Juilliard School of Music and serving in a tough downtown New York parish; he was experienced both as a teacher and as the administrator of complex faculties and institutes; he was equally at home in a Beethoven score and in a financial statement (though he preferred the former). He would have been perfectly happy as an academic: already a recognised expert on early

manuscripts of Ambrosian chant, he brought also to his study of theology both a respect for complexity and a love of under-lying rhythms, both a keen sense of tradition and a taste for an authentic originality rooted in it. His openness to change, far from being (as was sometimes supposed) a simple preference for things modern, grew out of his understanding, whether of music or of theology, as elements of a living and developing culture. If he was at home with Schoenberg and Karl Rahner, he was equally so with Mozart and Jane Austen. His sense of urgency when he felt the need for radical reforms of structure was balanced by a suspicion of anything resembling iconoclasm, and his doctrine was always scholarly as well as practical. He had a great love for the Rule of St Benedict and for its complex influence on the Christian spirit.

His temperament and his methods reflected and supported this complexity of interests, and helped him in particular to embody in his own style of leadership the concepts of ecclesial authority represented by Pope John XXIII and by the pastoral emphasis of Vatican II. His mild and rather shy manner concealed great consistency and firmness of purpose, but he was quite without self-importance or rigidity. Patient, persuasive and humorous, he had the natural courtesy which conferred on others the sense of being his equals. He was shrewd and tough enough to do more than hold his own in the somewhat specialised kind of dialogue which goes by the name of Vatican diplomacy, and took endless pains to protect the interests of those underprivileged or minority groups who looked to him, and to his long-standing friend and colleague, Father Pedro Arrupe, General of the Jesuits, as to their natural champions. He was highly competent in controversy and, in a highly controversial decade, had to cope with a good deal of it; but this was never his preferred field of action, and he always returned with relief to the more humane and pastoral side of his office—his reading, his correspondence, his piano, his pastoral visits. He remained deeply devoted to his mother and family, and to his home Community at St Vincent, Latrobe; this strong sense of home and of loyalty, together with his deep and unpretentious love of prayer and of the liturgy, was the secret of his extraordinary stamina (not just the stamina of survival, but the more difficult stamina of constantly beginning again with renewed freshness) in a very demanding job which, by its nature, often had some of the characteristics of an exile.

In this respect, he was profoundly happy to be invited by Pope Paul to return to the USA as Archbishop of Milwaukee. After being Abbot and Primate, the new responsibilities held no terrors for him, and within a few days of the appointment he was already studying the pastoral problems of the diocese. He was ordained Archbishop by the Apostolic Delegate, Archbishop Jean Jadot, in the presence of a great throng of bishops, family and Benedictine friends, on Tuesday, 8th November. The ceremony, at once solemn, festive and informal, recalled very strongly a similar one not so long ago in Westminster Cathedral. The people of Milwaukee clearly sensed that they were going to be happy with their new Archbishop, and the succeeding months have deepened this sense. The diocese has all the complexity—problems of urbanisation, ethnic groupings, alienation, and so on—which characterise the great American cities, and the Archbishop will have his hands full. He will be supported by many Benedictine prayers.

In the meanwhile, the new Abbot Primate, Abbot Viktor Dammertz, from St Ottilien in Germany, is settling to his task with great skill and good humour, and in the spirit of hard work, openness and lack of prejudice which he has inherited from his predecessor. The mantle of Elijah has fallen on Elishah.

S. Anselmo, Rome **Dominic Milroy, O.S.B.**

WESTMINSTER ABBEY: 'FOR CHRIST AND CONSCIENCE SAKE'

Ampleforth has a particular dedication to St Edward the Confessor, since it was he who restored ailing *Westmonasterium*, set in train the building of the abbey church now used for the crowning of monarchs, and finally had himself laid to rest there—where his mortal remains rest even to this day. It was fitting then that monks of Ampleforth should be asked to the Abbey on 13th October this year, the feast of the Translation of St Edward, to witness an ecumenical act of generosity far surpassing anything that could have been imagined two decades ago.

Indeed on 17th July 1959 Geoffrey Fisher, then Archbishop of Canterbury, wrote in a now celebrated letter: 'I have sometimes said to myself how glorious it would be to combine in a joint memorial of those who lost their lives fighting for or against the Reformation. Some day we shall get to it, but it may be still a long way out of sight.' This letter came to repose with the Dean of Westminster, Edward Carpenter, who is writing the official biography of the 99th Archbishop; and, judging that the 'some day' was no longer so far out of sight, he decided he was in a position to give substance to the Archbishop's hope. The Dean remembered some words written by William Law in 1728 in *A Serious Call to a Devout & Holy Life*, and, recalling the martyrs, was moved by them to act: 'If, therefore, God be our great good; if there can be no good but in his favour, nor any evil but in departing from him; then it is plain that he who judges it the best thing he can do to please God to the utmost of his power, who worships and adores him with all his heart and soul, who would rather have a pious mind than all the dignities and honours in the world, shows himself to be in the highest state of human wisdom'.

When Abbot Basil Hume had been appointed to Westminster, Dean Edward Carpenter had written to him a congratulatory letter in which he spoke of the two sister Queens buried together in the one tomb in the Abbey. On the tomb of Mary and Elizabeth in the north aisle of the Henry VII chapel a latin inscription tells us: *Regno consortes & urna hic obdormimus Elizabetha et Maria sorores in spe resurrectionis*—'Partners both in throne and grave, here rests we two sisters, Elizabeth and Mary, in the hope of one Resurrection'. The new Archbishop, on the day of his consecration, remembered these words when he accepted the Dean's invitation to lead the monks of the English Benedictine Congregation at Vespers that evening in Westminster Abbey; in his pulpit reply to the Dean he used the symbolism of these two Queen-sisters, old Catholic and new Anglican, to reflect the situation of that moment most tellingly. Again the symbolism was to be invoked.

On St Edward's day a memorial stone, set in the floor at the foot of the tomb of the two Queen-sisters, was unveiled by Archbishop Geoffrey Fisher's widow in the course of a service of dedication in the presence of a large invited concourse, clerical and secular. The Archbishop of Canterbury conducted the service, the Duke of Norfolk read the first lesson, Lord Drumalbyn the second, Mr R. J. M. Caffyn the third. The stone unveiled read thus: NEAR THE TOMB OF MARY AND ELIZABETH/REMEMBER BEFORE GOD ALL THOSE WHO/DIVIDED AT THE REFORMATION BY DIFFERENT CONVICTIONS/LAID DOWN THEIR LIVES FOR CHRIST AND CONSCIENCE' SAKE. Prayers were said by the Precentor & Sacrist of Westminster Abbey, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council, Bishop B. C. Butler (in place of the President of the Hierarchy Conference of England and Wales) and the Sub-Dean of Westminster. The Dean, before the prayers and his giving of the blessing, made the following address—

These all died in the Faith Hebrews 11:15

Thomas Babington Macaulay described Westminster Abbey as 'this temple of silence and reconciliation where the enmities of a thousand years lie buried'. On a tomb in the north aisle of Henry VII chapel there is a latin inscription which may be translated: 'Partners both in throne and grave, here rest we, two sisters, Elizabeth and Mary, in the hope of one Resurrection'. This is reconciliation, not as Macaulay suggests in the coldness of the tomb but in life abundant, life renewed, life resurrected.

Who, I wonder, wrote these eirenical words, placed there in 1606 a year after gunpowder, treason and plot—words seemingly out of character with the spirit of their times. Maybe King James himself, breathing the rarer atmosphere of a more extensive charity and thus transcending the internecine struggles of his age. If so perhaps he was moved by the memory of his own Roman Catholic mother, Mary Queen of Scots, for whom he was to build a tomb in the south aisle. Certainly no such inscription could have gone into the Abbey without his consent. Or was the author some less exalted *Englishman* who seized the opportunity to point his compatriots to that other country 'whose ways are ways of gentleness and all her paths are peace'.

We shall not today dwell on the bitterness, the misunderstandings, the atrocities which disfigured Christendom when the Reformation, so long in process of gestation, suddenly erupted with Luther in Western Europe. Soon each church, each denomination, each sect produced its heroes, men and women who made a good confession undeterred by the rack, the gallows and the stake. Their courage and demeanour gave dignity and grace to scenes of squalor and barbarity. Their words, when they were allowed to utter, proclaimed a victorious faith and a sure trust in God. I think of Thomas More in the tower: 'Is not this house as nigh heaven as my own?' or Bishop Hugh Latimer: 'Be of good cheer Master Ridley, and play the man. We shall this day light such a candle by God's grace in England, as (I trust) shall never be put out': or John Huss, seeing an old woman hastening with her faggot to feed the flames: 'O sancta simplicitas'—'O holy simplicity'.

Nor must we only have in our thoughts martyrs of 'light and leading'. The company includes poor, simple men, unlettered, unheralded, unsung, who yet clung to their faith with a tenacity which refused to be broken. Not for them posthumous fame. Yet when Lady Fisher unveiled the memorial we remembered them.

'The moving finger writes and having writ moves on: nor all thy piety nor wit shall lure it back to cancel half a line, nor all thy tears wash out a word of it'. The scandal of this violence, inflicted by Christians upon Christians is irrevocably part of our common history—to our collective shame: yet equally the martyrs' triumphant loyalty to Christ is our collective glory. The words of the Persian poet Omar Khayyam are but half true and it is the other half which is most significant. What man *cannot* do, God does do. He in his providence redeems our history: he brings good out of evil: he makes the wrath of man to turn to his praise. If this were not so we should be, of all men, most miserable.

Yet in condemning the viciousness and the violence as wholly incompatible with a gospel of reconciliation, we must not too easily sit in judgment on its perpetrators. Be our scholarship never so exact and our insights never so perceptive, we cannot enter into the past as experienced by its contemporaries: we cannot see life through their eyes, get inside their particular world. Nor, as modern psychiatry teaches us, is human motivation quite so transparently simple as so often supposed. *Not* every one of our martyrs was exempt from pride and obstinacy: and, alas! had the situation been reversed many of them would have been found among the persecutors. Still it is churlish to deny praise and to withhold honour because of the spot which defiles the robe. The significant fact is that these men and women stood four square in their allegiance to Christ as they severally understood it. They witnessed, with final integrity, to the constraint of truth with its absolute demand, thus preserving the sanctuary of their soul inviolate. Sir Robert Walpole had a dictum—and among the venal politicians who surrounded him it seemed self-evident—'Every man has his price'. Universalised this is a blatant lie, a treacherous denial of the greatness of man, made in God's image and redeemed in Christ. For those whom we commemorate this day the price that they were prepared to pay was life itself. Fallible men, yes, but when they knew in their bones where their loyalties lay they did not count the cost of faithfulness and duty. In this they remind us, in our days of too complacent an indifferentism and when accommodation to passing fashion enervates and atrophies the will, that imperatives of conscience are, as Kant would say, categorical. They matter. Such is the seriousness and the extent of truth claims upon us. There is a difference between the true and the untrue.

Reflection upon our martyrs may further teach us that whatever the shape of our final unity in Christ it cannot be purchased, even in our more charitable age, by blitzing the sensitivities of others or by encouraging them to be intellectually dishonest—that is to surrender truths honestly, thoughtfully and conscientiously held. Nor should we in the process of our coming together squander what we have learned, on our own, during the unduly prolonged period of our separation. Our unity must be inclusive and comprehensive. Perhaps this means that *within* our several communions *and* in their relations with each other we must leave elbow room for a measure of diversity, cultivating as we do so the unity of the one in the many and the many in the one: a unity which could prove rich, full and liberating: a unity, dare I say, more in tune with the Being of that mysterious God in whom there are real distinctions, analogous at our human level to distinctions between persons: yet in him all is held together in the substantial ground of a mutual and sacrificial love. The truth of God must be bigger than all our several insights put together. Sometimes formal inconsistencies between us, if in logic they seem contradictory, may represent no more than the limitations involved in the structure of our own thinking. To categorise the nature of God over-much is to reduce him to the status of an object and to imprison him within our own systems. Hence the built-in paradox of our symbolic unveiling —the absolute demand of truth as the conscience registers it: yet the relative character of our own apprehension: the refusing to compromise our own integrity yet our equal concern to safeguard the integrity of others at points of disagreement. There is no easy solution to these dilemmas: only a willingness to be led by the Spirit.

However, let me end on a note of thanksgiving and dedication to God's will in an unpredictable future. Much has already been achieved during the last thirty years and many are the milestones along the road—Archbishop Fisher's inspired visit to Pope John, the first encounter of its kind since 1397: the spiritual explosion of Vatican II and all that has flowed and is still flowing from it: the coming together of Free Churches and the ecumenical zeal of their communion as a whole: the living witness of The British and World Council of Churches, introducing the Gospel of Liberation into the resistant areas where men and nations are enslaved. Surely in a world menaced by nuclear bombs: enfeebled by devastating hunger: torn asunder by clashes of race, colour and creed: persecuting of many a prisoner of conscience—surely

we have learned at long last that for Christians to be divided, suspicious of each other: for Churches in their worship to be closed and hedged in is a treason of the spirit. May we not say, in humility, that the world, in its peril and its promise, desperately needs all that Christians, through God's grace, have to offer; and that Christians need for their own souls' health to be immersed in this world—the world for which Christ died.

It were better done together.

THE WESTMINSTER ABBEY/AMPLEFORTH ABBEY CONNEXION

It is no secret to the world that Ampleforth claims direct and unbroken descent from the monks of Westminster, which would make the Community (the claim being unimpeachable) the oldest in the world today—our coat of arms on the front of this JOURNAL with its crossed keys of St Peter's Abbey, its St Edward the Confessor quartering and its representation of the Thames running sweetly below, declares the connexion for all to see. When we came to complete our Abbey church in 1961, one of the tiles of the old medieval floor of *Westmonasterium* which a former Dean had sent us to be built into our new edifice was remounted within the words of Isaiah *Attendite ad petram unde excisi estis*—'Look to the rock from whence you were hewn'. We have looked and do look, and we are welcomed.

In recent memory we have been invited a number of times to Westminster. For instance, on St Benedict's Day (21st March), 1966 the Benedictines were invited by the then Dean to a Festal Evensong to mark the 900 years since the Abbey was reconstituted. There were representatives from every Benedictine house in Britain there, and particularly from Ampleforth—and they included the titular Abbot of Westminster, who said jocularly 'I have come to see how you are keeping up the place for us!' Very many will naturally recall the day of Archbishop Basil Hume's ordination, when Vespers were sung in the Abbey after the great ceremonies of the Cathedral (some saying that the simpler monastic Office was altogether more moving). And another visit is recalled in these pages, made on St Edward the Confessor's day this year. The Dean and Canons of Westminster, in their turn, have visited Ampleforth and intend so to visit again, to cement our relationship. This is the background of a visit made by members of the Ampleforth Community to the Dean and the Canons over half-term. The party was composed of Fr Abbot, the Prior of the monastery, the Headmaster and three other monks including this Editor.

We arrived on Wednesday 2nd November to be given tea in the Jerusalem Chamber and kindly lodged variously in Little Cloister with the Canons and their families. Almost immediately we were whisked off to Lambeth Palace where we were greeted by Archbishop Donald Coggan—'Aha! Friends from the North!'—and brought in to hear the first Lambeth Interfaith lecture, given by the Bishop of Winchester (Dr John Taylor, of *The Go-Between God* fame), on 'The theological basis of interfaith dialogue'. It was a brilliant event, the Bishop providing rich ideas in a style and voice most captivating. Towards the end he reminded us that it is never possible to contain the Christ vision in one Church or set of terms. Christ not being merely the incarnation of the Jewish idea of God, nor the apotheosis of the Greek idea of man.

That evening the Cardinal visited the brethren in the Dean's house, and a splendid dinner was given in the Jerusalem Chamber, the wives of the Canons serving us all. It is one of the most historic rooms in England, built in the late fourteenth century by Abbot Nicholas Littleton, whose monogram with that of the sovereign, Richard II, to this day decorates the original ceiling, which was

uncovered from above a false one in the 1870s. The name of the Jerusalem Chamber came into play most ironically in 1413 when Henry IV, who expected to die 'in Jerusalem', came to the room en route to the Holy Land and there died. But a greater and more enduring claim to fame is that the translators of the Authorised Version completed their labours here in 1611, as did the translators of the Revised Version in 1884, and the main committee for the New English Bible in our own time. It was from here that there issued the Westminster Confession (a classic statement of Presbyterian doctrine), and both the Longer and Shorter Catechisms. Here Sir Isaac Newton lay in state before burial . . . and so forth.

The next morning we all, Canons and monks, shared Holy Communion before breakfast (the monks not communicating, of course) and later attended Mattins (our equivalent being Lauds) in the chapel of St Faith, which all this century since Charles Gore's request has been reserved for prayer. Behind the altar is a wall painting of primitive beauty: a monk kneels to the left in prayer, asking the intercession of the saint in the centre, a martyr wearing a rose mantle —it dates from the time of Henry III's new choir and belongs to the devotions of the monks from before the Reformation. The mid-morning was taken up with a paper by the Archdeacon of Westminster, Bishop Edward Knapp-Fisher, in the Jerusalem Chamber: it was on the work of the Anglican/Roman Catholic International Commission, of which he is a member and signator of the Agreed Statements. His main comment for our interest was that there are many on both sides who felt that the Venice Statement on Authority had been printed when it was not yet ripe, that it is still the subject of new and definitive comment, requiring a more polished document later on. That in fact may be no bad thing, the interim report clarifying the position to date and eliciting further refinements: it is a way of proceeding. Discussion of all this, and what lies ahead for ARCIC, was interrupted by the arrival of HM the Queen to open Parliament, which we watched from behind a line of guardsmen.

At this stage the Editor had to go on to Canterbury, and Fr Abbot takes on the account. During the afternoon Canon John Baker talked to us about the Archbishops' Doctrinal Commission, of which he is a member. It was fascinating to hear that they had found that the principal divide at the present time, that between radical and conservative, cuts across all denominational boundaries and that the greatest difficulty was to find an agreed terminology for the discussion of Christianity. After a break for tea we joined the Dean and Canons for Evensong which was sung by the boys of the Abbey Choir School. There was a power cut at the time and so it was sung by candlelight which made it an even more evocative occasion in the ancient choir. When we had prayed together we met again to discuss how we could cooperate together in the future. We agreed to pray for each other on a regular basis and to continue a series of visits and shared activities to promote our mutual friendship and understanding.

During a delicious buffet supper we presented to the Dean and Canons in memory of our visit a copy of 'The Noble City of York' (cf JOURNAL, Autt 1972, p. 102). It was copy Number 1 of a specially bound edition which had been given to us for this occasion by Mr Walter Smith, the publisher and one of our Confraters. It had been signed by all the contributors including Dr Coggan, who at that time was Archbishop of York. We were then taken on a delightful tour of the Abbey during which the Canons and their wives drew our attention to all their favourite details and points of special interest. The Shrine of St Edward the Confessor is in a special chapel set at a high level behind the main high altar. It was there at about 9.30 pm in the stillness of the empty Abbey that we concelebrated the Mass of St Edward in the presence of the Dean, Canons and all their wives. It was a most moving moment; a fitting climax to a most

memorable day. No question of intercommunion here. But in its place deep respect for each other's faith, desire for unity and a growing mutual understanding. No more could be hoped for.

† Canon John Austin Baker, in *The Living Splendour of Westminster Abbey* (p.50ff), writes that in entering this chapel you enter 'the heart of the whole building, the original reason for its very existence, the chapel which contains what is left of the Shrine of Edward the Confessor. It is not easy in a dense and jostling crowd to recreate today the numinous atmosphere which once invested this place, the foeus of the fervent devotion of kings and common people alike . . . This is the only great medieval shrine of a saint in Britain to have survived the Reformation, and the only one still to have the body of the saint buried within it . . . The Shrine is still a place of pilgrimage —nowadays for the reunion of Christendom. Once a year a Roman Catholic Mass is said at this altar, and there is a growing volume of ecumenical prayer focused through this spot.

EBC HISTORY COMMITTEE SYMPOSIUM AT OULTON ABBEY: Staffordshire, 9th September

The History Committee has now settled to planning an annual meeting of a single day in one of the monasteries of nuns in the accessible Midlands—Staffordshire again this year, near enough to Colwich, Stanbrook, Belmont and Talacre; and equidistant from Ampleforth, Downside, Douai and Ealing. The Community of St Mary's Abbey had its roots in seventeenth century Ghent/Brussels, till the Revolution in France drove it to Preston and then Caverswall Castle, Staffordshire. It moved in 1853 to its present home, the young Pugin† at once building a fine church there in his distinctive Gothick style, large enough for fifty nuns, with oak flooring and panelling. Today, with the school turned into a retreat centre, it is a Community of twenty who are surprisingly open to the future. (They give a choice of Ovaltine or whiskey to their guests as a nightcap).

Those present this year, many staying overnight at the retreat house gratuitously as guests of the Community of Oulton, included the Westminster Cathedral archivist Miss Poyser, Dr David Rogers from the Bodleian Library, Mr Thomas Band and representatives of Ampleforth, Douai, Downside, Fernham, Talacre, Teignmouth, Stanbrook and the home Community. Abbot Gregory Freeman of Douai presided. Conventual Mass was said on the morning of the conference using a 1732 chalice with a Ghent hallmark; and in an exhibition put on for the occasion another chalice with a London hallmark was dated from 1520. The exhibition further included a frontal of 1623 worked for Lady Mary Percy's silver jubilee; a 1650 missal (18 x 12 ins), silver embossed, on which the sisters took their vows; Sir Toby Matthew's 1652 *Life of Lady Lucy Knatchbull*, signed and corrected by the author and used in 1931 by Dom David Knowles for his Sheed & Ward edition; a 1650 picture of Abbess Mary Knatchbull (1650—96), foundress of the Communities now at Teignmouth and Kylemore and close friend of Charles II—indeed before the Restoration the King's official letters were infiltrated into England under her seal, and none went astray! There was also a book printed at Gant by Toosdooms in 1632: *The Rule of the Master Blissed Father St Benedict Petriarke of all munkes*, which began: 'Harken daughters . . .'

† Edward Pugin it was; A. W. P. the father had just died. This was E. B. P.'s first venture, aged 19, two of his sisters being at the Oulton school. It was consecrated in 1854 by Bishop Bernard Ullathorne OSB. Pugin being present in an ecstasy. It has a chancel and choir 90 ft long, with a side chapel for seculars on the north side, 36 choir stalls, a high organ loft at clerestory level and a west window with six lights depicting Saints Hilda, Winifride, Edith, Ethelreda, Walburga, Wereburgh. The altar front is an Annunciation relief carved in white stone; the reredos four panels typifying the Immaculate Conception—Moses and the burning bush, Aaron and the flowering rod, Gideon with the fleece undewed and the three Hebrew children in the fiery furnace. There is a lot of symbolism present.

The conference began with a paper from Fr Placid Spearitt, Ampleforth's librarian, on 'Prayer & Politics among English Benedictines at Brussels' in the early Stuart period. His thesis turned on the distinction between Jesuit spirituality, which interlocked with papal ecclesiology, with its features of obedience and centralised control; and monastic spirituality, which was rather anarchic, God-directed, controlled ecclesially by the monastic and local superior and devoid of interest in Church politics. It was the age-old problem, institutional orientation with systems of prayer *versus* personal orientation with prayer flowing forth from *lectio divina*. The mixture is still with us, in confrontation; there are many ecclesiologies afoot in any one congregation, often any one community.

Fr Placid's illustration of this thesis began with the daughter of the 7th Earl of Northumberland, who died a martyr/rebel in 1572 at Knavesmire. Lady Mary Percy became a foundress Abbess after being educated in Flanders and turning to Fr John Gerard SJ and Fr Richard Holt SJ, with Fr Robert Persons SJ behind both. Benedictine as the convent founded was, it was Jesuit inspired and controlled, Jesuit financed and topped up. In the quarrels between Jesuits and seculars, the Jesuits lost the right to direct convents but retained the right (till 1773) to be nuns' confessors. Those differences were of course reflected in the cloisters, occasioning the crises of 1609, 1624 and 1631 which issued in houses being set up in Ghent and elsewhere by groups of idealists, Jesuitist or anti-Jesuitist. (Cambrai had been founded with the help of Brussels in 1623). Curiously the general spirituality of the Benedictine houses remained unspoiled, a gentle amalgam of sympathy for the Rule's enclosure and for the world's involvement. Perhaps more should be left to what follows.

Dame Veronica Buss of Oulton then gave her paper, 'Influences which have helped to form our spirituality': it was an excellent illustration of Fr Placid's generalities, reinforcing what he had said more widely:—

> May I begin with a quotation from Professor David Knowles' Introduction to the *Life of Lady Lucy Knatchbull*. He compares Dame Gertrude More and Dame Lucy—he writes:— 'Dame Gertrude More, nourished on the austere teaching of Father Baker . . . (appears) a contrast to Dame Lucy with her warmly coloured meditations and moments of ecstasy and union. The difference is probably in part superficial and temperamental; for the lives of both show a struggle . . . and a renunciation of affection . . . But so far as there is a real difference of path, and not merely of grace, it may form interesting material for a comparison of [the Benedictine] Fr Baker's methods and those of the Jesuit directors, who were apostles of Carmelite spirituality in the Low Countries. The latter, with Lady Lucy and her Community behind them, could face any such comparison with equanimity.'
>
> The Foundresses of our Monastery at Ghent, Lucy Knatchbull, Eugenia Poulton, Magdalen Digby and Mary Roper,[1] were anxious to continue to enjoy Jesuit direction, which seemed threatened to be cut off by Archbishop Boonan, no friend to the Jesuits. Lady Mary Percy too, as was 'well known was not partial to the Jesuit direction.'[2] The Jesuits, and particularly Dr Norton Knatchbull, Lucy's brother, who had been Confessor in the Brussels Monastery in 1616, and had entered the Society of Jesus in 1618,[3] and who realising the likelihood of this appreciated direction being cut off, were very active in promoting the Foundation.[4] There seems little doubt that Ghent was chosen because the Jesuit Tertian House for the English Province was in that

1 Abbess Neville's Annals, CRS Vol V p.12.
2 Ibid p.8, Gillow, Vol IV p.62; Brussels Annals p.139.
3 Gillow, Vol IV p.64, Foley Vol V p.423.
4 Abbess Neville's Annals, CRS Vol V p.10.

city.[5] Abbess Lucy therefore without difficulty procured the Jesuits as Extraordinary Confessors and directors for her Community.[6] (We, being under the Bishop, our ordinary Confessors and Chaplains were Seculars, right down to 1926, when Abbot Clement Fowler became our first Benedictine Chaplain.) In 1625 Fr Norton Knatchbull was himself the third Rector of the Ghent Tertian House.[7] However, by 1632, the Jesuit General, Mutius Vitelleschi, perhaps on account of the troubles rampant in the Brussels Monastery at that time, had curtailed the Jesuit services to our Monastery, and Abbess Eugenia Poulton wrote to him, expostulating about his restrictions. We have his reply, dated 5/2/1633 in our Archives: he writes:— 'In regard to moderating a little the offices, which our (Brethren) were accustomed to confer on this very religious monastery, more frequently and more freely than many approved of, (this) was done by me . . . because I thought it incumbent upon me to see that all was done in order and moderation, so that there should be nothing that the malevolent could censure, or even the Prelates of the Church deem excessive.'[8] Curtailment of personal influence perhaps may have resulted, but a long-lasting effect seems to have been the result of these early days. The Exercises, judging from fairly frequent mention in old papers, were often gone through, at least individually, and we learn from Foley and the 'Annual Letters' that in 1676 'many English nuns of Ghent made the Spiritual Exercises this year with great fruit.'[9]

In 1652, Sir Tobie Matthew was living at the Ghent Tertian House and had completed his *Life of Lady Lucy Knatchbull* begun in 1642, the original of which we possess;[10] from the text he was evidently her Director for some time, and in our tradition, a Jesuit, though secretly for political reasons.[11] It seems unlikely that Lucy Knatchbull would have, at the time, confided her intimate personal papers to any but a Jesuit. (In passing, it is interesting to note that this *Life* is the only place known where Sir Tobie is actually named as of the Society of Jesus; that he actually was a member is of course contested by modern Jesuits.[12]

After the Suppression in 1773 the Jesuits of the Ghent Tertian House seem to have joined the staff of the School at Liège, known as 'The English Academy', the future Stonyhurst[13] and no doubt from this time our contacts would have been much diminished or even ceased.

Alongside the obvious Jesuit influence on our Community there must also have been a growing Benedictine influence. To make it more easily available, Dame Alexia Gray, in 1632, made a translation of the Holy Rule,—amusing to read, as it had been feminised throughout! (I think this was the first printed English edition since the Reformation.) Another source of Benedictine influence came from the Great Abbey of St Peter's the Abbot of which exercised a kind of feudal right over our Abbey, it being in the domain of St Peter's; each year on the feast of SS Peter and Paul a wax candle of 2lbs

[5] Foley's Records, Vol III p.393.
[6] Ghent Annals, p.9.
[7] Foley's Records, Vol III p.393.
Brussels Annals, p.140.
[8] Oulton Archives, G9.
[9] Foley's Records, Vol VII 'Annual Letters' p.1202.
[10] Oulton Archives, G13.
[11] A. H. Matthew, 'Life of Tobie Matthew' (1904), pp.ix &xiii.
[12] Letters in Archives, Fr Newdigate, 1922; Fr Chadwick.
[13] Ghent Annals, p.67; Cath Encly, Vol XIV p.99.

weight etc had to be presented in recognition of the Abbot's over-lordship![14] As early as 22nd May 1625 an agreement had been drawn up between the two Monasteries regarding mutual prayers for the departed.[15] Very friendly relations with the monks seem to have been maintained until our departure from Ghent in 1794.[16]

We had taken the Brussels Constitutions with us to Ghent. They had been drawn up in 1610 for 'the better observation of the Rule of O.H.F. St Benedict,' by Mathias Hovius, Archbishop of Mechlin, and, Abbess Neville tells us of 'many Abbots of learning and sanctity.'[17] When Father Rudisind Barlow went to Brussels in 1623 to obtain help for the foundation at Cambrai, he 'perused our Statutes and gave our constitutions most high prayse, and that they were more conforme to the Rule than theirs.'[18] When Bishop Ullathorne revised these Statutes in 1880 he considered them 'conspicuous for their prudence and wisdom', he thought much too of the long test which they had stood, and the value of old traditions and experience generally.[19] We continued to observe them until about 1947, leaving them aside with regret.

The Community left Ghent in June 1794, via the Duke of York's army waggons and Antwerp.[20] In 1795 they reassembled in Preston, 'the most Catholic town in England,'[21] in a house in Chapel Street, opposite the Church of St Wilfred, which had been opened in 1793 by the ex-Jesuits, Frs Dunn and Morgan,[22] there the Community were obliged to go for Mass and the Sacraments until a Chaplain, in the person of Fr Robert Blaco was appointed in 1797 by Dr Gibson, the Vicar Apostolic.[23] As far as our records go we seem to have had little or no community contacts with Jesuits after their restoration in 1814 apart from one or two retreats.

In 1811 the Community removed to Caverswall Castle near Stone in Staffordshire and so came under the jurisdiction of Dr Milner, then Vicar Apostolic of the Midland District; we were, as our Annals record: 'thus provided with an Ecclesiastical Superior, whose personal piety, enlightened wisdom and fatherly kindness were unsurpassed in any of the excellent prelates under whose jurisdiction it had hitherto flourished.'[24] His influence was necessarily a powerful one; he had great zeal for the spiritual and temporal welfare of the Community. We have a number of spiritual directives and commentaries written by him for us, religious books given to members of the Community; he drew up plans,[25] even to the minutest details for the Chapel and interested himself in every aspect of our life—even to sending a large roll of blue flannel for petticoats for the cold nuns! Husenbeth, in his *Life of Dr Milner* says:—'He always took a kind and paternal interest in the Convent at Caverswall. There he felt himself in the reviving atmosphere of holiness and religion, and that he had escaped for a while from the turmoil and distractions of the world. It was often said that to see Dr Milner in his

[14] Ibid p.10.
[15] Ghent State Archives.
[16] Letters Oulton Archives, 1843.
[17] Abbess Neville, CRS Vol V p.4.
[18] Ibid p.9.
[19] Ghent Annals, p.140.
[20] Ibid p.80.
[21] Ibid p.86. [22] Ibid p.86.
[23] Ibid p.91. Ward, 'History of St Edmund's', p.84.
[24] Ibid p.102.
[25] MSS Oulton Archives, Section C.

real character one should see him at Oscott or Caverswall. He was free fom restraint, safe from invidious observation, and surrounded by friends in whom he could repose entire confidence. Then, all the amiability of his real character came forth and he was easy, cheerful and affable.'[26] Bishop Milner died in 1826; he seems to have had a marked influence on the Community at this period, and none later seems to have been as strong and beneficial as his.

In the early 1840s we came to know Blessed Dominic Barberi C.P., who acted as our Extraordinary for some time, and gave the Community two Retreats, one in September 1844 and another in May 1847.[27] Bishop Walsh, Milner's successor, dying in 1849, Bishop Ullathorne became Vicar Apostolic of the Midland District and first Bishop of Birmingham, and so, 'we enjoyed the benefit of his fatherly care and enlightened government for 40 years afterwards,' as our Annals state,[28] and for the first time in our history under a directly Benedictine influence. In 1853, Caverswall Castle having become too small for our needs, it was he who suggested a move and found the property at Oulton for us, and consecrated our Church in 1854.[29]

When in 1876, the German monks were forced, on account of the *Kulturkampf*, to leave their country, Bishop Ullathorne gave them the church and property at Erdington;[30] by 1879 he had put us in touch with them.[31] From now on they acted as our Extraordinaries, gave us retreats and helped us in many ways—among them Frs Hildebrande de Hemptinne, Placid Wolter, and Leo Linse[32] were outstanding and influential in Community matters, such as when Bishop Ullathorne suggested the adoption in 1879 of the Benedictine Breviary and Missal, and also when the English Benedictine Congregation kindly consented to our using their Ordo: we had hitherto used the Roman Breviary according to our old Constitutions, and our own Ordo from Ghent.[33] From this time on, over a hundred years, we have always had Benedictine Extraordinaries, and with but few exceptions retreats, and for the last twenty years a Benedictine has been delegated by the Archbishop to be our Ecclesiastical Superior, and when obtainable, (which is unfortunately rare!) a Benedictine Chaplain.

Remnants of Jesuit influence may be seen I think, down to recent times in some extra-liturgical devotions, as for example a special love of Our Lady Immaculate. It is known that Fr Norton Knatchbull had a marked devotion to the Blessed Virgin conceived Immaculate, and that he was the third Prefect of the Sodality of the Immaculate Conception.[34] Our monastery was dedicated to Our Lady under this title, and we were known into the nineteenth century as 'Benedictines of the Immaculate Conception'. To the various groupings in the monastery were assigned the mysteries in our Lady's life—the School, the Presentation; the Noviceship her vocation at the Annunciation, the Community her Dolours, and to the Infirmary her Assumption. There were special devotions on each of these feasts:—newcomers to the School received a silver ring on which was engraved *Ave Maria*; postulants

[26] Husenbeth, 'Life of Milner' XV p.265.
[27] A. Devine, 'Life of Father Dominic Barberi', p.168. Ibid by Urban Young, C.P. p.291.
[28] Ghent Annals, p.127.
[29] Ibid p.133.
[30] MS Annals by Lady Laurentia Ward, Bk VII p.18.
[31] Ibid Bk VII p.18.
[32] Ibid Bk VII p.18—30.
[33] Ibid Bk VII p.29.
[34] Foley's Records, Vol V p.423.

intending to persevere, made an oblation to Our Lady; a novena was made for the Assumption for a happy death for the next to die. The Abbess (accompanied by Our Lady, according to an old tradition) communicates each Saturday for the spiritual welfare of the Community. We still keep up these devotions in a modifed manner; our children still return wearing their rings! I attribute numbers, (maybe wrongly!) to Jesuit influence, and in our Community we certainly 'lisped in numbers'! There were 7 Saturdays in honour of Our Lady's Dolours; 10 Fridays in honour of St Francis Xavier; 1,000 Paters, fortunately said privately, for a happy death for the next to die. 'The Hours of the Passion' said hourly in Lent;[35] 10 Tuesdays in honour of O.H.F. St Benedict accompanied by many Litanies, (this though of Benedictine origin)—all these latter are now obsolete, and I think we are all grateful for this!

* * *

The remainder of the conference can be quickly told. Dom Philip Jebb, Archivist of Downside and Annalist of the Congregation, gave an amusing anecdotal account of his visit to Australia for the Polding Centenary—Dom John Bede Polding had been a monk of Downside before his episcopal leadership of the Church of Australia. Much of his life story is in the Gregorian files. The great Benedictine scholars did not lose a chance to give papers at such an event; Dom Jean Leclercq, for instance, was able from his expertise to offer this: 'Polding and Gregory in the light of monastic friendship and mission since Boniface'. Other disciplines did not go neglected, for instance studies of gloom and compassion: R. V. Conway's paper was entitled 'Polding: a psychological study of the man and the prelate'. Even the Abbot Primate had a paper to give, on contemplation and culture.

Fr Alberic Stacpoole gave a presentation of J. C. H. Aveling's book, *The Handle & the Axe* to show the conduct of life of the Catholic recusants in England from Reformation to Emancipation (1535—1829), the main thesis being that the Catholic Church, despite its superficial continuity of buildings, organisation, academic function and manners, is not historically 'an enduring focus of identity': it has a life principle, not a law principle, and so it endlessly fluctuates. The Catholic faith, in those long years, suffered permanent shocks, arrivals and departures. Converts were drawn in in the palmy nineteenth century by many different visions of Catholicism—the medieval-Tory, the Celtic nationalist, the Tractarian idealist, and so forth. They were mostly disappointed with the reality, spending the rest of their lives attempting to lift it to their ideals. Newman, for instance, saw it all from 1570 as a swirling mass of inconsistencies at last becoming, under the Second Spring, a Church with a proper emphasis on papacy, hierarchy, order, centralised dogma, controlled teaching—in a word, conformism to an intensely sacramental and ritualist religion. Newman's 'Great Communion' was exclusivist, as we have come in our time to see.

Dr David Rogers took up the theme of the morning with a bibliographical lecture, of the kind he is such a master at, on books written for or by or dedicated to members of the foundation movement of Brussels. It was exact and detailed. Books such as the *Imitatio Christi* and *The Art of Dying Well* figured prominently! The conference ended with a meeting of all archivists present, to discuss with the Westminster Cathedral Archivist the secrets of their trade.

A. J. S.

[35] MS Oulton Archives, G40.

BRITISH COUNCIL OF CHURCHES LOOKS INTO BRITAIN TODAY AND TOMORROW

The autumn 1977 Assembly of the British Council of Churches, held at the admirable conference centre in Swanwick, Derbyshire, from 21st—25th November, was unusual both for devoting the greater part of its time to a single (if complex) project and for inviting a hundred or so persons from many different walks of life to join its 150 regular members for the first part of its work. Your editor, Fr Alberic, was one of these. The BCC, it may be worth recalling here, does not (yet—dare we say?) number the Roman Catholic Church among its members, though at this Assembly it admitted to membership three new Churches, the first additions for several years, namely the Russian Orthodox Patriarchal Diocese in the UK, the Congregational Federation (the largest grouping of those Churches who chose not to join the United Reformed Church in 1972) and the Holy Order of the Cherubim and Seraphim Church (a mainly Nigerian community with strong congregations in London and Birmingham). Yet there is close liaison with the Roman Catholic hierarchy at national level, frequent membership of the RC Church in regional or local councils of Churches, and a particular interest among many RC leaders for the project to which this Assembly was chiefly devoted: Britain Today and Tomorrow.

This project was born out of the widespread sense of crisis in 1974—5 about the prospects for our nation, a sense of crisis which has no doubt settled down since into a dull throb rather than an acute pain, but which has hardly been resolved by anything more decisive than the economic breathing space provided by North Sea oil. It had proved difficult at that time to find any clearly adequate form by which the Churches could 'tackle' that sense of crisis; the Call to the Nation issued by the Archbishops of Canterbury and York in October 1975 arose from the same struggle; indeed it was the Archbishop of Canterbury at the autumn 1975 Assembly who insisted that the Council must not allow itself more than two years to show that some worthwhile contribution could be made. Assembly delegates had at that point spent some time in talking about the crisis, each with not less than three people they felt to be of insight, and out of those conversations a list of ten subjects had emerged as focal points for exploration: some all too familiar—unemployment, violence, Britain's role in the world; others perhaps more suggestive—power and powerlessness, world economic justice and Britain's priorities, culture morality and styles of life.

On each of these a national study group was formed. In addition, and after some tricky debate in the Council's Division of Ecumenical Affairs, an eleventh group came together consisting of theologians, each working with one of the ten groups but also considering together what it meant to be re-discovering the good news of Christ in the specific contexts that were here being explored. All the groups were invited so to frame their reports that these could address relevant conclusions: a) to government or other public bodies in relevant fields; b) to the Churches at large; and c) to the BCC about further work it could usefully undertake.

Eleven bulky reports thus landed on the doormats of those Assembly members who had asked for them all, several with long bibliographies or referring to supporting papers to be available at Swanwick. In fact each member was only expected to be familiar with two. For during its first day the Assembly split into six 'hearings', each of which looked at two of the major topics/reports (Culture, Morality and Styles of Life having proved so much of a

catch-all that it had a whole hearing to itself), and it was in these hearings that two or three 'assessors' drawn from different backgrounds, not all of them Christians, shared in the debate with those who had prepared the reports and Assembly members. Later in the meeting reports from each hearing were debated in a plenary session of the Assembly, but between the pressures of time and the unfamiliarity of many with the written reports these plenary debates proved less stimulating and significant than what had gone before.

A note like this is hardly the place to try and summarise the ten reports, let alone the eleventh (with which I was myself particularly engaged). One of them has already been published—that on employment and unemployment, under the title *Work or What?* (London: Church Information Office, 75p)—and others will be (a postcard to the BCC at 2 Eaton Gate, London SW1W 9BL will ensure that you get details). Moreover it was evident in November that the present reports do little more than begin on a set of far-reaching and profound explorations which must go well beyond the sharing of existing points of view and the writing of reports. But it may be useful to pick out one or two of the common features.

First, the frequent stress on the need to look beyond the 'problem' to the long-term causes and possible long-term reassessments. The report on unemployment warns that we have too easily assumed that full employment is a possible goal and that we shall have to develop a new 'life ethic' which can 'clarify the ends of economic activity and help us to make sure that the means employed are consistent with them'. Similarly the report on violence bids those of us who have little direct experience of the pressures of injustice examine more deeply why violence makes us so anxious and fearful. Second is a stress on the wider international setting as the appropriate framework for our understanding even of domestic issues. It was even said at Swanwick that the whole project may be falsified by being entitled '*Britain* Today and Tomorrow' since virtually all our puzzles and woes are common to the industrialised world, not excluding Eastern Europe, and can only be resolved when ways are found into a future that allows adequate room for the peoples of the third world too.

Indeed it is often suggested in these reports that particular attention should be paid to the 'voiceless', those who don't normally count for much—not as the recipients of yet more charity from outside well-wishers, but as those whose situation reveals most starkly how our society actually works. The 'powerlessness' in which they feel themselves trapped, and which affects also people with much more of a say in at least some of the nation's affairs, must give way to a new hope, a new sense of purpose and of common goals, in which 'participation' can mean not just a fashionable slogan but a constant discipline, significant if also demanding, that can give a much less individualistic sense than we know at the moment to such key concepts as 'identity' and 'community'. A tension that appears more than once is that between a stress on the 'given' (and therefore to a large extent fixed, unchanging) and a stress on the need for exploration (and therefore for what is new and different), a tension which can only find acceptable resolution in a more lively and flexible sense of tradition, of a tradition which moves gladly into a different future and knows how to draw on the strengths of the past in order to do so.

The project so far has moved almost exclusively at the national level. One or two of the reports have drawn on the work of local or city groups, but it has not been possible really to engage a broad cross-section of British people, even of Church members, in the project. This for at least two reasons: one, to do with the strength of the BCC as an instrument, that there simply hasn't been the money, and therefore not the staff time, to put into much beyond the national groups; but a second, more of ideological character, that it does not seem right

to ask people in A or B to work on issues formulated elsewhere, and that we ought rather to be encouraging people to start from where they are and from the issues as they see them. It is this tension which is now in the forefront as plans are being laid for a conference over the 1978 Spring Bank Holiday weekend, also at Swanwick, to which each diocese/district/association etc (i.e. the local areas of the respective Churches—including the Roman Catholic) is asked to send a representative. The hope is that then a project that has largely been confined up to now to relatively 'expert' and specialist circles can become a living force much more widely.

From the outset three years ago, those of us closely involved have had a constant feeling of biting off more than we can chew. We have set ourselves dangerously grandiose goals, knowing that we could bring only relatively weak resources to bear. The eleven reports presented to the Swanwick Assembly are undoubtedly a mixed bag, some considerably more adequate than others. But there has been all along a yet more compelling sense that nothing less will do, that what God is calling for from His Church in our time—better, what He is holding out for His Church to respond to—is a vision of a wholeness of obedience, a sense of purpose that can involve all our fellow-citizens and not just ourselves, a commitment to a struggle for far more than material abundance for those already rich in this world's goods. The distinctive hope towards which the Christian presses can only be one that promises life and fulfilment to all, and therefore a Britain no longer divided into haves and have-nots or into those with a future and those apparently without, a Britain whose tomorrow can point much more genuinely than our today to the eternal reign of the loving Father and Creator.

Division of Ecumenical Affairs,
The British Council of Churches,
2 Eaton Gate, London SW1W 9BL.

Martin Conway

THE CAUSE OF THE ENGLISH AND WELSH MARTYRS

It was a great and glorious day for the Church in England when, on 25th October 1970, the Forty Martyrs were canonised (cf JOURNAL, Spring 1971, p.84—97). Never had a whole tradition of witness been so graphically blessed as a corporate movement; and such was the joy in many communities in the English Church, that we have let out of sight the many more such martyrs still to be fully recognised. But the Office of the Vice-Postulation of their Cause, at 114 Mount Street, Mayfair, has their concern well in hand; and it might be well to tell what is *en train*.

It is hoped that soon a further 84 Venerable Martyrs will be beatified as the Blessed of the universal Church (the last stage before canonisation). These compose 54 seminary priests, 22 laymen, 5 Franciscans, two Jesuits and a Dominican (and alas no Benedictines). Of those, much the most were executed out at Knavesmire, York—24, as against 13 at Westminster. Of them all, 7 were from what is now the diocese of Middlesborough, 14 from the Leeds diocese, and a further 4 from 'Yorks', that is 25 from a Yorkshire provenance (which seems a healthy proportion, almost a third). The Middlesborough diocese martyrs were Marmaduke Bowes (1585), Fr Alexander Crow (1587), Thomas Watkinson (1591), William Knight (1596), Fr Thomas Palaser (1600), John Talbot (1600) and Fr Nicholas Postgate (1679) who must be the most interesting and most distinguished among them all—and indeed he should have been among the first Forty. His hand is held as a relic at Ampleforth, and the use of it

(continued on p.73)

OLD AMPLEFORDIAN NEWS

OBITUARY

Andrew Potez (E 38) on 10th October 1977—father of Richard, David and John, all in St Hugh's House.

E. G. Waddilove (C 34) on 22nd September; and Colonel M. C. Waddilove (O 30) on 5th January—both brothers of Fr Denis (O 32).

MARRIAGES

Charles Trevor (A 70) to Clarissa Hutchings at the Church of the Immaculate Conception, Devizes on 17th September 1977.

Victor Andrew John Maller (C 56) to Carol Jill Atherton at St Mary's, Chiselhurst, Kent on 8th October 1977.

Paul Rietchel (H 65) to Madeline Fairclough at the Church of the Immaculate Conception, Devizes on 3rd September 1977.

The Hon John Edward Vaughan (W 65) to Catharine Euphan Waterer at the Church of St Peter and St Paul, Weobley, Hereford and Worcester on 17th September 1977.

ENGAGEMENTS

Richard Coghlan (T 60) to Anne Monica Forey.

Ninian Sanders (H 62) to Benita Batchelor.

John Kirby (B 54) to Michiko Wada.

Chris Ryan (O 71) to Antonella Zanollo.

BIRTHS

Anne and Martin Bowen Wright (H 64), a son, Matthew Charles.

Janet and James Squire (A 63), a son, Paul Leslie.

Jillian and Gawen Ryan (B 66), a son, Philip.

Caroline and Martin Davis (H 61), a son, Leo Charles.

Liz and Richard Goodman (C 65), twin sons, Tom and Jamie.

HONOURS

Major General W. D. Mangham (O 42)—C.B.

Lt Col. F. MacDonnell, D.S.O., K.S.G., (1917)—K.C.S.G.

BRITISH ASSOCIATION, SOVEREIGN MILITARY ORDER OF MALTA

Of the 173 members a number of them are either Old Amplefordians or Members of the Ampleforth Society; they include the following (in order of precedence in the Sovereign Order)—

Andrew Bertie (one of the two Knights of Justice, with Viscount Furness), the Earl of Gainsborough, John George, the Duke of Norfolk, Lord Mowbray, the Marquess of Lothian, Michael Dormer, Alastair Fraser, Peregrine Bertie, Antony Hornyold, Jeremy Elwes, Lord Michael Fitzalan-Howard, Michael Cubitt, J. H. O. Bridgeman, Colonel David Stirling, Ian Fraser, Captain G. M. Salvin, P de V. Beauclerk-Dewar, Sir Richard Cave, C. H. J. Weld, Brigadier Lord Lovat, Henry Bedingfeld, Jonathan Elwes, A. J. Fraser, Nigel Stourton, Colonel Robert Campbell, Fr James Forbes, Fr Fabian Cowper, Colonel R. C. M. Monteith, Harman Grisewood, Canon Alfonso de Zulueta. (31 names)

The orders (ranks) within the Sovereign Order are of Justice, of Obedience, of Honour & Devotion, of Grace & Devotion, of Magistral Obedience, of Magistral Grace. Each order may contain Bailiffs Grand Cross, Knights Grand Cross, Knights, Dames, Donats, Chaplains.

THE CHURCH

Fr George Hay (C 49) has been appointed Rector of the Venerable English College, Rome in succession to the new Bishop of Arundel and Brighton. He read History at Oxford, did his National Service in the Navy and studied for the priesthood at the *Venerabile*, gaining an STL at the Gregorian University. He has been an assistant priest in the west country and Catholic Chaplain to the University of Exeter. Founded in 1578, the *Venerabile* trained missionary priests for England during the penal times, forty of them being martyred. Closed during the Napoleonic occupation, it was reopened by Nicholas Wiseman. Other rectors who subsequently became Archbishops of Westminster were Cardinals Hinsley and Godfrey.

Fr David Bingham, M.H.M. (B 50) is now at the Church of Christ the King, Binatang, Sarawak, Malaysia after five happy years at Simanggang, now in the hands of a young Sarawak priest. He is now at a long established mission of about 6,000 Catholics, with many Ibans coming for instruction as converts. Catholicism lives side by side with the omens, magic and witchcraft of local paganism, though that is fast dying in face of civilization. Again he asks for contributions to pay for local catechists needed for his expanding parish. His last appeal was most rewarding to Simanggang.

Martin Davis (H 61) is now Chairman of the Cheltenham Council of Churches.

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Nigel Harris (H 64) of The Queen's Regiment is on this year's Staff College course at Camberley.

BOOKS

Mark Girouard (C 49) has written another book, *Sweetness and Light: the 'Queen Anne' Movement, 1860—1900*, (OUP, £15). Presumably it stems from an amalgam of his former interests, Victorian country houses and London pubs. The need was there for such a book, and the *Listener* review tells us that 'Mark Girouard has done it quite to perfection', ie with supreme efficiency and to severe critical standard. The message of the Movement (more than merely a style) was Matthew Arnold's gospel of culture—hence the title, infering a suitable substitute for religion. It throve, as expected, more in Cambridge than Arnold's Oxford, more in London than both. The sweetness was to dissolve the ugliness of city buildings; the search for light led the Movement to 'agitate for education and sometimes votes for women and the working class; found schools, museums, colleges, university extension courses, hospitals and swimming baths; to preach the need for health, temperance, welfare, Sunday opening, free libraries, pubs without beer, Churches without dogma and clothes without corsets.' Pictures of life to put with the bricks that remain to us.

H. A. V. Bulleid (A 30) has written two books recently. The first is a railway biography of his father, *Bulleid of the Southern* (Ian Allan, £2). The second is a set of short stories about management in industry, *Brief Cases* (Mechanical Engineering Publ Ltd). There are a dozen cases, all introducing 'the personal idiosyncrasies and twists of fate which always obtrude in real life' in management, for managers do not always remain 'well balanced executives' under pressure. Anthony Bulleid writes from experience; he was Chief Engineer and Production Director for British Nylon Spinners and ICI Fibres—and the book appears to be mildly autobiographical, and full of realism. It has a fast pace, like its subject.

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Nicholas Mostyn (A 75), in a team of two from Bristol University, came second in 24 teams from 16 universities in the Lloyds Bank Competition, also coming second in the individual competition (to the secretary of the Oxford Union). He and his pair won the Sheffield Inter-Varsity Competition. He joined **Edward Stourton** (H 75) and **James Stourton** (O 75), both now at Cambridge, as co-editor/contributors (with others) of a student issue of *Punch* (12th October): al veree funnee.

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Easter Retreat: Thursday 23rd March. Apply to Fr Denis Waddilove, School Guestmaster, *before* 12th March, in writing if possible.

OACC REPORT 1977

Played 23 Won 5 Lost 9 Drew 9 No Play 4

There is no doubt that the redeeming feature of an otherwise poor season was our success in the Cricketer Cup. The record of 6 years without a win was shattered by a surprising if not remarkable win over the Wykehamists in the first round to be followed by a not so surprising win over Downside Wanderers in the second. Our run came to an inglorious end against Oundle Rovers in the third. Whilst the Cup side added to some good results in May the middle of the season sagged badly. We lost to Uppingham Rovers, Douai Society and Free Foresters, the latter two partly because the Cup side took away a number of key players. Let it be said, however, that the Club put up a very creditable performance against a strong Foresters XI. Excellent games against Haileybury Hermits and Marlborough Blues ended in close draws and bowling out the Buccaneers for 125 gave us the prospect of victory—for an hour or so—which was shattered when we were bowled out ourselves for 108. Three chances to the Club's perhaps not now so specialist gully might have been the margin of our defeat! There was an element of redemption when the Eton Ramblers were scuppered by 8 wickets in the last game of the season.

There were also one or two noteworthy performances by individuals. Robert Jackson seemed to appear more often and took more wickets including 6/28 against Buccaneers. Charles Madden took 6/28 against Worcester College, Oxford and William Frewen, James Willis, Charles Murray-Brown and David Evans produced performances which look good in the averages. Chris Ainscough maintained his reputation as a first class bowling machine with long spells and not much luck. His performance at Marlborough was a tour de force—28 overs for 95 runs and 2 wickets. On the batting side Mike Gretton and the Hon See made centuries; John Jones 52 in his Club debut at Marlborough; Paul Shepherd 66 at St George's, Paul Spencer 68 at Eton accompanied by an impressive 42 from Mark Stapleton. The latter showed great improvement in staying power as the season went by. John Potez was a welcome addition to the small band of wicket-keepers and took 4 wickets at Eton—a sign of things to come may be. Panto Berendt, Francis Fitzherbert, Ray Twohig, Peter Savill (when in the UK) and Adrian Breannan all made valuable contributions on and off the field. Seven newcomers played for the first time for the Club with Finbar O'Connor showing tremendous potential while finding that wickets against Clubs are not so easily come by as those against Schoolboys.

The Club's thanks go to Willoughby Wynne who entertained us after the Grannies match (see also Tour report), to the Match managers for their hard work, to C. T. Bowring & Co for the loan of their ground at Wandsworth on three occasions and finally to John Wilkes, Fr Patrick and Fr Denis for their kind and generous hospitality over the Jubilee weekend Cricketer Cup.

Cricketer Cup

1st Round vs Old Wykehamists at Ampleforth, June 5th OWs 145 OACC 146/7

Few would have put money on our chances against the Wykehamists, one of the strongest and most successful sides in the competition. But the sub-committees set up to choose an XI had done its job well and under the capable leadership of Fr Felix the side which took the field at 11.40 on 5th June was youthful in appearance (and fact!), serious in its intent and competitive in its spirit. 4½ hours later the Wykehamists were all out, toppled by some accurate bowling from Madden (1/25), Spencer (2/25) and especially Hamilton-Dalrymple (4/33), each of whom bowled his maximum 12 overs. They were supported by some above average OACC fielding which included a superb catch at Mid off by Fr Felix which he picked up centimetres off the ground diving to his left off a well hit drive. It was tragic that in doing so he tore his shoulder ligaments and broke a finger, which prevented him from bowling for the rest of the season. As one of our main 5 bowlers this was a real blow. The OWs have over the years come to rely heavily (and with justification) on their bowling attack. Our innings buckled under the opening barrage from Roundell and Jackson. 2 wickets and 9 runs off 12 overs was hardly auspicious but Gretton (32) and Moore (30) led a slow and tortuous recovery so that at 53/3 we were level pegging. Fitzherbert (18) and Spencer (15) continued the good work but at 105/6 there was little comfort for the tensed up spectators. It was Hamilton-Dalrymple who made it his match. Arriving at the wicket with 41 runs to go his innings of 36 included two great sixes and his fearless attitude towards the fast bowlers in the gathering gloom finally turned the game our way. It was indeed a memorable victory.

2nd Round vs Downside Wanderers at Downside, 19th June. OACC 185 DW 102

Batting first on one of the most miserable days of the season the Club once again collapsed after a good start. Gretton (27) and Spencer (55) scored easily with the latter acting as anchor man. Gretton was followed by Fitzherbert and a big score was in prospect at 151/4. Then collapse to 185 all out. However this total proved far too much for the Wanderers who only reached 102 all out. Pearce 3/28, Hamilton-Dalrymple 3/11 and Savill 2/22 did what was necessary to see us into the third round.

3rd Round vs Oundle Rovers at Ampleforth, 10th July. OACC 167 ORs 168/4

There was early evidence, coupled with the advantage of hindsight, to suggest that on this slow, well watered wicket we ought to have fielded first. As it was we won the toss, batted and found ourselves in deep trouble at 8/2. Then the new found confidence of the young members, which had evidenced itself against the Wykehamists, came to our rescue. Fitzherbert, Moore and Stephens saw us to 97/3 the last over before lunch. But then disaster. Three wickets fell in the final over before the break and we went in 97/6. It was plain the wicket was getting easier and during the post lunch period this was shown by the fact that the last four batsmen put on 70 before we were finally dismissed for 167. It was not a large enough score on a now placid wicket and the Rovers came home with 6 wickets to spare (and went on to reach the Final in August). A disappointing end to a good run but one which augurs well for next year when we meet the Old Wellingtonians at Ampleforth on 4th June.

The Tour

Chris Ainscough writes:—

No one could pretend that the Tour this year was a great success results-wise nor was it blessed with the fine weather of 1976 (the games at Weybridge being rained off and the Rossallian game badly curtailed) but more important (or at least equally important) aspects of the Week were hugely successful. Off the field, the days game was quickly forgotten; morale was always high and we owe a great deal in this respect to the Jacksons, Brennans and Staffords who provided such superb apres cricket entertainment. The Club's thanks goes to them for their most generous hospitality but special thanks should go to Robert Jackson who bravely stepped into the breach in the absence of Miles Wright, and dealt so superbly with the administrative side of the Tour—rarely were there fewer than 9 or 10 players present at 11.30 each morning and it was only sad that we could not reward his efforts with better results. It would not be right to pass over altogether performance on the field for there were some good individual efforts and some sound team displays (even if these were usually rear guard actions) though the Bluemantles game is probably best passed over. The Cryptics defeated us comfortably (once again) due mainly to some poor and carefree batting. Fr Felix would surely have made the score more respectable had anyone stayed with him. Against the Martlets we batted more resolutely, if without much flair, with Moore and Savill making valuable contributions and the game ended in an interesting draw. At Christ's Hospital we were again outplayed in every respect: Stapleton, Moore and Andrews were the main contributors to our score of 181 but it was in the field that we really let ourselves down. When there are not very many runs to play with the fielding needs to be good but throughout the Tour the vital catch (or in the case of Thursday's game EACH vital catch) was dropped. On the Friday we were saved from annihilation by Peter Savill who both bowled throughout the innings, taking 4 wickets and then salvaged the game by making a stubborn 72. The game at Itchenor was a great success, though few would have thought a close contest would ensue after John Poland's team (strengthened by various OAs) had scored 307/7 off 53 overs but thanks to a superb innings by Mike Gretton of 149 it seemed at one stage as though we might win—but once again the support was lacking.

This year, again thanks are due to Lady Stafford and an army of assistants for a superb tea and for thereby adding to everyone's enjoyment of the day. Considering that the Salt Winds party was transferred to the Saturday this year the achievement was all the more remarkable. Long may this side of the Tour continue but hopefully the top priority next year will be to improve on this years results.

I think we all endorse that sentiment.

Miles Wright, *Hon Sec*

RESULTS 1977

vs Worcester, Oxford OACC 115 C. Satterthwaite 63 won Worcester 59 C. Madden 6/22; vs RAC Cirencester OACC 102/8 draw RAC 192; vs Grannies OACC 178 Twohig 72, Jackson 44* draw Grannies 98/9; vs Ampleforth 1st XI OACC 194/7 Gretton 52 Stapleton 49 draw AC 131/8 Spencer 4/24; vs Old Wykehamists CCC OACC 146/7 OWs 145 J. Hamilton-Dalrymple 4/33. won R. Priestley 86; vs Downside Wanderers CCC OACC 184 Spencer 55 won DWs 102; vs Uppingham Rovers lost; vs Douai Society lost; vs Free Foresters OACC 109 lost FF 129; vs Oundle Rovers CCC OACC 167 Moore 44 lost ORs 168/4; vs Haileybury Hermits OACC 189/7 Wright M 77 draw HHs 174/9 C. Murray Brown 4/66; vs Old Georgians OACC 158 P. Shepherd 74 lost OGs 159/8 J. Willis 4/48; vs Marlborough Blues OACC 244/9 M. Wright 122, J. Jones 52 draw MBs 256/6.

Tour: vs Cryptics OACC 116 Fr Felix 45 lost Cryptics 117/4; vs Bluemantles OACC 67 lost Bluemantles 68/4; vs Sussex Martlets OACC 144 draw SMs 133/7; vs Old Blues OACC 181 M. Stapleton 47 lost Old Blues 182/2; vs Middleton OACC 157/8 P. Savill 72 draw Middleton 230/7; vs John Poland's XI OACC 270/9 M. Gretton 149 draw JP's XI 307/7 Sparling 82; vs Old Rossallians ORs 102—1 RSP abandoned; vs Buccaneers OACC 109 lost Buccaneers 125 Jackson 6/28; vs Eton Ramblers OACC 125/2 Spencer 68 Stapleton 42* won ERs 124.

(continued on p.102)

SCHOOL NOTES

SCHOOL STAFF: SEPTEMBER, 1977

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

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

Dom Anselm Cramer, M.A.
Dom Alban Crossley, M.A., S.T.L.
Dom Stephen Wright, M.A.
Dom Placid Spearritt, M.A., PH.D., S.T.L.
Dom Alberic Stacpoole, M.C., M.A.
Dom Aelred Burrows, M.A.
Dom Bonaventure Knollys, M.A., S.T.L.
Dom Gilbert Whitfield, M.A.
Dom Matthew Burns, B.A.
Dom Timothy Wright, M.A., B.D. (Head of Religious Studies).
Dom Richard ffield, B.SC., A.C.G.I.
Dom Justin Arbery Price, B.SC., PH.L., M.Ed.
Dom Francis Dobson, F.C.A.

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

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

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

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

Music.

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

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

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

P.E.:
M. Henry

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

SCHOOL OFFICIALS

Head Monitor ... ... W. F. Frewen
School Monitors: S. Durkin, E. A. Beck, D. J. Barton, J. D. Page, S. Hyde, E. A. Troughton, C. H. Danvers, T. M. May, W. N. Nixon, N. J. Tillbrook, P. Watters, B. J. Hooke, P. A. Quigley, B. S. Moody, S. J. Kenneally, P. D. Berton, R. P. Burnford, P. R. Moore, P. K. Corkery, E. J. Ruane, E. S. Alleyn, J. Dick, J. B. Horsley, N. J. Gaynor, C. Howard, A. H. Fraser
Captain of Rugby ... ... N. J. Healy
Captain of Swimming ... ... P. B. Millar
Captain of Squash ... ... R. N. Guthrie
Captain of Boxing ... ... P. A. Day
Captain of Shooting ... ... T. M. May
Master of Hounds ... ... A. H. Fraser
Captain of Fencing ... ... C. M. Lambert
Librarians: T. Gillow, M. Kerr-Smiley, P. Griffiths, R. Rigby, J. O'Connell, P. Vis, D. Cranfield, P. Fletcher, M. Sankey.
Office Men: P. Moore, N. Parker, E. Troughton, A. Pope, S. Watters, C. Howard, C. Harwood, C. Secondé-Kynnersley, J. Copping, P. Sheehy, J. Blenkinsopp, T. May.
Bookshop: B. Fraser, B. Staveley-Taylor, J. Roberts, R. Wise, P. Heagherty, T. Herdon, A. Fawcett.
Bookroom: M. O'Kelly, E. Perry, R. Tempest, R. Buxton.

The following boys joined the School in September 1977:

From Schools other than JH & Gilling: HW Abbott (E), JWStFL Baxter (E), TS Beharrell (D), HVK Bromage (E), AJ Brown (B), TP Coady (H), PJ Cronin (O), AR Cubin (C), MRCC Dormer (O), WGH Dowley (A), CKDP Evans (H), DJP Evans (W), AJ Everard (W), AJ Firks (H), MT Gethings (J), MG Hamill (T), WH Heppell (D), RJW Inman (T), J Jansen (B), TA Jelley (J), BDA Kelly (A), SCW Kenny (D), FJR McDonald (T), HC Macmillan (W), BJ Mander (D), JPV Mash (H), GD Moorhouse (B), CJ Murray (W), TR O'Kelly (C), CAP Oulton (A), CM Phillips (E), MG Phillips (E), DC Pilkington (E), PCH Plowden (C), CW Rapinet (H), PG Ruane (J), HJ Sachs (H), JG Sharpley (W), JRA Stitt (D), RAD Symington (T), MT Verdon (O), GH Welsh (J), DP Wiener (E).

From Junior House: JB Ainscough (C), JM Barton (W), PAL Beck (D), JG Beveridge (T), APH Blackburn (W), RJM Blumer (A), AM Burns (W), WJ Dore (D), SF Evans (D), AR Fitzalan Howard (W), TWG Fraser (O), JSM Golding (B), JG Gutai (J), ALP Heath (O), IL Henderson (A), TJ Howard (O), RP im Thurn (O), CCE Jackson (H), JG Jamieson (W), AD Kupusarevic (H), SA Medlicott (D), WJ Micklethwait (O), RC Morris (A), MB Morrissey (A), PG Moss (A), RFJ Nelson (O), LP Ness (H), FH Nicoll (O), MA O'Malley (D), DHM Porter (W), WHT Salvin (T), PT Scanlan (B), GP Shepherd (B), JF Shipsey (T), DJ Smith Dodsworth (B), MP Tate (T), JEF Trainor (H), IS Wauchope (O), JA Wauchope (C), GT Worthington (H), M Young (A).

From Gilling: SB Ambury (H), AD Anderson (J), MB Barton (B), NS Corbally-Stourton (W), EW Cunningham (E), DCC Drabble (A), NRL Duffield (J), AS Ellis (O), PE Fawcett (B), PR Horn (A), JCC Jackson (C), JH Johnson-Ferguson (C), CL Macdonald (O), JD Massey (T), SJR Pickles (J), MG Procter (W), EMG Soden-Bird (B), RD Twomey (H), FR van den Berg (O), OJJ Wynne (T).

The following boys left the School in December 1977:

St Aidan's: EAA Beck, PA Martin, PN Smith, JB Stuart-Smith.

St Bede's: DJ Barton, S. Hyde, MM McSwiney, R Murray Brown, JD Page, DM Webber.

St Cuthbert's: PE Hay.

St Dunstan's: WA Nixon, NC Tillbrook, PTC Watters.

St Edward's: CWJ Hattrell, BDJ Hooke, PA Quigley.

St John's: PR Moore.

St Oswald's: ES Alleyn, CRA Anderson, J Dick.

St Thomas's: ML Cranfield, AE Duncan, NJ Gaynor, JB Horsley.

St Wilfrid's: AHJ Fraser, AIC Fraser, WF Frewen.

We welcome Timothy Vessey to the Mathematics department. Mr Vessey has been teaching for the last seven years at Lady Manners' School, Bakewell, Derbyshire. We hope that he and his wife and children will be very happy here at Ampleforth. We also welcome Joe Pickin, a former pupil of the College, who has joined the staff after graduating at St Luke's College, Exeter.

(continued from p.99)

29 March—London Area Ampleforth Society. Challoner Club, Pont St, SW1. Mass (6 pm) in the Club followed by drinks party at £1.50 per head 6.30—8.30. Tickets obtainable at the door. Peter Detre (J 61) is organising this party, tel: home 452-5378. Other members of the London Area Committee from whom details are available: David Tate (Chairman, E 47) office 580-9811; John Reid (D 42) office 730-0137; Peter Reid (A 41) home 937-7069; Paul Rietchel (H 65) office 930-4293; Harry Dagnall (T 71) home 603-9629; David Goodall (W 50) home 603-4413 and Paul Williams (T 69).

TOM CHARLES EDWARDS, 1902—1977

Tom Charles Edwards died on the 23rd of May 1977 in the new hospital in York. He had suffered from a heart condition for some years, and though his death was sudden it was not unexpected. His life was determined by four great loyalties. On these it rested though they were not easily reconcilable.

The first was to the Church. He was received into the Roman Catholic Church on the 15th of November 1930 by the late Father Thomas Gilby, O.P. He once said that it had been a toss-up whether he should approach the Dominican or the Jesuits for instruction. For him the choice was indeed fortunate: it is only necessary to read a few pages of one of Thomas Gilby's books, for example his *Barbara Celarent: a Study in Scholastic Dialectic*, to perceive the affinity between the two men. He found in Thomas Gilby a man whose intellectual idiom matched his own: wide reading and ready quotation, a dislike of self-conscious intellectual or aesthetic cliques and a love of ripe and rich traditions are marked characteristics of both men. The instruction that he received then gave him a permanent framework for his religion; to it he remained wedded throughout his life, consciously and willingly, even though fashions had changed. Instruction in the Catholic faith by a leading student of St Thomas Aquinas ensured that he put a high value on intellectual rigour and clarity, a low value on religious emotion.

His second great loyalty was to Wales. He came of one of the most prominent families in the history of Wales in the nineteenth century: they were theologians, teachers in university and outside, founders of religious institutions. For the most part they wrote in Welsh. This was not a tradition which could lightly be set aside. Yet Tom was born and mainly brought up in England, and did not learn Welsh till adulthood.

The reason for this break with the past was the early death of his father, Lewis Charles Edwards. The twins, Mervyn and Tom, were born on 6th April 1902 at 19, Queen's Road, Coventry, where their father worked as a doctor. Lewis and Lilian, their mother, had married in 1900 at Ludlow, she being of Shropshire and Staffordshire stock. On 22nd August 1905 Lewis, then 34, died from TB, contracted from a patient. He had been ill for more than two years. In an effort to stave off his physical decline they had moved to Aberystwyth; but after a few years the family moved again to Shrewsbury, where Lilian took a job as matron of the boarding house of the High School in order to pay for her children's education.

Lewis, before he died, expressed the hope that the children should be brought up to respect Welsh Nonconformity. According to his son, Tom, he had also hoped that they would be brought up to speak Welsh as well as English. It was many years, however, before Tom made much progress in the language. His letters to his mother from school show an interest but no more: 'we are having some people down from Gwrecsam (note our orthodox Welsh spelling).' He was at Oxford before he began to learn Welsh seriously. A short spell of teaching at Llandovery after coming down from Oxford in 1925 helped a little in spite of the English atmosphere of the school at that period; and by the end of the twenties he could hold his own in conversation and read with reasonable ease. A few years after the foundation of the Welsh Nationalist party in 1925 he became a member and remained one for the rest of his life. He also attended one or two summer schools organised by the party where he became a friend of some of its leaders, notably Saunders Lewis its first president. It is essential to remember that, though he spent most of his life as a schoolmaster in Yorkshire, his political views were not always those one might have expected in a public school; his first loyalty was not to

England; he detested any notion of British nationality, decrying it as a modern vulgarism, and looked forward to the day on which the United Kingdom would be dismembered. However well-read in English literature he may have been, much of his intellectual sustenance came from Welsh. He lived in Wales only for a short time, and could never have been mistaken for a native, yet he did rebuild the bridge to the past which his father's death had shattered. The historian was not to allow the past to die in his own family.

The family was his third great loyalty. Indeed, his concern with Wales was, for him, very much a matter of family. He was not always good at the practical side of family life, but he could convey to his children those things that he and his wife, Imelda, held dear. He could uphold high standards and could make a child respond sympathetically to an ideal. He himself had passionate loyalties half hidden beneath humour and an elusiveness stimulated by a dislike of abrasive argument, but one knew and felt what those loyalties were. He had a gift, therefore, in that aspect of family life which mattered to him most: the passing on of ideas and values, of disciplines and sympathies from one generation to the next—the backbone of tradition.

Yet the survival of a whole civilized tradition requires an elaborate institutional framework: the family alone cannot pass on the full range of ideas and values. What his family could not give, Tom Charles Edwards found in Shrewsbury School and Keble College, Oxford. This was his fourth great loyalty: the associated institutions of school and university. His affection for Shrewsbury was open and deep: the deficiencies of Ampleforth were often underlined by comparison with the Shrewsbury of his years there as a boy, the years of the First World War and the first two years of peace. He did not think Shrewsbury immaculate—certainly the teaching was not always good—but its influence on his outlook and character was evident. At Oxford he developed by leaps and bounds. One of his tutors was the late J. E. A. Jolliffe, one of the most intelligent and enterprising medievalists then teaching in Oxford. At Keble he laid the main foundations of his understanding of history and enjoyed himself profoundly.

Yet these fundamental loyalties did not always combine neatly together. Wales, Catholicism, English education—these were separate and often uncomprehending worlds. Welsh speaking Catholics were then, and are now, rare birds. Wales and the Catholic Church have, by and large, remained strangers since the sixteenth century. He became a member of a small group, *y Cylch Catholig*, 'the Catholic Circle', which attempted to bring the two to some understanding. Excellent work was done; yet the aim remained distant. The vernacular in Welsh Catholic Churches, apart from the occasional gesture, is, of course, English: in essence, they exist to provide English services for the Irish in Wales, and are, to all appearances, content with this limited ambition. This may help to explain why Tom Charles Edwards regarded the recent changes in the liturgy with alarm and distaste. Latin was the common inheritance of Western Europe, the mould in which its thought had run for centuries. Twentieth century English is not a natural medium for the public and solemn worship of an infinite God. What was possible in the sixteenth century is impossible now. But that is not all: there are too many situations in which the choice of a vernacular is a political act, and in Wales there is one such situation. Latin sat above the conflict of languages, but an English vernacular liturgy in Wales is a force working for the destruction of Welsh tradition whose effectiveness is only limited by the Church's failure to attract more than a handful of Welsh speaking adherents. This was a running sore in his last years.

Tom Charles Edwards's appointment to the post of assistant master at Ampleforth College, beginning with Michaelmas term, 1931, provided a reconciliation of two of these loyalties. It was now possible to combine the best of English education with Catholicism. The days when Catholic bishops had frowned upon any of their flock who went up to Oxford or to Cambridge were now past. He was received into the Church at the Dominican Priory, Hawkesyard. Nearby was the home of Mr and Mrs Cuthbert Bailey, his future parents-in-law. Mrs Bailey introduced him to Father Paul Nevill who was then gathering that nucleus of lay masters which was to be an essential element in the expansion of Ampleforth and the raising of its academic standards.

Ampleforth in the nineteen thirties was a most exhilarating place in which to teach. Under the masterful leadership of Father Paul Nevill, the school was advancing on all fronts. Yet it was still a very small school by modern standards: in 1930 the combined Upper School and Junior House contained some 250 boys. There was only a handful of lay masters. In the years up to the Second World War the school combined the excitement of steady and rapid development and the intimacy, leisure and easy friendships of small size. His memory of pupils of that period remained sharp and vivid, especially as too many of them would soon be dead.

It would be quite wrong to suppose that public success came quickly. The era of large numbers of history scholarships did not begin until after the War, in the late nineteen forties. Though he taught at Ampleforth for over forty years most of the scholarships were won in the twenty-five years beginning about 1948. The school had changed since 1931: there was more depth and solidity in the teaching. He too had developed at the same time. He was gaining experience in writing, for *G. K's Weekly* and for the *Welsh Nationalist*; he was fascinated by the history of Poland, that most exposed outpost of Catholic Europe; a matured knowledge and sense of history now illuminated a deep interest in current political change, not just in England but in Europe as a whole. Unmistakably English as he was in many of his instinctive reactions, he had a sombre realism in his understanding and expectations of men and institutions that was most un-English. Sometimes the gloomy prognostications were over-done; but more often he was right when all Fleet Street bathed in optimistic haze.

His strengths as a schoolmaster were largely the result of painstaking work and sheer development. True, he had wit and humour, a quick mind and an effective tongue. But his classes were outstanding for careful preparation: it gave them clarity of presentation and argument, rich and exact illustration. The width of his reading was apparent in the vivid and unexpected detail that made a whole argument memorable. Moreover, his teaching was never mere display of learning: he was a good trainer and knew the value of drill and discipline, the weekly essay, the careful taking of notes, the gradual process of accustoming oneself to asking questions and the slow refinement of the questions to be asked. He insisted upon correct use of the English language. Honest ignorance, even when it extended to an incapacity to construct a paragraph, was welcome, recalcitrant barbarism anathema. There were certain necessary requirements before someone might be admitted to civilized discussion and friendship; but if a boy met those requirements he was treated as an adult. Yet all these things were only the elements of his strength. The truth is that he was one of those rare men who have great grace or charm of mind. What are all too bare facts in the hands of some were given vigorous life by his teaching and conversation: the remote became present and immediate, arousing not merely the mind but sympathy and affection. No doubt such a gift was innate, but it was cultivated and developed.

It was allied to a further matter of crucial importance, a point on which he would refer to Fr Paul as the outstanding model: the capacity to divine intellect where none appeared. He was always especially delighted to have found some boy who regarded books—other than about, let us say, horse-racing or beagling—as so much tedious high-brow chatter; he would convince him that there was an unquestionable, indeed most striking, analogy between the training and racing of horses and historical enquiry. The fundamental methodological principles were, of course, the same; and skill in the one would lead naturally to skill in the other. He was delighted, too, at having brought one particularly hard case round by concluding a mere bargain: the boy was only to read one book, but he must read it from the beginning to the end. It was Macaulay's *History of England* and it worked. The patient subsequently proceeded up to Oxford.

That meeting with Fr Paul was, then, outstandingly fortunate. He had soon drifted away from the Anglicanism of home and school; yet atheism was not to prove a resting-place for the descendant of generations of theologians. Much hard thought gradually moved him back, and eventually he found in Catholicism the solid rock of orthodoxy. The move to Ampleforth consequent upon that meeting with Fr Paul yoked firmly together two strands of his life, his religion and his teaching. The attachment to Wales

remained without full expression, but much had been recovered of the tradition broken by his father's early death. The book he was reading before he died was H. E. Butler's *The Autobiography of Giraldus Cambrensis*. Not all his hopes had been fulfilled, including some of the most deeply cherished; but more of them were than he would ever have expected, and they were fulfilled to overflowing.

* * *

At his funeral on 26th May, the following address was given by the Headmaster, Fr Patrick Barry.

When he came to Ampleforth forty-seven years ago Tom Charles Edwards was a recent convert to Catholicism. A distinguished career as a University don might well have been predicted for him. His exceptional gifts for teaching were already manifest to those who knew him, and it would have been natural enough for him to stay for a few years and then move on. In fact he stayed and devoted his whole life to teaching generations of boys here. As we, who knew him, look back on that life we can only be filled with profound gratitude and admiration for his achievement and for the style in which he accomplished it.

The Ampleforth to which he came in 1931 was a very much smaller place than now. The combined Upper School and Junior House numbered 250 boys and the scope for sixth form teaching was inevitably very limited. I wonder what the prospects must have looked like to him. The world was in the throes of financial crisis and depression. There was no established tradition of academic achievement on which to build. Everything had yet to be done. He joined a small number of dedicated men who, under the leadership of Fr Paul Nevill, achieved so much in those years that those who came later have always been sure of the foundation on which they built.

Tom's part in that achievement was the creation of a tradition of history teaching in the sixth form. One can measure his success by counting the number of awards he won at Oxford and Cambridge: he began with his first success in 1936 and before the end 100 award winners had been taught by him. Merely to look at it statistically like that, however, would be to miss the real point and to undervalue his achievement. It was not because he was good at getting scholarships that so many—including those who never won scholarships—look back with such affection and appreciation on the experience of being taught by Tom. Occasionally memoirs and memories are published; more often they are spoken or written privately as the middle-aged and not so middle-aged look back on their schooldays. I have read and heard quite a lot and I have always been struck by the simple but astounding fact that the boys who were taught by Tom in those days never forgot it and always treasured the memory with gratitude. What better epitaph for a schoolmaster? It is better than a list of University awards, but what is special about Tom is that he achieved both.

The secret of the achievement was not a technique of teaching but the man himself. It was not just his scholarship and the fact that he was reading and learning while he was teaching and his devotion to his subject that made him a great teacher. It was also his personal interest in and understanding of boys. His reports on boys were an indication. They were always very thorough and very meticulous. His standards were high and he let no shoddiness pass, but he was always looking for the spark of promise and usually found something to commend. Almost invariably there was a final recommendation about what a boy should be reading. That perhaps was one of his great secrets. He could teach them how to write and his notes on essay writing were invaluable, but he knew, and left them in no doubt, that the real measure of their progress was the breadth and depth of their reading.

I remember him in the Library standing firmly under the notice calling for silence talking earnestly to a single boy—he always seemed to have time for individuals. He would be pointing out books to the boy, talking about them and pointing out passages with which they should be familiar. The list of books the boy must consult for his next essay grew longer and longer. You might wonder how many of them would in fact be read but one thing you knew for certain. After that session with Tom there was one boy who had a better appreciation of his own ignorance and what he must do to dispel it. But the really interesting thing, which tells us most about Tom, is that you never knew whether he was talking to a brilliant scholar whose insatiable appetite for books was being guided or to a boy of very ordinary ability in whom Tom had discerned some spark that needed fostering and encouraging. You couldn't tell the difference because he talked to them on equal terms. If he rated them higher than they deserved, they always strove to live up to his assessment, and perhaps that is what education is about.

It must have been an uphill struggle in the early days and it certainly involved a great deal of very hard work for Tom and others who were building the foundations in the thirties. His contribution was not only in the classroom and history teaching. He and a few other laymen at that time brought a new and more outward looking approach to teaching and the life of the School. They had to fit into and try to understand a small and rather remote monastic community. It cannot always have been easy in spite of the vision and support of Fr Paul. From the first Tom was committed as generously to the Community as to the School and the monks were not only his colleagues but his friends. In this respect his contribution to the building up of our work was as strong and positive as it was in his teaching. We all owe him a great debt of gratitude for his humanity, his friendship and his loyalty. Those who remember him for these qualities would also add that they were off-set and enriched by his never failing humour.

How very incomplete would the picture be, if I recalled only his work as a schoolmaster and what he gave to so many by his friendship. There was a deeper spring in his life which made him what he was and which had a lasting influence on everything he did. He was a man of the most profound faith in God and in his Church. Twenty years ago one could have spoken of this as one can of his schoolmastering—as though everything was in the sunshine until the end. However, many of the changes in the Church of the last fifteen years brought a shadow to his life—a shadow of suffering. There was nothing strange about that in the long perspective of Christianity. He was too familiar with history to imagine ever that his faith might not bring him suffering or to think that because it was not dramatic it would be less acute. One thing is certain—that his faith never failed, nor his humour either.

A few years ago I found an inscription which brought Tom and no-one else to my mind, so I wrote it down and sent it to him. It went like this:

'My son, fear the Lord and the King and meddle not with them
that are given to change.'

The date was 1664. He was delighted with it, but you couldn't get the better of Tom on a thing like that. I got a card from him the next day with an epitaph of the same period from north Hinksey in Oxford. It was for a don of St John's College, Oxford and it ended with the words:

'When loyalty and the Church fainted, he lay down and died.'

One thing that never fainted was Tom's faith, and that is not a bad epitaph for anyone who claims to be a follower of Christ. He was impatient of fashion. He was quiet and consistent in his convictions. He never allowed himself, as others did, to be driven to extreme positions. His faith was balanced, consistent and patient and owed much to his historical perspective. Undoubtedly he suffered but without bitterness for he always waited with hope, 'I know that my Redeemer liveth'. That I am sure was the deep centre of his life. In living it so faithfully and so loyally he gave a great deal to others.

We are here to thank God for what he gave to Tom in his life and through Tom to so many others; and we are here also to pray for his soul's rest in the rite of the holy Mass which he loved so much. I think that he would emphasise the last point—that we should pray for him and for his widow and family. We shall do that but I must add that there is much to thank God for in his life and—although he would greet this with a wry smile—I think we should all be better if we could imitate the essentials of his faith and constancy.

WALTER SHEWRING

The President of the Italian Republic has conferred on Walter Shewring the rank of Cavaliere Ufficiale dell' Ordine al Merito della Repubblica Italiana. This honour recognizes not only his long years of distinguished Italian teaching at Ampleforth but also his work for the Cambridge Italian Dictionary, his *Italian Prose Usage* (also from the Cambridge University Press), and his many other services to Italian letters and musicology.

We congratulate R. A. Robinson (T), who has been awarded an Army Scholarship.

CAREERS

We were glad to welcome again Mr Desmond Barnard who spoke to the Fourth Form about a Civil Engineering project in which he took part. By speaking to the boys in groups of about 25 he was able to talk informally and to ask questions at every stage; those of us who sat in on the talks were full of admiration for his skill. The aim of 'Opening Windows on Engineering'—the scheme which has recruited Mr Barnard and other young engineers—is to interest boys at this age in their profession. Whether such talks actually influence boys when they come to select 'A' levels and university courses obviously cannot be established, but we have no doubt that their immediate impact is considerable. Here it is worth mentioning that the general swing towards engineering which can now be seen in the country as a whole is reflected in the School; many more boys doing maths and science apply for engineering courses than for pure sciences.

Mr Martin Higham, assisted by Mr Frank Preen, presented 'Choosing a Career' in front of a large audience. Mr Higham urged his listeners to take a good look at themselves—their personalities, abilities, aims and attainments—and see how far these matched up to the requirements of a possible job. The result of such a systematic approach should clarify objectives, and, unless a candidate, whether for a job or a university place, has a clear idea of his aims, he will show up badly at interview. The talk was followed by a series of interviews to show the contrast between the prepared and the unprepared candidate. As in the past this presentation was extremely well received. If only more boys did begin to think systematically about their career in their last two or three years at school.

Dr Leslie Shave, Schools' Liaison Officer at Manchester University, made his second visit when he talked to UCCA candidates about university admission. He emphasised that it is impossible to foresee what the job market will be in five years' time and that increasingly a man will have two or more careers in his working lifetime, but the value of most university courses is not to prepare immediately for a particular job, but to provide the intellectual equipment to enable a man subsequently to train for an occupation. This is an important point, but one which boys find difficult to grasp. There is no guarantee that a young man will be able to find a job in the subject in which he has graduated. This has always been true for arts men; it is now becoming clear that many Law graduates have difficulty finding articles; graduates in Geology and Biology are likely to have to look outside those subjects when they choose jobs. This does not make a degree in Law, Geology or Biology 'useless', since it remains true that nearly half of the vacancies received by University Careers Services are for graduates in any subject.

Dr Shave also showed a film about Manchester University to give some impression of a large civic university. This reminder of the established tradition of academic excellence built up by these universities was timely, since their claims are too often ignored by Ampleforth boys when they fill in their UCCA forms.

In an effort to make it easier for boys to select universities I have begun to send out a questionnaire to OAs who are at university or have recently come down, so as gradually to build up a body of information about all universities, and eventually polytechnics also. To the first batch of OAs who replied I am most grateful for their detailed and interesting answers.

F. D. Lenton

GRAND PATRIOTIC JUBILEE CONCERT

As a camp-follower who has laughed, cried and raged over the musical scene at Ampleforth College on and off for over forty years, I hope I am entitled to comment on the fantastic transformation in the last six years. If one could imagine a musical team consisting of Savonarola, Bacchus and Sparafucile, one could get some idea of this powerful and improbable triumvirate. A cowering choir of two hundred monks and boys sang like reformed angels under the relentless eye of David Bowman, a large mixed orchestra played under the relaxed beat of Simon Wright, and, billed mysteriously as MANAGER, Geoffrey Emerson produced out of a bag not the hapless Gilda, but a succession of brass players of the first rank, notably the rarest of all birds, players of Bach trumpets, who, 'with insolent ease', as Tovey used to say, reproduced to perfection the improbable, baroque sounds of Bach's *Christmas Oratorio* at the next concert.

The atmosphere of the Jubilee Concert was, I gather, meant to reproduce that of the last night of the Proms. Flags, streamers and enthusiastic shouts filled the air. My only regret at being hit not once but twice, by a roll of what is genteely known as toilet paper, unrolled, was that, reacting to it as some women react atavistically and immediately to mice, I turned and rent the blameless young men behind me. (A beautiful letter from the secretary of the Music Society, lost, alas, in the Christmas deluge, was gratefully received and is here acknowledged.)

The programme was long and varied. The programme notes included the composer's detailed account of the genesis of a Jubilee Ode to words of Lady Morland, the mother of one of the Community, and written 'on the back of an envelope if I remember aright' by the Music Director; also the stunning fact that in the orchestra was not only the author of a biography of Weber, but the husband of the great-niece of Balfour Gardiner, a minimal English composer. 'Stone the crows' is the only suitable comment in the spirit of the evening.

The orchestra and choir, supplemented by Mr Maw's masterly Kirbymoorside brass band gave a splendid performance. If one may carp slightly one might wish for more violinists with the *élan* of the leader, Paul Stephenson, and that the standard of the wood-wind came nearer the professionalism of the brass. Would it be unfair to add that Bachus, by omitting the essential hiccup after the second beat of any Viennese waltz, made the Strauss number a little dull?

The most thrilling item was, as always, Elgar's Pomp and Circumstance no 1 in D. As the composer prophesied, it 'knocked 'em flat'. The simple expedient of bringing back the 6th in the tonic key has, as always, the effect of making the tears spring and the nose run; it has that sort of compelling mobility described by a young boy: 'I went out into the night determined I would wash my neck every day of my life.'

Not so 'my beloved Master Parry's *Jerusalem*'. Purloined from Wagner's Mastersingers Overture and filled with hideous distortions of Blake's noble

words, this piece draws every Englishman again to his feet—perhaps a combination of a stiff upper lip and hind legs. It is of course the anthem of that English Mafia, the Women's Institute.

'Trooble is,' as an old member said to me once at a village meeting, 'nawbody can play t'accoompaniment.' It was a glorious evening.

M. R.

Stonegrave.

THE CHRISTMAS ORATORIO

The Christmas Oratorio by J. S. Bach is a long work in six parts based on the reports of the birth of Jesus, the Shepherds' experiences, the christening and the visit of the Magi contained in the Lutheran bible, interspersed with hymns, and poetic commentaries by an unknown author. For obviously practical reasons (the time required for a complete rendering being one) the performance in the Abbey Church on 11th December was limited to the first four parts, thereby omitting the story of the Wise Men. There were one or two alterations and cuts in the third and fourth parts: the opening and closing movements of the fourth part were abandoned and the chorus 'Herrscher des Himmels', which ought to have been repeated at the end of the third part, was instead substituted for the Chorale which should have ended the fourth. The beautiful alto aria 'Schlafe, mein Liebster' was also omitted from the second part.

Although the alterations did not seem to be arbitrary, this much abbreviated version of the Oratorio was not entirely satisfying; the most awkward moment came at the return of 'Herrscher des Himmels', involving an uncharacteristic wrench from the tonality of the preceding tenor aria. But then, only the complete version would have been completely satisfying; and the quality of the performance was more than satisfactory. The Schola Cantorum sang well throughout, particularly in 'Ehre sei Gott' where the articulation was remarkable. The monumental opening chorus 'Jauchzet, frohlocket!', a tower of Baroque exuberance, was also performed creditably. The orchestra was, as always, hindered by the acoustics of the building, yet managed admirably in the face of this difficulty. That the rapid string scales of the first movement were not lost in a haze of sound reflects well on those players; and the pastoral Sinfonia of the second part was played with great sensitivity. There was also some very competent solo work in the arias, most notably in 'Frohe Hirten', 'Flösst, mein Heiland', and the trumpet solo in 'Grosser Herr'.

In many ways 'Grosser Herr' was the most impressive of all the arias. Patrick McGuigan, the bass soloist, resisted what must be a strong temptation to sing too loudly, concentrating instead on producing a warm, pleasing tone which blended excellently with that of the accompanying instruments. At no point in the evening was there even a suggestion of harshness in Mr McGuigan's singing. The tenor, Dennis O'Neil, also sang with a warm, rich tone, which was not perhaps entirely appropriate to the enunciation of rapid recitative. And his tempo in 'Frohe Hirten' seemed all too literal a representation of 'haste, oh haste'. Two boys sang the treble and alto arias with considerable competence. Paul im Thurn, the alto, was especially impressive in the lovely 'Schliesse, mein Herze'; and despite a small recurring difficulty in the duet 'Herr, dein Mitleid', Andrew Sparke sang with conviction.

David Bowman's interpretation of the work left little to be desired: the ornamentation was stylish; and the orchestral and choral colourings were well watched. The continuo playing was accurate and, in Simon Wright's case, inventive. And it was encouraging that the change from Messiah to a work of less obvious appeal did not significantly affect the size of the audience, some of whom were sufficiently impressed to break out into spontaneous applause at the interval.

Simon Finlow

YORK ARTS THEATRE

A record term in the number of outings we had (eleven) and the number of boys who came (260), but the plays were of variable quality.

Two companies, whose work we had admired before, Moving Being and Shared Experience, provided us with joyless evenings at the Arts Centre. Pretentious and irrelevant commentary from the works of Freud intruded on an otherwise clever adaptation of Sophocles' *Oedipus* by Moving Being, while Shared Experience had replaced not only the cast, but the whole dazzling, soaring technique of last year's *Arabian Night* with a dismal, fussy reliance on chairs and unintelligible conversations. This *Bleak House* was an almost total disaster, saved if at all by fine acting from John Dicks and James Smith (an old boy of the School). I must record with shame that this was the only outing of our Society on which I have ever walked out half way through the evening.

The Theatre Royal Company were guests at the Arts Centre in Alan Drury's stimulating adaptation of Marlowe's *Doctor Faustus*. I much enjoyed it, so too did most of those who were reading it as a set book.

Two shows at the Centre received unanimous acclaim: Heno Magee's *Hatchet*, superbly acted by Irish actors led by Maire O'Hanlon, whose performance generated electric excitement; and the Centre's own production (directed by Ossie Heppell) of Brecht's *Threepenny Opera*, one of those occasions when, even before the curtains open (in this case the voluminous white awning of a circus tent), we just know we are in for a marvellous evening. The band, dressed for the occasion in top hats and placed above the stage, played with the right swagger, and the cast communicated all their enjoyment of this wonderful work.

At the Theatre Royal, the term began with a dreadful, hideous production of *The Mating Game*, then gave us three fine outings. In the term when Terence Rattigan died, a large audience from the lower school enjoyed his *Winslow Boy*, while, for the more sophisticated, there was Michael Frayn's *Alphabetical Order* (not to everyone's taste, but neither the production nor the acting really did the play justice). Best of all, though, was an inspired *Twelfth Night*, to whose Viola (Petra Markham) I quite lost my heart on the first of our three outings and failed to recover it for the other two. The programme asserts emphatically that there were others in the cast: I'm afraid I had eyes for no one else.

Bernard Vazquez

YOUTH TO THE HIMALAYAS

The conquest of Kolahoi on 21st July 1977 by the first School expedition to attempt a Himalayan peak was an almost Arnoldian triumph of leadership and teamwork, and everyone connected with Ampleforth was thrilled and relieved by the success of the Equipe Gilbert. On 18th November Richard Gilbert at last presented the fruits of eighteen months' hard labour in an illustrated lecture, repeated on the 21st, to large and warmly appreciative audiences.

The very style of his talk supplied his listeners with the main reason for the expedition's success—easy-going but never sloppy, confident but modest, immensely competent but unfailingly humane and humorous, it indicated leadership of the kind we associate affectionately but nostalgically with Lord Hunt's in 1953. Naturally, Richard Gilbert did not do justice to his own role, particularly the backbreaking labour of organizing the expedition. But his talk and the excellent slides did bring out the other main reason for the expedition's success—the exceptionally likeable and cohesive team he had assembled, and deserved. The present writer remembers how enjoyable it was to climb with

them in Wales, and knows he would have entrusted his life and temper to them at 17,000 feet after a 4 am breakfast of five-day-old chuppaties.

The slides were of a professional standard almost throughout. We particularly enjoyed the approach march through the Lidder valley, the shots of gujar children and families, and of course the regrettably but understandably scarce photographs of the summit assault. An especially praiseworthy feature of the expedition and resulting slide-show was the interest shown in the Indian countryside, which was treated as an integral part of the journey rather than as a hasty backdrop to the rape of a peak. Here, however, reality fell short of intention. In the famous quip—'Did you like the Himalayas?' 'Liked him, hated her'—'her' became Mother India: a hive of filth, beggars and incompetence. This reaction has not been a marked feature of previous Himalayan expeditions (although Whymper does not mince his words about Savoy). Perhaps things have become worse since the Raj was run down, as was suggested by the Equipe's sad stay at Srinagar. Perhaps, on the other hand, a period of cultural acclimatization is also necessary before late-twentieth century schoolboys and their masters can hope to come to terms with Indian realities. At all events, a diet of cash and curry significantly failed to bridge the gap.

All this did nothing to mar our enjoyment of the evening, and our appreciation of the marvellous spirit, hard work, and courage of Richard Gilbert and his wonderfully successful Company.

Stephan Dammann

MUSIC

On 16th October we were privileged to hear one of the leading jazz quintets in this country. Graham Hearn played acoustic and electric pianos, accompanied by saxaphone, trumpet and flugel horn, Fender electric jazz bass, and a Gretch drum kit. The acoustics from the pit of the theatre are not good, and so the sound tended to be fairly poor at times and unfortunately did not do justice to the playing.

The Quintet did not play traditional jazz, which was what a large proportion of the audience was expecting, but a combination of modern jazz and what is popularly called jazz rock. They played several of their own compositions, which seemed to be influenced by John Coltrane and Stan Tracey. They also did tracks by Thelonious Monk, Stanley Clarke, and Chick Corea.

The reaction of the audience was one of surprise, followed by enjoyment. The front few rows seemed to want to join in, rather than just sit and listen, and their comments provoked witticisms from Graham Hearn, which added to the enjoyment of the evening.

All in all this was a unique concert at the College, and anyone who did not see it missed something. The audience enjoyed it, and the musicians went away with memories of a successful evening's entertainment.

J. Blenkinsopp

BRASS BAND CONCERT

The concert given by the Brighouse and Rastrick Brass Band, judged by audience reaction, was an undoubted success. Judged by its appeal to boys in the School it was somewhat disappointing—in spite of vigorous efforts by House representatives, fewer than ninety boys were tempted to come. Boys in the Junior House and Gilling were proportionately more responsive—22 from each. Those who came undoubtedly enjoyed the experience—had the Band's success in the 'Charts' with their record of *The Floral Dance* become known before the concert instead of during the following week, no doubt more would have rallied

round! The main support, however, came from adults and these mainly from outside, including quite a number who were connected in one way or another with brass bands of the locality and these, in particular, must have felt well rewarded, for anyone with an ear for music could tell how very accomplished the members of this band are.

The programme was attractive and varied—a nice mixture of traditional brass band pieces with some interesting contemporary compositions. The band's performance was clearly of a high technical order. The band and its conductor, Derek Broadbent, have not neglected the arts of showmanship, which added gaiety to the occasion—particularly when, as a final act, the conductor stepped down from the rostrum leaving the band playing on with great *éclat*, much to the amusement and approval of the audience—and the conductor!

St Chad's Lodge,
Aumit Lane

Basil King

JUNIOR PLAYS

ALBERTS BRIDGE by Tom Stoppard.

The Cast: BOB—Ian Henderson; CHARLIE—Merlin Dormer; DAD—Matthew Procter; ALBERT—Tim Tarleton; CHAIRMAN—Tom Verden; DAVE—Martin Morrissey; GEORGE—Greg Sawyer; FITCH—Hugo Heppel; ALBERT'S MOTHER—Nicholas Duffield; KATE—Michael Hamill; ALBERT'S FATHER—Alexander Everard; FRASER—Patrick Marmion.
Directed by Stephen Unwin and Peter Phillips.

GEORGE by Derek Hickman

MR SMITH—Peter Bergen; NURSE—Robert Bloomer; SISTER—John McKeever; MISS WARD—Christopher Dewey; DR PATEL—William Salvin; DR RADLETT—Rupert Procter; LIZZIE—James Johnson-Ferguson; MR BEADLE—Hugh MacMillan; JOCK—Simon Tate.
Directed by William Hutchison.

TWO GENTLEMEN OF SOHO by A. P. Herbert

PLUM—Hugh Sachs; LADY LAETITIA—Edward Trehearne; LORD WITMERS—Hamish MacMillan; TOPSY—Philip Fitzalan Howard; DUCHESS—Tom Howard; HUBERT—Fergus Nicoll; WAITER—Tim O'Kelly; SNEAK—Tim Jelley.
Directed by Guy Salter.

Prompters: Philip Cronin, Daniel Porter

Production Crew: Stage Manager—Stephen Georgiadis; **Assistants**—Andrew Morrissey, Guy Henderson, Mark O'Kelly, Ian Buchanan, Tim Blasdale, Mike van den Berg; **Lighting**—Charles Pickthall; **Assistants**—Andrew Tweedy, Ben Ryan; **Sound**—Dick Collins; **Costumes**—Peter Griffiths; **Assistant**—William Bruce-Jones; **Make-up**—Hugh Osborne, Mark Martin; **Design**—Stephen Unwin, Aidan Petrie; **Posters**—Dmitri Rodzianko; **Carpentry**—Andrew Plummer; **House Manager**—Richard Murphy.

It's an impressive achievement in one term for the four directors of these plays (William Hutchison, Peter Phillips, Guy Salter and Stephen Unwin) not only to have produced them so competently in the limited time at their disposal, but to have taken major parts at the end of the term in a performance of Joe Orton's *Loot*. The outstanding actor in the latter play, Guy Salter, took on the impossible task of coaxing life into the dead material of A. P. Herbert's very unfunny joke, but this sort of thing needed a far defter touch than these players could bring to it. *George* succeeded where *The Two Gentlemen of Soho* failed: it was simple and straightforward, and had the advantage of two naturally gifted performers (Peter Bergen and William Salvin) who seized their chances with enthusiasm and kept the play fast-moving. *Albert's Bridge*, to my mind, was the most competent production. With its unfussy, simple yet very effective bridge

breaking up the four-squareness of the stage, and cleverly lit against a black dropcloth by Charles Pickthall, it was an ambitious choice. Tim Tarleton's Albert was competent, but his voice was monotonously unvaried in rhythm.

Three plays of such length in one evening performed by junior boys is something of a test of an audience's endurance. This audience, I must say, endured it with great good-will and enthusiasm. What I think is needed now at Shack is less dependence on the purely dramatic talents of these boys, and more use made of their musical talents employed, as they are at the moment, only in concert performances in the St Alban Centre and the Abbey Church. It's a long time now since Fr Henry directed *Noyye's Flood* so successfully here, with young boys not only from the lower school but also from Junior House as well. Operatic work done by many another school in the country is increasingly leaving Ampleforth behind. Please bring back the excitement of music drama into our School theatre soon!

Bernard Vazquez

LOOT
by Joe Orton

The Cast

McLEAVY—William Hutchison; FAY—William Bruce-Jones; HAL—Peter Phillips; DENNIS—Stephen Unwin; TRUSCOTT—Guy Salter; MEADOWS—Edward Troughton.

Production

Stage Manager—Stephen Georgiadis; **Assistants**—Andrew Morrissey, Guy Henderson, Mark O'Kelly, Ian Buchanan, Tim Blasdale, Mike van den Berg, Gregg Sawyer, John McKeever; **Lighting**—Charles Pickthall, Andrew Tweedy; **Sound**—Dick Collins; **Costumes**—Peter Griffiths, Hugh Sachs; **Make-up**—Hugh Osborne, Mark Martin; **Posters**—Dmitri Rodzianko; **House Manager**—Richard Murphy; **Prompter**—Peter Bergen; **Director**—Justin Price.

'*Loot* is a serious play . . . A director who imagines that the only object is to get a laugh is not for me.'

Despite Orton's claim, I can see little alternative for a director today than to present 'Loot' as a farce. Certainly the performance given in the Theatre on 9th December benefited from this approach. Some of the offensive references had been expunged, and a few of the more garbage-like obscenities toned down for a school audience. It still took some time for the house to warm to this type of humour, with the result that some of the wittiest lines of Act One were lost. Gradually, however, our reticence was overcome by the expertise of some of the cast.

As Hal, Peter Phillips' delivery was convincing and his movements very natural. Stephen Unwin portrayed aptly the villain Dennis. Unfortunately his overall performance was often marred by weak delivery, but his use of the stage was extremely good. I was disappointed with William Bruce-Jones' Fay. I expected a promiscuous, money-grabbing murderess to be played as a much more devious and calculating character. William Hutchison struggled manfully with the rôle of McLeavy, whose tiresome probity makes this an extremely difficult part to play strikingly. Edward Troughton's cameo performance as P.C. Meadows was perfect, even down to the accurate placing of the feet. But it was Guy Salter's masterly performance as Truscott which contributed most to the success of the production. Every line clearly delivered, every mannerism of the intrusive, insinuating detective so finely studied and played, we watched fascinated as he gradually took control of the situation and the scope of his corruption became clear.

I liked the set very much. Its realistic clutter fitted well the demands of the action. An electric fan had even been provided to disperse odours from the coffin, but I did think somebody had been too generous with the coat-hangers in the wardrobe! Lighting, sound, make-up and costumes were all reliable features of this production, and great credit is due to Fr Justin Price for his verve in bringing the whole thing together in a mere three weeks.

Christopher Wilding

THE BEAGLES

Once again the Puppy Show fell on a fine day at the end of April and again there was a good attendance. Colonel Crossley, Master of the Derwent, and Mark Savage, who is hunting the Dummer this season, were the judges. Mr J. Jackson of Kirbymoorside had the winning dog. Mr Smith of Boon Woods the best bitch, and Mr Hodgson of Grosmont walked the winners of the couples class. The day ended as usual with a parade of the pack and tea in the pavilion at which prizes were presented and Anthony Fraser, the Master, thanked the walkers and others to whom we are indebted.

Later in the term advantage was taken of the Exhibition to advertise the attempt to form a Supporters Club to consist of all who contribute directly or through fund raising efforts. Zeal among the officials to make a success of this and not miss possible supporters outran their efficiency and as whippers-in when the pack was parading during tea on the match ground, some of its more independent members slipping off to help themselves.

The Great Yorkshire Show was one of the most successful we have had. A Championship and Reserve, three firsts, two seconds, three thirds and three fourths made it a memorable occasion. As so often happens this was followed by an almost complete lack of success at Peterborough with judges favouring a lighter type of hound. Hounds were shown also at the Saltersgate Farmers show at Newton-on-Rawcliffe and at Rydal. Several prizes were won.

The new season started with Anthony Fraser as master, T.M. May and C.S. Harwood whippers-in and J. Ferguson and E. Faber sharing the work of field-master.

Following the opening meet at Beadlam Rigg the first part of the season went well with good scenting days, few at first, becoming more common. Weatherwise conditions were good, though exceptionally cold days at North Ghyll, Farndale, and Wether Cote, Bilsdale, will be not readily forgotten. Memorable also on other grounds was the day from Shaw Rigg when we met up with the Farndale hounds, and there was the unusual sight of Jeff and Harry Wheldon together gathering up and sorting out the two packs by the earth where their fox had got in. A more complete account of sport generally will appear in the next number at the end of the season.

Would anyone interested in the Supporters Club please contact the Hunt Secretary or any of the hunt staff.

THE VENTURE SCOUTS

The term offered a variety of activities. Climbing was a feature of the first half of term, with two trips to Peak Scar, one to Almscliffe and culminating in the North Wales weekend. Only a little climbing was done in Wales, owing to a shortage of leaders, but perfect weather conditions enabled those who were not climbing to enjoy scrambling and walking. Gale force winds changed a sailing/canoeing trip to Whitby into a canoeing only trip. Relatively calm

surfing conditions were enjoyed in the shelter of the cliffs but we were disappointed not to be able to sail the new Wineglass, which so far has only been used on the lake.

Half-term was devoted entirely to canoeing. A number of the unit took part in a joint Sea Scout—Venture Scout expedition to the river Tweed, which was at its highest since 1953, and, consequently, provided extremely entertaining and often unnerving sections of white water. Our sincere thanks go to Br Basil who masterminded the trip.

Two caving trips took place after half-term, one to Browgill, the other to Low Eglin's Hole. Both were wet and cold but immensely enjoyable. For walking enthusiasts there was a 'Mad Dash' to the fells of the Eastern Lake District on the penultimate weekend of term. Rather than a hasty last fling at the mountains, it turned out to be a pleasant Sunday walk. After a night camping in sub-zero conditions, we enjoyed a clear blue sky and marvellous views which made even the biting wind worth enduring.

The term ended with the acceptance of an invitation to the Ampleforth Ranger Guides' Christmas Party, a welcome break as the exams drew on. Our thanks go to Mr Simpson who very generously continues to give up so much of his time. J. Simpson (Chairman), P. Millar (equipment), A. Allan (treasurer) and D. Morton (secretary) served on the committee this term.

D. M. A. Morton

THE SEA SCOUTS

This was a term of new faces in the troop: a new SPL, Edmund Ward; a new Quartermaster, James Duthie; two dozen new members (taking the total to well over 50) and a new Slalom Canoe Mould.

Apart from the River Tweed cruise there was no major expedition. Early in the term we enjoyed a very successful joint camp at the Lake with the Norton scouts, who are also coming over for canoe training in the St Alban Centre. This was closely followed by the Annual Inspection for which the level of interest and standard of achievement was very high with notable contributions from N. A. Brown (laying an anchor) and Simon Allen (communications).

At half-term five members of the troop, Jason Vessey, James Duthie, Ed Ward, John Greenan, and Nic Brown, joined four members of the Venture Unit on a very successful canoeing camp on the Tweed. Owing to high water we were able to make the most of the rapids including the three sections of Makerstoun (the heaviest rapid on the Tweed). Our excitement was added to when John Greenan decided to 'swim' down the worst rapid having jettisoned his canoe at the top!

Canoe training also continued in the SAC and we can now record that Jason Vessey, Ed Ward and Nic Brown are the first accomplished 'hand-rollers'. Two new canoes were built, one of them for J. B. Rae-Smith. As usual we are grateful to Br Basil for all his efforts in the sphere of canoeing.

After half-term the Mountaineering course re-commenced and James Duthie gave two interesting slide shows on general safety. There was also a Redcar weekend at which Rob Peel delighted us with his culinary feats. Crack-pot cave was visited again and Jason Vessey, together with Tom Rochford (VSU), led a series of visits to the Helmsley Windypit which they are surveying.

At the end of the term John Kerry left the troop and we are grateful to him for his quiet but generous service as a PL over the last year.

Edmund Ward

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

Had Punk Rock hit our noble school? Or was this the illusion in the façade of the debate? The fancy dress of the fifth debate (our dress debate) made one wonder how far an illusion of apathy, boredom and violence had infiltrated into a society such as Ampleforth. However boredom was not one of the moods that was present in our debating chamber when Mr Paul Smith led the Government and Mr Wilfrid Nixon led the Opposition. Mr Jonathan Page continued as Vice-President, though declining to lead a bench.

The battles, which drew the crowds, seemed to be a mixture of 'Samson and Delilah', 'David and Goliath', and 'Joshua and the walls of Jericho'. The luring of Delilah, the diminutive size of David and the total destruction of Jericho, though used many years ago, did not lose their points of tactics to our modern-day audience. Mr Smith in full flight was truly a sight to be seen, where he produced a firm base for the argument on which his fellow speakers could elaborate. Mr Smith reduced most arguments to their extremes and so ridiculed the Opposition. But Mr Nixon was always ready to take up the gauntlet, even though the Opposition victories were at an away guest debate and at the first debate at which Mr Troughton led the Opposition. Mr Nixon fought nobly and bravely against a somewhat effervescent Mr Smith.

Mr Vice-President spoke quite regularly and forcibly, bringing back memories of past glory. With untold regularity did Mr Baharie jump up and click his heels and tell us with a certain amount of panache what he believed. Mr Wortley too, the object of most of Mr Smith's insults, spoke most persuasively. Mr Chancellor, in his rather sharp manner, not only provided the house with amusement in creating various nicknames (from which Mr Smith was not exempt) but he also provided some very creditable arguments—though falling slightly in the fifth debate, as acting Opposition Leader. Other speakers showing themselves able were Mr Pickthall, the Junior Teller, and Mr Rodzianko. Mr Bruce-Jones was witty, but totally off the point—following his brother's example.

In our dress debate, Mr Weaver, in our chamber for the first time, led and spoke on the Government bench with true vigour and life, in his most rational and vivacious way. Mr Unwin, in our guest debate at Richmond, showed great alacrity and skill in speaking and won himself his first victory. Other speakers did a worthy job, notably Mr Wright, Mr Arkwright, Mr Mostyn (whose elder brother was a guest at our first debate), Mr Tate, Mr Salter, and Mr Hyde (our resident abstentionist). Many members ventured forward for a maiden speech and some very commendable efforts were made.

As usual, debates with the Mount School and Richmond Convent took place, both away from Ampleforth. Our penultimate debate, it was decided, should be a dress debate. No less than 63 members were present. The variation in dress was remarkable, as was the dress itself. 'Teds' and 'Punks' have infiltrated into our Society, though the President is not so 'with it': 'Who is Punk Rock?' he exclaimed at the fifth debate.

The following motions were debated in the Upper Library:

'This House feels that this year the police have deserved all they got.'

Ayes 15; Noes 16; Abstentions 3.

'This House holds that in justice (not in charity) the rich have a duty to help the poor.'

Ayes 22; Noes 15; Abstentions 11.

'This House holds that Rationalism and Romanticism are incompatible.'
Ayes 12; Noes 55; Abstentions 13. (Mount School, Guest Debate.)
'This House considers that, especially with current events in mind, love comes out of the barrel of a gun.'
Ayes 23; Noes 22; Abstentions 7.
'This House believes that our society gets the heroes it deserves.'
Ayes 52; Noes 5; Abstentions 6. (Dress Debate.)
'This House believes—with Martin Luther—that God uses lust to impel men to marriage, ambition to office, avarice to earning, fear to faith.'
Ayes 42; Noes 11; Abstentions 21. (Richmond Convent, Guest Debate.)

The average attendance over six debates was 58½ people, which is a very impressive size and the balanced atmosphere of debate and enjoyment was fully prevalent. The Society owes its thanks to Mr Nicholas Mostyn and Mr Johnny Gosling, former members, who, fresh from law studies, jammed us with facts and figures at our first debate. Also our thanks go to Miss Jo Holmes-Reckitt and Miss Dominique Jackson as secretaries of the Mount School and Richmond Convent debating societies; and finally, as was declared in the fifth debate, our true hero—Fr Alberic—for his support and chairing the debates.

(*President:* Fr Alberic) **Hugh Osborne,** *Hon Sec*

THE THEOLOGICAL SOCIETY OF ST LAURENCE THE MARTYR

This new society was founded on 16th September, with an apostolic number of founder members. The first meeting discussed the aim of the Society and Fr Timothy Wright's proposition was accepted: 'The aim is to further the Study of Theology in the School'. The Society meets on Friday evenings until 9 p.m. when an address is given and it reconvenes at 9.45 p.m. for discussions and light refreshments. Officials were elected democratically, Mr Charles Wright as Secretary and Mr William Bruce-Jones as Treasurer.

The Society lived as a parasite off the Oxbridge Scholars who had visiting lecturers every Friday afternoon. The Theological Society then used these morally beaten and exhausted martyrs in the evening. The Society had five visiting lecturers, of whom the first was Geoffrey Rowell, Chaplain-Fellow of Keble College, Oxford. Mr Rowell talked about the study of Theology at Oxford and gave a brief introduction to Theology; turning up such problems as defining theology as the study of God—but how can one study something about which one knows nothing? The second visitor was Dr John Coulson, Senior Lecturer in Theology at Bristol University and Warden of the Downside Centre for Religious Studies. Dr Coulson said he had come across Benedictine school boys before as he had taught at a school near Stratton-on-the-Fosse in Somerset! Dr Coulson had been grilled by the scholars and spoke to us on the 'Agreed Statement on Authority'. He is the only layman on the Anglican/Roman Catholic Theological Commission. He is a convert but prefers to describe himself as an Anglican in full Communion with the See of Rome!

Our third visitor was Dr John Moorman, former Bishop of Ripon, and an observer at the Vatican Council. Bishop Moorman spoke on the 'Agreed Statement on the Eucharist'—he has been on the Anglican/RC Commission throughout the process of the three Agreed Statements. He gave the history of this Commission and how its aim was to find the actual barriers between the Churches; and how far these barriers were in fact theological and not just matters of emphasis or custom.

The fourth speaker was an old boy, Mr David Goodall (W 50), a diplomatist. He gave an introduction to celibacy, stressing the importance of

married people's talking about this most essential part of life. He said celibacy was a witness to the reality of God in an agnostic society. One recalls his JOURNAL article (Summer 1970), which he entitled 'The Crucial Sacrifice'. The last meeting was addressed by Edward Hulmes, Director of the Farmington Institute at Oxford. He spoke on comparative religions to a small body and the meeting soon took the form of a discussion.

The Society embarked on a Theological Weekend to New Hall, where the nuns and girls were excellent hosts: we hope to be able to return their hospitality next term.

(*President:* Fr Timothy) **Charles Wright,** *Hon Sec*

THE HISTORICAL BENCH

The Bench's attendances dropped steadily throughout the term. This is a reflection of the School's increasing tiredness and not on our excellent speakers. Mr Criddle opened with a talk on 'The Duke of Wellington', about whom he once nearly wrote a book. The evening was memorable for Mr Criddle's dissection of Wellingtonian humour. Cold shouldered by the French Generals at the Champs-Elysées in 1814, the Duke remarked with acerbic pith 'I have seen their backs before'.

The next lecture was given by Brigadier George Taylor, Field Director of Common Cause, an anti-Communist organisation. He briefly outlined 'Communism in the World Today', emphasising growing Soviet military superiority. If he did not enliven his lecture with any refreshing historical insights into Communist machinations, Brigadier Taylor made up for this with his amusing allegorical interpretations which included colonial tales of bantu policemen and kaffirs scampering away up trees.

A fortnight later Professor David Luscombe of Sheffield University, and an expert in his subject, spoke on 'Peter Abelard & Heloise'. He sketched the lives of this famous pair, asserted that after all their correspondence cannot simply be dismissed as a clever fabrication, and showed that Abelard's importance as a philosopher lay in his efforts to get the ecclesiastical monolith of his time to allow more freedom to the individual in responding to questions of life and theology. Forty members attended.

The Bench's next meeting took place after half-term, when Dr James McMillan from York University examined 'The Revolutionary Tradition in French History'. Dr McMillan told us why the revolution itself was not a myth and that the tradition was a deep belief in popular sovereignty which lay behind the events of 1789, 1830, 1848, and 1871. It was superseded in the late nineteenth and twentieth centuries, and only after the achievement of a relatively stable republic, by the doctrines of socialism and communism.

The term's fifth lecture was offered by Fr Edward Corbould under whose expert tutelage the Bench enjoyed an hour surveying 'Crusader Art: A Blood Test for Latin Outremer'. Crusader castles, churches, sculpture and painting had enormous splendour (as we could see from Fr Edward's superb slides) but, he explained, they lacked either any original character or any sort of Mohammedan influence, being derived above all from Byzantine and Latinate sources. It was sad that only twenty-five attended this eloquent and erudite entrée into a bygone age.

In 'Munich 1938: The Guilty Men', Fr Leo Chamberlain defended his namesake stoutly, pointing out that although Neville misjudged Adolf's character and intentions, he was not alone in this. Indeed he had as Chancellor of the Exchequer been a strong advocate of rearmament in the 1930s and unlike some of his later antagonists (among whom Fr Leo numbered Michael Foot) had been

no unreasoning pacifist. As for Hitler, Fr Leo left us in no doubt on which side his bread was buttered: to the diplomats of Munich he was too alien to be comprehensible, and hence combatable.

The Historical Bench's consistent success owes most to the hard work of the President. I would also like to thank the Chairman, and the Treasurer, Charles Dunn.

(*President:* Mr Davidson) **Patrick Berton,** *Hon Sec*
(*Chairman:* Fr Alberic)

THE ARCHAEOLOGICAL SOCIETY

Mr McDonnell opened the new season with a lecture on 'Cave Paintings of Northern Spain', with special reference to the cave at Altamira; with the help of slides which illustrated the beauty and colour of the drawings, the Society was given a lively insight into an awe-inspiring discovery. The second meeting was addressed by Fr Patrick, talking on the Minoan palace of Knossos; having explained Sir Arthur Evans' line of thought, he tentatively outlined the theories of a German geologist, Wunderlich, who, although denounced by professional archaeologists as a crank, believes Knossos to be a vast mausoleum as opposed to a palace. Although Fr Patrick was cautious in presenting his arguments, one could not avoid being left with serious doubts as to the validity of the orthodox theories. The third lecture of the term was given jointly by Mr and Mrs Spence, delivering a very thorough presentation of many of the archaeological and historical features in the local Ryedale district, again with the assistance of a large number of slides. Our President, Fr Henry, gave the last lecture of the term, on the discovery of the Dead Sea Scrolls, and the monastery at Qumran near which they were found. The slides illustrated the ritual baths as excavated at Qumran and showed other sites of interest in this arid area near the Dead Sea.

I would like to use this opportunity to thank all of our lecturers, who continue to reflect the high standard of internal lecturing at Ampleforth.

(*President:* Fr Henry) **N. J. F. Gay,** *Hon Sec*

THE FORUM

The Forum met three times this term.

The first lecture, on Metaphysics, was given by Fr Placid, and was typically excellent. He started by discussing the irreducible nature of the integer, the relative importance of existence and non-existence, and the existence of things in general. Three questions were then asked about things; 'What are they?', 'What are they for?', and 'Are there any?', and the answers were considered and produced. The animated discussions which took place afterwards helped to make this one of the most fascinating meetings the Forum has had.

Br Alexander's lecture on the Bloomsbury Group was very different but no less interesting. Having described the social, artistic and literary threads that led into the Group, Br Alexander gave an account of its rather haphazard beginnings, and its somewhat aimless course. The introverted nature of the society and the very strange and complex characters of its members were very skilfully portrayed by the speaker, and the lecture was altogether most enjoyable and enlightening.

The last talk of the term, but the first under the Society's new Secretary, Benedict Weaver, was given by Fr Henry and was entitled: 'The Myth of the Incarnate God'. In this talk, Fr Henry dealt with the main controversial issues that arose from those essays edited by John Hicks, which caused a lengthy correspondence in *The Tablet*. After giving a brief synopsis, Fr Henry attempted to solve five questions which he thought were of interest: what did Jesus Christ think He was?; what was the Incarnation and what is its religious value?; what language was used to describe the God Incarnate?; how is the Incarnate God related to comparative religions?

The talk was both stimulating and enlightening, providing ample fuel for the heated discussion that followed.

(*President:* Mr Smiley) **A. I. Fraser**
B. N. Weaver, *Hon Secs*

GEOGRAPHICAL SOCIETY

From the heights of the Himalayas, the Honorary Secretary fell to the depths of despair when he arrived home to find three letters awaiting him from lecturers, each of whom declined his invitation to speak to the Geographical Society during the coming term.

Dr Roy Brown, from the North Yorkshire Moors National Parks' headquarters in Helmsley, addressed the first lecture, 'National Parks; their priority as a land use', to the Society, whose attendance of more than 40 proved that the committee's perseverance in finding a lecturer, in place of the three refusals, had been worthwhile. Dr Brown, a former lecturer at London University, focused the attention of his audience on this very sensitive subject in North Yorkshire with an eloquent and witty speech, accompanied by excellent slides.

Mr Dick Clough, the local professional geologist, spoke to the Society on his Cumbrian Geomorphological Studies, described in his paper 'The Morphology and Evolution of Lakeland Corries'. He aroused the interest of the pure Geography and Geology students, but the interest of some of the non-academic Geographers present, amongst whom there were mountaineers, flagged quickly as the technicalities surrounding the subject discouraged them.

'Roman lines of communication' was the title of the third lecture, given by Fr Henry Wansbrough. As well as our Geographical enthusiasts, a few classical scholars were in attendance, pen and paper in hand. Fr Henry had followed one of the greater Roman Roads from Rome, through Turkey, Palestine and North Africa on a scooter over a number of years when he visited the Eastern Mediterranean countries. He concluded by noting the striking similarity between the Roman lines of communication and the current transport systems found in Europe.

Thanks to Mr Martin, a former Music teacher at Ampleforth, and Mr Goodall of Kirkbymoorside, the Society was able to invite Raymond Hayes MBE to give a lecture entitled 'The Rosedale Iron Works'. Beginning with the Romans' workings of the 'Magnetic Ore', he traced the extraction of the iron-ore from the Dogger beds on the North Yorkshire Moors through the Middle Ages to the 19th Century. His knowledge of the region's geography and history, combined with his charming Yorkshire wit, made this lecture thoroughly enjoyable for both Geographers and non-Geographers.

Major Fleming, the leader of the army expedition to Everest in 1976, arrived at Ampleforth from Aldershot to address the Society on the army's West Greenland expedition, in which he had taken part in 1967. Illustrated by magnificent photographs of nunataks, glaciers and fjords, Major Fleming gave a very interesting and amusing talk to about 40 people, among whom there was a large proportion of mountaineers, who seemed to have enjoyed this lighter lecture.

May I thank, on behalf of the Committee, Fr Timothy Wright (President), Julian Nowill (Treasurer) and Alastair Burtt, all those who spoke to the Society this term, Fr Denis, who has looked after our guests, and also Mr Goodall and Mr Martin, who have helped us through this term. I am glad to say that no one

this term has suffered the fate of Br Cyprian, who was rather debilitated the next day after having braved our usual tea and cakes provided for the speaker and committee after the lecture.

(*President:* Fr Timothy) **John O'Connell,** *Hon Sec*

INTERNATIONAL CLUB

This term the International Club held two more multi-lingual soirées in St Alban's Hall. They were again highly successful and much appreciated by the many who came—and not only because of the excellent cuisine!

In between these two soirées we held a series of weekly play readings, which this term were concerned with Ionesco's 'Le Roi Se Meurt'. Again these were great fun, punctuated with the occasional lapses in concentration and pronunciation. Attendance was most encouraging, and it is hoped to record the readings on tape next term.

Our thanks again to Mr Hawksworth for his kind hospitality at various times during the term; without his support this Society would not be able to function.

(*President:* Mr Hawksworth) **Peter Griffiths,** *Hon Sec*

JUDO CLUB

A healthy response to a letter circulated to all Housemasters led to very satisfactory results. Out of a total of some thirty-five new members who joined the Junior and Senior sections, it is gratifying to report that on average no less than twenty-four attended all the sessions on Tuesday evenings.

We extend our thanks to Mr Alvin Harrison, of the Ryedale Judo Club, who is our new tutor. A commendable measure of success was attained in a mini-contest against Ryedale Club Juniors on 22nd November, which gave our members some valuable and much-needed contest experience; they were commended for putting up a keen and enthusiastic display against a more talented team.

Certificate Grading Class was held on 29th November and 6th December. Our Junior Section results were particularly good, and nineteen boys attained their first and second grades (Mons 1 and 2) certificates, giving them a foothold on the ladder towards the higher grades.

Amongst the Senior Division gradings, we must congratulate our Club Captain, J. A. Raynar, for his keen and reliable leadership, and also on attaining the excellent grade of Green Belt, no mean achievement. Other Senior results were: 2 Yellow, 1 Orange and 2 Green Belts, for which all are to be congratulated. Altogether, a very successful term.

C. P. C.

NATURAL HISTORY SOCIETY

The Society had four meetings during the term after a preliminary business meeting. The President spoke on a university underwater expedition to Greece in which he took part some years ago, illustrated with slides. Jonathan Conroy in 'Instinct and Intelligence' outlined some of his own interests in psychology. Two videotape films were shown: 'Behaviour' and 'Natural Selection'. In the last meeting, the Secretary, under the title 'Earth before Man', surveyed some of the extinct forms of life, especially reptiles, with the help of slides lent by Mr John Davies.

(*President:* Fr Julian) **Jonathan Harwood,** *Hon Sec*

THE SYMPOSIUM

The Symposium met twice this term. Both meetings were of a very high standard and both, in their own way, surprising and novel.

Paul Smith, having gained an unconditional offer to read History at Oxford, graced the Society with a learned and very lively paper on Beatrix Potter, fairy-tale writer *extraordinaire*. He insisted, however, that Miss Potter was much more than a fairy-tale writer and, using his Debating Society style of eloquence and wit, he demonstrated her social and literary importance and relevance. We were persuaded that *The Tale of Pigling Bland* was Miss Potter's magnum opus, the speaker on several occasions imitating the grunts and squeals of the delightful Pigling with great ability and energy. The audience was enthralled.

The second meeting occurred after half-term when the Director of the Arts Centre, Mr Ossie Heppel, and his wife Jeanne conducted an extremely lively, fascinating discussion on the German playwright, Bertolt Brecht. The speakers were extremely learned on the subject, Mr Heppel having directed several of Brecht's plays, including the production of *The Threepenny Opera* that several members of the Society had seen at the Arts Centre. Mr Heppel emphasized his own personal attraction to Brecht, explaining the methods of audience alienation used by the Berliner Ensemble, and demonstrated both Brecht's social and humanitarian message.

The Society is also indebted to the President and his wife for their charming hospitality.

(*President:* Mr Griffiths) **Stephen Unwin,** *Hon Sec*

THE TIMES SOCIETY

In the second half of term this new society was born: the brainchild of Christopher Wortley. A committee was found from Charles Wright, John Ward, Anthony Baring and Charles Pickthall with Christopher Wortley as Chairman.

There were two meetings in the term. The first one was arranged with only one or two days' notice but all the same Fr Alberic, the President, produced a magnificent advertisement which was spread over every spare wall in the establishment. Mrs Caroline Miles, a member of the National Enterprise Board and the Monopolies and Mergers Commission, opened the first meeting with a talk on 'Government Participation in Industry—Beneficence or Interference?—With Reference to Recent Troubles in British Leyland Motors Ltd'. Mrs Miles dealt with two points, how British Leyland got into its present situation, and whether the Government's intervention has been beneficent interfering, productive or counter-productive. Mrs Miles spoke on background history to the present problem involving the merger of Austin, Morris, Jaguar, Triumph and Rover to form British Leyland. The idea was to make a big, super company similar to the vast American companies. On paper Leyland seemed big but it was very disorganized and still split into its original groups. The bankruptcy situation arose and the Government decided to buy the company. Only ninety per cent of the shares were bought, four per cent retaining a private voice at the AGM. Mrs Miles expressed her personal displeasure with the over politicization of the company with such actions as the Ryder plan, which needed an Act of Parliament to approve it.

Mrs Miles said it was right that the company was saved and that it was not nationalized; but it was wrong that the company was not made more of a team. She believed that the appointment of a new professional chairman, Michael Edwards, one of her NEB colleagues till appointed, was the beginning of a new

turn for the better, and she approved the participation of fair Trade Union members on the NEB. About thirty-five people attended the first meeting.

The second meeting was of a totally different kind. We were pleased to welcome an Old Amplefordian, David Lewis (D 54), to the society. Mr Lewis is a former Conservative Candidate for Rotherham and Leicester East constituencies. Mr Lewis gave a short address on the political history of the last thirty years and then answered questions fired by the rather small body of those who attended.

It is hoped that the society will flourish during the next few years and more members of the School will take an active interest in Current Affairs.

(*President:* Fr Alberic) **Charles Wright,** ***Hon Sec***

AMPLEFORTH COLLEGE KINEMA

It has been a term of spectaculars—*Ben Hur, Barry Lyndon, Where Eagles Dare, The Message,* examples from the 1950s, 60s and 70s. Interestingly, *Ben Hur* held up quite well despite the throbbing heavenly choir which no longer swells up at religious moments. To many, *Barry Lyndon* was a great film, perhaps one of the greatest, and it certainly towered above the other films of the term. The story was intricate without being complicated, vivid but accurate, moving but holding one detached, in short, fine cinema. *The Go-Between* and *Aces High* were two literary based scripts and were appreciated by different audiences. Walter Matthau's jowlled presence, and his downbeat humour was displayed in *Sunshine Boys* and *Bad News Bears*—they were not to everyone's taste but their bitter-sweetness brought them into a class of special comedy. Many were surprised by how much they enjoyed Zeffirelli's *Brother Sun, Sister Moon* which with its sunshine photography, its pale melodic music (Donovan) and its sweetness which never cloys, is a minor masterpiece. *Three Days of the Condor, Miracle Worker, Farewell my Lovely* made little impact, though *Sky Riders'* hang gliding and brisk direction was an above average, and well timed thriller. The cinema Box under Alex Rattrie, and James Brodrick worked smoothly with only occasional hitches.

AMPLEFORTH FILM SOCIETY

It has been an interesting programme this term without being spectacular. *Death Wish* was an opener on a topical if rather exaggerated subject. It portrayed a husband and father taking his own revenge on muggers with the connivance of the police. The Society tended to identify with the sharpshooter hero not speculating on the causes of the violence. Two Antonioni's followed: *The Passenger*—still a critical conundrum with its bleached story of impersonation; and *Blow Up*—one of the dramatic, influential films of the 1960s with its theme of reality, evidence, truth, and identity centring on a fashionable photographer: it was a film for everybody. *Summer Wishes Winter Dreams* came and went without a trace. *The Face* opened up Bergman to a new generation although the Society finds it difficult to accept black, white and Swedish. Quentin Keynes came and lectured to the Society and others, showing one of his unique set of films. *The Sailor Who Fell From Grace With The Sea* put some choice questions to the Society and most enjoyed either unravelling them or luxuriating in Douglas Slocombe's photography. Slightly lacklustre, the term however had a few gems. Our thanks go to the Cinema Box who prepared and screened the films for us.

(*President:* Fr Stephen) **Ben Weaver,** ***Hon Sec***
W. Hutchison, A. Rattrie, ***Committee***

RUGBY FOOTBALL

THE FIRST FIFTEEN

PLAYED 11 WON 8 DRAWN 1 LOST 2 POINTS FOR 158 POINTS AGAINST 80

This was an excellent side which compared favourably with the others of recent years but unlike its predecessors it was a most unlucky team. To achieve such results despite its misfortunes argues a marvellously united and determined spirit for injuries alone would have sapped the confidence of most teams. It played its first school match without the captain and vice-captain, lost a man before half-time and still won! Corkery indeed remained unable to play for the first 4 matches and until half term was never fully fit. In addition no fewer than 7 boys had to play in a variety of positions in the back row throughout the term, two of them being newcomers for the tour matches alone.

If the spirit was good, the defence was exceptional only 4 tries being scored against the team in the 11 matches. The pack when complete was an excellent one in the line-out and loose and got better and better in the tight where it was well-served by the captain and by F. Ruane who suddenly realised late in the term his enormous potential and no little strength. One of the fittest members of the team he always worked exceptionally hard in training setting an example in this way which was often an inspiration to the others. N. Carr hooked for the team and did an admirable job in difficult circumstances for the front row was chopped and changed in many of the early matches because of the injuries and never settled down until after half-term. But he never threw in well and suffered an amount of criticism for this failing which he took with admirable equanimity and no resentment. This cheerfulness did the team a world of good as did that of the giant American, S. Kenneally, an old colour who ruled supreme in the line-out and on tour demonstrated at long last a growing awareness of his power and pace. Locking the scrum with him P. Beran improved very rapidly: his fitness and speed were astonishing in one of his bulk and shambling gait; and his all-consuming tackling and immense strength and aggression in the mauls were a constant source of valuable possession. The players in the back row were in and out like a shuttle. The young M. Carr who only played half a match and J. Read who played a few more were talented performers while the older J. Horsley and J. Tate were very hard, fast and strong. D. Webber was a superb open-side. Fast, experienced, very determined and deadly in the tackle he only lacked weight in the mauls and rucks. Always cheerful he was an ideal forward leader into the bargain, and he needed that cheerfulness when he was injured again and could not play on tour. No praise could be too high for him nor for his companion in the back row, the No. 8, B. Moody. Here was another equally cheerful, equally loyal, equally courageous, equally determined. Asked to play No. 8 after his previous superb year on the wing, he accepted the challenge with alacrity and great skill. When the injuries interfered with this scheme of things, he played blind-side or open-side and on tour was quite outstanding in this latter position. Very fast and with the heart of a lion he has all the attributes of a great flanker. Nor did his and Webber's example stop there. As old colours they set a tremendous example in training, always giving their very utmost, and the team was fortunate to have them.

The backs were accomplished and on the whole very fast. The two halves were both gifted players: D. Dundas at scrum-half improved very rapidly throughout the term adjusting well to the greater pace and this improvement was acknowledged when he was selected as reserve for Yorkshire. R. Lovegrove, the fly-half also made great strides. A marvellous competitor, he never quite believed in his own enormous capacity, and this occasionally led him into some odd errors, but he scored one or two brilliant tries and his cover-tackling was a feature of the season. The two wings were both fast. Enough has been written in these pages before about the speedy Beck: suffice it to say that he was a matchwinner often ignored in the early part of the season. No wing had the better of him and his speed was such that he found it easy to shepherd two men and save any number of certain tries. W. Frewen made the right wing position his own: he gained in confidence as the season wore on and if he remained suspect in defence, he made up for this by his energy and delight in playing. Nobody could possibly have been more whole-hearted. C. Treneman the full-back was a bastion in defence. He rarely missed a tackle or a catch and his game against Leeds G.S. in this respect will be always remembered. But his kicking could be unnerving to the players in front of him, nobody ever being quite sure where the ball would go. Despite this, they all had great confidence in him and he did not let them down. C. Dunn was one of the centres: his passing remained uncertain in spite of all the hard work he put in to improve it but his tackling was the rock on which many an attack foundered and after half-term he played some very fine matches, not least against Coleraine. The other centre was the vice-captain, P. Corkery and he had a most unsatisfying year: he was injured for the first four matches and in the last two before half-term was still clearly not himself. Only after half-term was the magic back, the beautiful pass and dummy, the majestic hand-off, the scything charge, the crushing tackle. The captain was able to lean on him and trust him to control the backs: this he did with refreshing modesty and grace and the backs responded to a man. Lovegrove and Dundas were twice the players immediately he returned after his injury. To him and to the captain himself, N. Healy, must go the credit for the wonderful spirit apparent in the team. There cannot be much wrong with a XV which could give a display akin to the one given against Coleraine: it was obvious

THE FIRST FIFTEEN

Standing Left to Right: J. READ, N. CARR, E. J. RUANE, W. FREWEN, H. DUNN, R. C. TRENEMAN.
Seated Left to Right: D. M. WEBBER, B. S. MOODY, P. K. CORKERY, N. J. HEALY (Capt.), E. A. BECK, S. J. KENNEALLY, P. D. BERTON.
Front Row: R. LOVEGROVE, D. H. DUNDAS.

that the players would do anything for both or either. Apart from being a great prop and organiser on the field (particularly in the line-out) Healy was fast to the maul and very effective when he got there. He knew just what was wanted at every situation and controlled play accordingly. The fact that it seemed all great fun throughout the term in spite of the anxiety about so many injuries speaks volumes for his leadership.

The team was: R. C. Treneman, W. Frewen, H. Dunn, P. K. Corkery, E. A. Beck, R. Lovegrove, D. H. Dundas, N. J. Healy (Capt.), N. Carr, E. J. Ruane, P. D. Berton, S. J. Kenneally, J. Read, D. M. Webber, B. S. Moody.

Also played: J. Copping, J. Horsley, J. Tate, M. Gargan, M. Sankey.

The Captain awarded colours to: C. Treneman, D. Dundas, E. Ruane, P. D. Berton.

N. J. Healy and E. A. Beck played for Middlesex and Surrey Under 19s respectively, and P. K. Corkery and D. H. Dundas were reserves for Durham and Yorkshire respectively.

v. O.A.R.U.F.C. (at Ampleforth 25th September)

The Old Boys brought a talented back division to face the School and they were soon testing the School defence with a baffling series of switches and counter switches. But the School defence in width and in depth held them at bay, and limited the Old Boys to a 7—3 lead at half-time. It was at this point that C. Treneman had to go off with an eye injury but the XV, not a wit put out, carried the battle to the Old Boys 25 and subjected them to real pressure for several minutes. But two dreadful mistakes in as many minutes saw the Old Boys add ten points and when the captain, N. Healy, had to leave the field as well with a knee injury, the match, to all intents and purposes, was over. For the remaining quarter, the boys tried hard but rapidly tired as the Old Boys exploited their numerical superiority. Tries were added and the final score hardly gave an accurate picture of the courage and tenacity with which the pack had played and of the determined tackling of the whole side.

Lost 12—27

v. MOUNT ST MARY'S (at Ampleforth 1st October)

Without the Captain and Vice-Captain, both injured in the previous week, the XV had to face a confident and able Mount side in a gale-force wind. The bad luck with injuries was to continue too for after 25 minutes, Gargan had to go off with a shoulder injury. Prior to this stoppage, an early exchange of penalties was all that could be offered in the fierce wind although the School pack did seem to be getting the better of tenacious opponents, and just before half-time, they engineered a good try for B. Moody. Leading 10—6 and playing down the slope the School exerted tremendous pressure in the second half and had several near misses. Mount retaliated by going close but Dundas who had been the only one able to harness the wind soon trapped them back in the corner. In the final moments such pressure told, a dropped pass by Mount, a quick ruck by the School and Beck was over in the corner.

Won 14—6.

v. DURHAM (at Ampleforth 5th October)

Conditions were a great deal more pleasant and the XV with the breeze behind them played some good rugby in penning Durham in their own 22 for long periods. A good ruck won by Webber produced the first try for Beck in the first ten minutes and this appeared to make the team relax. Though they dominated play and had some unsuccessful kicks at goal in the process, they were not playing with fire or cohesion and could only gain one more try through Beck and a penalty by Dundas before half-time. It was much the same story in the second half: the tries would not come as mistakes were made at the last moment, and indeed tries by Beck and Frewen and a lovely drop goal by Lovegrove were the only points the School could muster. It was however good to see the Captain back and playing so well, and that the pack were altogether too good for Durham, D. Webber being particularly in evidence.

Won 22—3.

v. GIGGLESWICK (at Giggleswick 8th October)

The School were given a flying start by Giggleswick who first knocked on 5 yds short of their own line, then had a clearing kick charged down by the admirable Dundas who converted his own try: all this in the first minute. Better followed 20 minutes later when a wild Giggleswick pass was snapped up by Frewen who galloped over for Dundas to convert. A penalty a minute later by Dundas meant a lead of 15 points and though Giggleswick got three points back just before the first half ended, they could not have been happy to be so far behind. The second half started with some scrappy and spasmodic attacks by both sides but a further penalty galvanised the Giggleswick side into furious action. The School line came under heavy and continuous pressure and Giggleswick procured a stream of good possession from all phases but their attacks became more and more frantic as time

THE FIRST FIFTEEN

Standing Left to Right: J. READ, N. CARR, E. J. RUANE, W. FREWEN, H. DUNN, R. C. TRENEMAN.
Seated Left to Right: D. M. WEBBER, B. S. MOODY, P. K. CORKERY, N. J. HEALY (Capt.), E. A. BECK, S. J. KENNEALLY, P. D. BERTON.
Front Row: R. LOVEGROVE, D. H. DUNDAS.

wore on. The defence held and as the game entered the last ten minutes, it was the School's turn to attack and Giggleswick's turn to look worried. Nevertheless the School were glad to depart the field with a victory over a fine Giggleswick side.

Won 15—6.

v. SEDBERGH (at Sedbergh 15th October)

Sedbergh put the School under heavy pressure in the first fifteen minutes, nearly scored from the kick off and were ahead by a penalty and a try in that period. Tremendous rucking by the School in a purple patch of some five minutes engineered several overlaps but the backs, still without Corkery, were too inexperienced to make capital of them, and Sedbergh's tackling, never less than very good, was able to snuff out these threats. In the second half the School dominated play territorially and it was Sedbergh's turn to defend but the School's backs lacked incisiveness and Sedbergh played with admirable composure. Ten minutes from the end D. Webber who had played brilliantly had to go off with a shoulder injury and Sedbergh were able to return to the offensive knowing that the game was won. But the School battled on and were able to keep Sedbergh at bay and, indeed, led by Dundas mounted an attack or two of their own.

Lost 0—7.

v DENSTONE (at Ampleforth 19th October)

The XV started desperately slowly and looked for quarter of an hour as if they had made the journey and not Denstone. In that time, just as on the previous Saturday they were a try and a penalty behind. At this juncture, they came alive. First Dundas kicked an easy penalty and then Corkery carved out a delightful opening which Frewen accepted with no little skill and some alacrity to score wide out, failing to add the points himself with a beautiful kick which struck the far post. Lovegrove put Moody in for a very fine try under the posts a few minutes later and the XV were now enjoying the luxury of leading 13—7. Rags to riches in the space of a few minutes! On either side of half-time however silly offences enabled Denstone to draw level with penalty kicks and the balance was only adjusted in the School's favour when Frewen kicked a monstrous penalty. It was at this point that the XV began to dominate the game entirely, spending much of their time in the opposing 25 and narrowly failing to score on several occasions. Denstone in the end could not stem the tide. Corkery's half break, backed up by Moody enabled Lovegrove to send Beck in. Lovegrove then scored a delightful try himself, and Treneman, not to be omitted, popped up in the line to send Frewen in for his second try. In the closing seconds, Denstone retaliated with a goal ending in the fashion they had begun.

Won 32—19.

v. LEEDS G.S. (at Leeds 22nd October)

The School started with fire and pinned Leeds in their 25 for long periods. The pressure soon told and Dundas was able to kick a penalty, but this was offset when on Leeds' first visit to the Ampleforth half the School conceded a penalty almost immediately followed by another under the posts. The XV riposted with a superb try by Lovegrove to restore their lead to 7—6 soon increased to 10—6 as their pressure mounted again and Frewen kicked a penalty. But two more penalties by Leeds against the run of play meant that at half-time the score stood at 10—12 and the XV had to play up the slope. But the team were not dismayed, attacked strongly, won a ruck under the Leeds posts and with a two man overlap were awarded a penalty. Now it was the turn of Leeds to try to regain the lead and this they did when a crucial error was made at a line-out right on the Ampleforth line. They stretched this lead with a beautiful kick from the touch-line to 18—13. In the final ten minutes, some noble work by Treneman and some high class rucking saw the School attack with desperate efforts and put Frewen over in the corner for a try which he could not convert. There was time for one more overlap to be spurned, and the match ended beyond the reach of a very unlucky and praiseworthy team.

Lost 17—18.

v. MALTON (at Ampleforth 30th October)

Malton very kindly agreed to fill in a blank weekend for the 1st XV and their kindness was rewarded by atrocious weather. Neither side was able to play rugby in the conditions and in the event the XV won a rather disjointed match 10—0 by scoring a try through Dunn and kicking two penalties.

Won 10—0.

v. ST PETER'S (at York 12th November)

This match was played with a stiff cold wind blowing the length of the field and into Ampleforth faces in the first half. Within seconds the School defence to the up and under was being tested and it was some ten minutes before the School broke out of their own half, won a ruck on the St Peter's line and all they had to do to score was to pass twice! The ball was however thrown to the ground, St Peter's kicked on to the other end and when they were finally checked dropped a goal into the bargain. Worse was to follow as St Peter's immediately kicked a penalty followed ten seconds later

by another. Moody and Webber had had enough of this treatment and led some strong raids into the St Peter's 22 where a ruck beautifully won by Moody was put to good use by Lovegrove who scored a great try in the corner. But yet another penalty from the ensuing kick-off gave St Peter's a lead of 12—4 at half-time. Whatever was said during the pause worked wonders for the side now played their best rugby of the term, rucking with precision and power and handling well in the strong wind. Frewen was sent over in one corner, Corkery crashed over near the posts and Beck went in at the other corner at lightning speed to seal the victory. A score of 18—12 was rather scant reward for scoring 4 tries to none.

Won 18—12.

v. STONYHURST (at Ampleforth 26th November)

Conditions were good for this game and the XV started with fire and purpose pushing Stonyhurst in the scrums and gaining much good possession from the line-outs where Kenneally was utterly dominant. There were several near misses as the pressure was increased and both Webber and Carr were nearly over in the left corner. Despite the pressure half-time was approaching before the very good Stonyhurst tackling was broken down in a movement started by Berton on the right which ended with Webber putting Beck in on the left. Stonyhurst now came to life with a vengeance and in the few minutes remaining before half-time it was Ampleforth's turn to defend desperately and twice in quick succession the admirable Beck saved the day with tackles of speed and fine judgement. Stonyhurst's revival lasted for several more minutes after half-time but gradually the effort petered away and they were pinned in their own half again. Once more a half break by Corkery put Beck away and his finishing power did the rest. Stonyhurst were now put on the rack and Lovegrove, backing up, scored a third marvellous try which he himself converted. The XV continued to play some flowing attacking football until the finish and only two magnificent last ditch tackles by Stonyhurst stopped Frewen from scoring twice more. All in all this was a fine display by forwards and backs alike.

Won 14—3.

v. COLERAINE ACADEMICAL INSTITUTE (at Ampleforth 6th December)

An easterly gale greeted the visitors from Coleraine who immediately showed that they meant business by not allowing the XV to touch the ball for fifteen minutes. Unbeaten this season in 11 matches they pushed the pack all over the field, lifting the front row at will and taking any number of heels against the head. Their back row too was an impressive trio as it had to be to get the better of Webber and Moody. Only in the line-outs did the XV achieve anything like parity and it was this coupled with an astute use of the wind by the half backs and some superb tackling which kept Coleraine pinned in their own half for long periods. Not many present would have given the School much hope in the second half as they turned to play up the slope and Coleraine's stream of possession continued. But the tackling grew more resolute and forthright and as time ticked away Coleraine looked less and less likely to break an iron defensive curtain. The backs were superb in the first line of defence and the back row and the tight forwards were not far behind in their cover. In the final ten minutes, Coleraine not only lost their captain with a fortunately minor injury, but their passing became more and more frantic and desperate; the XV sensing this increased their own effort and began to win a little of the ball. It was at this stage that Dunn nearly made the interception that would have won the game and as the whistle blew, the flying Beck put a foot in touch on his way to a try which would have done no sort of justice to a superb Coleraine XV.

Drawn 0—0.

THE TOUR

v. MONMOUTH (St Mary's Hospital Ground, Teddington, 17th December)

Both sides opened rather tentatively with Monmouth having the better of the early exchanges. It took the School some ten minutes to get out of their own half but when they did they laid siege to the Monmouth line. Lovegrove and Corkery were foiled only by the bounce of the ball and some fine movements had Monmouth defending desperately. In this period Lovegrove took two penalties at goal, the first and easier of which he missed but the second was just right. This goal paradoxically enabled Monmouth to break out of defence and they in their turn were given two longer shots at goal which narrowly failed. Just before half-time however, the School with its reconstituted back row dominant were back on the attack and Frewen was narrowly pushed into touch two yards out. The pause seemed to have an ill effect on the team for Monmouth again started well in the second half and soon drew level with a simple penalty. This in its turn inspired the School who once more attacked strongly and scored a beautiful try from a maul won by Frewen and Horsley. With Moody and Treneman in the line, Moody made the decisive break, Corkery took and gave an awkward pass and Beck was in like a flash. Almost immediately they went further ahead with a try by the admirable Tate from a line-out won initially by Monmouth on their own line. Again it was not converted but that hardly mattered as the XV now had the bit between their teeth. They penned Monmouth

once more in their 25, causing them to handle in a ruck: Lovegrove kicked the simple goal. Monmouth were not done, running from everywhere and were rewarded in their turn by a penalty under the posts after a strong run down the right had only just been halted by the speedy Beck. Time was running out for them however and in the last seconds, Frewen latched onto a poor pass, booted and chased half the length of the field and won the touch. Lovegrove converted and the game was over.

Won 20—6.

v. WHITGIFT (at Whitgift 19th December)

Thick fog almost prevented the start of this match, threatened an abandonment throughout and generally made conditions very difficult for the players and impossible for the spectators. The XV elected to play up the hill to start with and were soon at the Whitgift line with thrusts by Beck, Moody and Frewen being repulsed with difficulty. A penalty too was missed in this period, a signal for Whitgift to attack through their powerful pack and for the School to be happy to hear the half-time whistle. With the slope in their favour the XV had generally the better of the second half. Corkery narrowly failed to pick up a kick by Lovegrove and a strong attack down the left was only halted by a forward pass. In the end the seering pace of the magnificent Moody made the crucial score under the posts. Lovegrove converted and in spite of two awkward moments and Whitgift's failure to kick a penalty the score remained 6—0 and the XV were on the attack again as the final whistle blew.

Won 6—0.

THE SECOND FIFTEEN

Right from the start of the season this year's second fifteen looked a very promising side. Most of the skills were there and it looked as though it was only a matter of putting it all together. Unfortunately it took a long time to come together and only in the second half of the season did they begin to live up to their potential. At the start the pack lacked fire and a fierce determination to get their hands on the ball at all costs; the backs, when faced with opposition, lacked the urgency to score. Their total score of 206 was a modest one but 136 of these were scored in the last three matches.

A team will not achieve success unless it can guarantee sufficient possession of the ball. This year, the pack led by J. Neely, was the foundation on which their success was built. The props, P. Day and J. Copping were very powerful in the tight scrummaging and blocked well in the line-out. M. Kennedy hooked well and got more than his fair share of the ball. The locks, J. Neely and E. Beale combined well with the front row to provide a tremendous shove in the tight. Possession of the ball in the tight was not a problem. In the line-out, throwing in was the problem, but once this was solved E. Beale developed an uncanny ability of plucking the ball out of the air with nonchalant ease. Credit for getting this nucleus of the pack into its final magnificent form must go to J. Neely who drove himself, and the others, relentlessly in training and would not accept second best. The back row was a problem and, until the end of the season, a weakness. Injuries took their toll and the pack were unfortunate in losing the services of M. Gargan in this way. He did sufficient in the Ashville match to show how much he was missed for the rest of the season. J. Read was another whose fierce tackling was missed. However J. Horsley played a whole hearted game at number 8 and would tackle anything. On the open side C. Danvers came on slowly. Although fast to the ball, he was slow to get his hands on it. On the blind side J. Tate was a late discovery who had all the gifts but lacked the experience.

The backs were admirably served by N. Tillbrook at scrum half who was given little clean ball in the first half of the season but still managed to get the backs away. At full back, R. Wakefield became a rock to rely on. He caught and tackled everything that came his way and kicked safely. The wings, A. Minford and R. Burnford ran aggressively and, given enough room, were very capable of scoring tries. In the backs the weakness lay in the centre. Centres who run across the field do not give their wingers room to move. Centres who did not tackle or gave their wingers man and ball were a liability. I am convinced that M. Sankey, M. Hattrell and M. Duthie have the basic ability to overcome these faults but they did not seem prepared to work hard enough at eradicating them and were not motivated with any sense of urgency when a scoring opportunity presented itself. I have left to the last the fly half, A. Pope, who was also captain of the second XV. What an admirable captain he was, both on and off the field. His determination on the field is characterised by a magnificent dive for the line in the Wakefield match when he went blind from a scrum on their line. Nothing was going to stop him from scoring and, in spite of the massed opposition nothing did. Colours were awarded to: N. Tillbrook, J. Neely, R. Wakefield, J. Horsley, A. Minford, J. Copping, P. Day and E. Beale.

Results: Pocklington (H) Won 14—0; Leeds (A) Lost 0—13; Barnard Castle (A) Won 36—6; Ashville (H) Won 56—0; Durham (A) Drawn 3—3; St Peter's (H) Won 56—0; Scarborough 1st XV (A) Lost 6—19; Wakefield (A) Won 24—3; Sedbergh (H) Won 8—4.

The following played for the second fifteen:

Full back: R. Wakefield. *Wings:* A. Minford, R. Burnford, M. Mostyn. *Centres:* M. Sankey, M. Hattrell, M. Duthie, N. Blackledge, R. Rhys Evans. *Fly Half:* A. Pope (captain). *Scrum half:* N. Tillbrook, N. Gaynor. *Hooker:* M. Kennedy. *Props:* J. Copping, P. Day, M. Schulte. *Locks:* J. Neele (leader), E. Beale. *Back row:* J. Horsley, C. Danvers, J. Tate, E. Troughton, M. Gargan, J. Read.

THE THIRD FIFTEEN

The Third XV had another good season. It won all seven of its matches and, more impressively, scored 353 points to only 14 points against. This broke the record of last year's side which scored 333—11. It was a powerful and well-balanced side which was able to enjoy playing fast open rugby. Only against Leeds was the side tested, and this produced a really excellent game.

P. R. Moore, himself a fine player, was an outstanding captain and always kept the team playing serious rugby even when the result of the game was no longer in doubt. The forwards combined well and provided the backs with almost a monopoly of the ball. Moore himself and S. Hyde were perhaps the outstanding forwards but the others were not far behind in ability and certainly not in determination. N. J. Gaynor (and, in his absence, C. R. A. Anderson) combined well with R. Murray Brown at half-back and got the line moving smoothly. N. H. Blackledge, R. S. Q. Rhys Evans and M. L. Duthie all looked good centres; and the great number of tries scored by the two wings, M. F. J. G. Mostyn and P. A. Sewell, speaks for them. At full-back T. B. P. Hubbard looked to be a sound all-round player, but his normal role was that of an extra centre. The team clearly enjoyed its rugby and many of them should go on to higher honours.

It should be recorded that the 4th XV also was unbeaten in the three matches it played. Towards the end of the term, against Bury G.S. 1st XV it gave a very polished performance.

The following played regularly in the 3rd XV and were awarded their colours:

Backs: N. J. Gaynor, C. R. A. Anderson, R. Murray Brown, M. L. Duthie, N. H. Blackledge, R. S. Q. Rhys Evans, M. F. J. G. Mostyn, P. A. Sewell and T. B. P. Hubbard.

Forwards: P. R. Moore (Capt.), M. C. Schulte, J. A. Macdonald, C. C. Howard, S. Hyde, A. P. Roberts, R. N. Guthrie, D. H. N. Ogden, E. T. A. Troughton, C. J. M. Franklin, A. H. J. Fraser and J. C. B. Tate.

Results: v. Barnard Castle 3rd XV (A) Won 18—0; v. Pocklington 3rd XV (H) Won 68—0; v. Giggleswick 3rd XV (H) Won 40—6; v. Scarborough 2nd XV (A) Won 102—0; v. Leeds G.S. 3rd XV (A) Won 23—8; v. St Peter's 3rd XV (H) Won 64—0; v. Archbishop Holgate's 2nd XV Won 38—0.

UNDER SIXTEEN COLTS

The vital personal qualities of pace and flair were sadly lacking in this year's team and there was an unwillingness in some to accept the demands of regular training. Organisation and discipline were slow to emerge and, in the early games particularly, the team showed a devastating ability to compound a simple error into a major disaster. By the end of the term a useful pack of forwards had emerged, but the lack of speed and foresight in the backs proved to be a handicap that was insuperable and the final record made dismal reading.

One or two boys showed signs that there was a future for them at a higher level. Forsythe had all the physical attributes of an ideal full-back but he found it difficult to cope with the tactical demands of the position. He will probably be happier on the wing but he will only be successful in this position if he develops the determination to run hard for the corner flag at every opportunity. The two wing three-quarters were never conclusive in their approach. Farrell had speed but his hands consistently let him down, whereas Beardmore Gray, after a promising start, lost his determination. Dunn, in the centre, promised much but never came to terms with the ability to transfer the ball quickly and smoothly to his wings. He was always trying and generally tackled well. The greatest problem lay with the inside backs. They gave plenty of effort but there was a basic lack of speed and natural football instinct. After an initial period at fly-half, Nelson moved to inside centre where he found a little more time. His reading of the game did improve as the season progressed, but he must find some pace. Lawson gave neatness to the line but provided little punch. He has a lot of natural talent but again his lack of speed prevented this talent from blossoming. Griffiths beavered away courageously at the base of the scrum and by the end of the term he was well versed in the techniques of scrum-half play, but to the end he found difficulty in choosing the right option. The persistent Young deputised in a number of positions.

The pack probably became in the end the strongest part of the team. The front row usually won its own ball comfortably enough, but it was not until the later games that Huston began to show his potential as a forward. Conway, besides his hooking prowess, contributed well to the line-out success with some excellent throwing, but as a captain he did not have a sufficiently flexible approach on the field although he kept flagging spirits going when times were hard. Robinson tried hard but his uncultured enthusiasm was sometimes costly. The find of the season was undoubtedly Smith. His ability in the line-out was outstanding and once he had developed the necessary fitness

his confidence increased so that he could go on to great things in the next few years. His partner in the second row, Carr-Jones, has speed and size but he needs to develop a much harder approach if he is to make full use of his physical attributes. The back-row worked hard and bravely throughout the term and often stood between the side and absolute disaster. Georgiadis coped well at number 8, and he can be well pleased with the progress he has made. Baxter covered a tremendous amount of ground and although a lot of his early work was ineffective, he learnt quickly. It was a pity that Grant was not moved onto the open-side earlier in the season because his pace was proving useful after he had learnt the position.

A successful team needs not only flair and pace but a desire to succeed and a belief in its ability to succeed. A lot of shortcomings can be concealed by total physical commitment which can only be developed in training. This side took a long time to realise this but at least the Stonyhurst result did salvage something in the end.

Results: v Pocklington (A) L 15—22; v Durham (A) L 15—28; v Newcastle R.G.S. (A) L 3—10; v Sedbergh (H) L 0—24; v Ashville (H) W 17—6; v St Peter's (A) L 0—12; v Barnard Castle (H) L 13—18; v Stonyhurst (H) W 9—4.

UNDER FIFTEEN COLTS

In terms of enjoyable rugby this term must rank among the best for some years. Not only the team but the whole set were keen without exception, and the standard of rugby throughout the set was so high that injury held many less fears for the team than usual. The high standard and spirit of the B-team contributed not a little to the success of the A-team. It was a pity that the unbeaten record was spoilt at St Peter's, but somehow the team often fails to produce its best results when playing there. It must also be admitted that a long run of games in which the team had won without being compelled to stretch itself had dulled the edge of competitiveness and steam did not reach full pressure until it was too late.

There was no doubt that Julian Barrett, the captain was the lynch-pin of the side. The team might tease him off the field, but the absolute obedience given to his quiet authority left no doubt of the respect in which he was held. As a player he is, with his portly run, perhaps a little slow to end up at No 8, but his positioning was superb, and he always seemed to be at hand to gather the kick or the loose ball. Another series of very distinguished performances was given by Brown at scrum-half; sometimes slow to get to the ball, he served his partner accurately, but made the feature of his game a break with a deceptively elusive, jinking run which secured him an average of nearly two tries a game. The props were a doughty and muscular pair, Harrison (also a good handler and kicker) and McGuinness (injury-prone, and finally out for the second half of term). Seeiso's work in the loose was ruthlessly efficient; it was a joy to watch him pounce on the loose ball and feed it back. The back-row play was one of the features of the side, sure handling and quick thinking giving Barrett, Channer and Day a variety of adventurous moves. The back division was ably commanded by Codrington at fly-half, whose kicking was also an asset, and on the wing Gompertz ran like a hare and tackled like a lion, forcefully balanced by Pender on the other wing. The full-back position remained a slight problem, but Moorhead's sure tackling saved a number of tricky situations.

All in all this was a team which shows great promise for the future. There are some outstanding players and a depth of talent which should weld into a dangerous senior team.

The following represented the School: J. P. Barrett, J. M. Brown, A. M. Channer, G. A. Codrington, A. C. Day, S. C. Gompertz, D. S. Harrison, P. J. McGuinness, D. R. O'Kelly, S. J. Pender, P. F. Price, D. M. Seeiso (colours), R. Bamford, P. Dwyer, S. Kassapian, R. Mansoori-Dara, D. Moorhead, J. Wauchope.

Results: v. Pocklington (H) Won 12—10; v. Hymer's College, Hull (H) Won 29—12; v. Giggleswick (H) Won 44—0; v. Scarborough College (H) Won 77—0; v. Leeds G.S. (H) Won 45—10; v. Ashville (A) Won 22—9; v. Bertram Ramsey School (A) Won 42—6; v. St Peter's (A) Lost 10—16; v. Barnard Castle (H) Drawn 4—4; v. Saltscar Comprehensive (A) Won 18—12; v. Archbishop Holgate's (A) Won 36—0.

UNDER FOURTEEN COLTS

This is a good side and might be an excellent one but there is something missing best expressed by the absence through 'injury' of three players for the important match against Saltscar Comprehensive (ex Sir William Turner's, Redcar). A fourth had been dropped for refusing to learn; two of the other three were happily playing soccer 24 hours after the match. We lost. Personality and determination are as important as skill and it is not possible to develop skills if the boys are not determined to learn.

The first two matches were lost as usual while a XV was created from nothing. Of the remainder apart from Saltscar the XV scored 310 points in 6 matches. The only game of quality was that against Hymer's Hull (lost 8—24) where two opposite styles were in action. Hymer's played their two biggest boys in the centre and they were very good; our game is built upon passing to the wings —learning to pass and run throughout a line, and on this occasion both teams played to their strength successfully. It is apparent however that it is difficult to find boys capable of developing into high class centres. It is rare to find a boy who is a 'natural' runner, strong and fast. John Beveridge and Simon Evans have ability higher than most of recent years but did not appear ambitious to develop the talent. Martin Morrissey with less talent emerged with determination to be the powerful runner. Laurence Ness took a long time to learn that size does not mean strength, and that tackling is essential as is strong running on the wing. Piers Plowden learned painfully but quickly and his 17 tries on the right wing were a tribute to his developing skills—one glorious run outside his man was perfect.

The forwards could be both crushingly powerful and inept. In some ways it is the most powerful pack of recent years but more than once it took an opposing pack apart in the tight only to lose strikes against the head near its own line. Geof Trainor emerged to be the most consistent, Mark Henshall as hooker began to develop, and Richard Morris as the other prop had a few days of considerable power. Anthony Heath has the physique to be a fine forward and the quiet Stephen Medlicott was a loyal support if a little slow in learning technique. Hugh Abbott tackled with brilliance but was not always constructive in attack while Charles Oulton who captained the side with solidity and a keen sense of responsibility became a fine blind-side wing-forward.

The three key players were the halves and No. 8. Alex Burns at No. 8 and Johnny Baxter were the stars of the XV both fast and direct and powerful in their running. Baxter came to give a fast service but will need to learn to vary his play and how to kick. David Pilkington at fly-half has much promise—as a ball-player, runner and instinct for doing the right thing. But he was a little reluctant to practice either kicking or passing, or sprinting and so improved less than he might have done.

The remainder of the set was not as strong as in the previous year. Brian Mander, Kelly Evans, Giles Moorhouse and Hamish MacMillan all played as we searched for the right combination or had to provide cover for injuries. There is little doubt that this could be a very fine XV but whether or not they become so is—to a greater extent than usual—in their hands.

The team was: J. Beveridge, P. Plowden, S. Evans, M. Morrissey, L. Ness, D. Pilkington, D. Baxter, G. Trainor, M. Henshall, A. Heath, S. Medlicott, R. Morris, C. Oulton (Capt), H. Abbott, A. Burns.

Colours were awarded to: P. Plowden, D. Baxter, G. Trainor, A. Burns.

Results: v Pocklington (A) lost 0—58; v Hymer's College (H) lost 8—24; v Scarborough College (H) won 92—0; v Leeds G.S. (H) won 27—8; v Ashville (H) won 60—4; v Bertram Ramsey (A) won 84—10; v Barnard Castle (H) won 14—6; v Saltscar (A) lost 10—12; v Archbishop Holgate's (A) won 28—12.

THE HOUSE MATCHES

The first round of the House Matches was destroyed by the fierce wind and rain and though both games were exciting, it was difficult for any individual to impose his personality on the game. Both St Dunstan's and St Wilfrid's won 11-0 and in the latter case the struggle between Frewen for St Wilfrid's and Pope for St Cuthbert's, ably abetted by Salter, was the major item of interest.

The second round produced two major surprises. Firstly St Bede's for whom Webber was away (on interview) scored a brave victory over St John's 14—6. Dundas never put a foot wrong and harried his opponent so unmercifully that St John's, minus the injured Read and Gargan, could not get into the game. Others who performed with distinction were Healy himself, MacDonald and Craig. Secondly St Wilfrid's took the fight to their opponents, St Hugh's, so hustling and bustling them that St Hugh's could find no sort of rhythm. Unable to match the fire of their opponents, they conceded two tries and could only reply with a solitary penalty goal. For St Wilfrid's, Frewen, Tate and Fraser took the eye while the whole team tackled superbly against the efforts of Moody, Minford and the newcomer Firks.

The other two matches went according to form. St Edward's with their backs, Lovegrove, Hattrell, Blackledge and Wakefield, revelling in the dry conditions were able to defeat the power of the St Thomas's forwards while St Aidan's, even without Beck (away on interview) were too strong for St Dunstan's who went down 10—4.

A stiff easterly wind blowing easterly snow meant that the semi-final round was played in wretched conditions: perhaps the only thing of note was the courage of players and spectators alike. St Bede's beat St Wilfrid's 4—0 in a game in which Dundas and J. Webber did much to influence the result while for St Wilfrid's Tate and A. Fraser did as much as anybody to make the result so close. In the other match between St Aidan's and St Edward's, Beck in the centre for St Aidan's tried desperately hard but it was not his day and the calm Lovegrove and Wakefield scoring a penalty and a try respectively steered their ship to safety by 7—0.

The final was an exciting match and one of a remarkably high standard. It was a great pity that the match ground was waterlogged and the game had to be played on Ram 4. St Bede's had the better of the kickable penalties, three being awarded to each side in the first half. They were all of them longish kicks: Wakefield scored with one and hit the post with the others while J. McDonald did even better putting all three straight between the posts—high class kicking! St Edward's hardly deserved to be losing 9—3 at the interval but they soon drew level after half-time with a splendid try, Hattrell timing his pass to perfection to put Forsythe in for a try in the corner which Wakefield

converted. St Bede's answered with some ferocious attacks. Healy and Webber in the van and from a heel off the head, Healy made a surging charge and Dundas scored the try. St Edward's riposted with some delightful running efforts from their own half often instigated by Lovegrove but St Bede's had by now achieved a forward domination sufficient to keep them on the attack until the end.

The Junior final, also switched to a lesser pitch, was a rather scrappy and disappointing affair in which St Bede's achieved a notable double by winning 16—0. Bond, Murray, Steven and Barrett did as much as anyone for the victors while St Dunstan's were admirably served by Dembinski and Chancellor.

GOLF

The course improving year by year was again well used this term, and the School team demonstrated their growing confidence by giving a strong Old Boys' side a good match at Ganton when the latter once again cheerfully treated the team to a splendid day's golf and hospitality. In the event the Old Boys won the match not without alarms 5—3: everyone enjoyed themselves hugely and we are most grateful to the Old Boys for their extreme generosity.

The individual results were:

S. Hyde lost 5 & 4; C. Hattrell lost 4 & 3; A. Lochhead won 3 & 2; A. Westmore won 2 & 1;
M. Caulfield won 7 & 5; D. Harrington lost 4 & 2; C. Howard lost 4 & 3; P. McKibbin lost 7 & 5.

In the trials for this match, A. Lochhead won the Vardon Trophy with A. Westmore a close second.

SQUASH RACKETS

The term's squash activity reached a climax with the inter-house competition. The final was contested by St Cuthbert's and St Hugh's amid vociferous applause from the gallery. St Hugh's emerged victorious by four matches to one.

The facilities of the Sports Centre have been put to good use and many ladder matches played.

The first team has played five matches, winning four of them. On 9th October in an away match at Pocklington School, J. M. Geraghty, S. Watters, and D. Barton won; R. N. Guthrie and P. Watters lost. On 13th November in an away match against Hull and East Riding Juniors, J. M. Geraghty, J. Barrett, and P. Watters won; R. N. Guthrie and S. Watters lost. Against Barnard Castle School on 19th November at home, J. M. Geraghty, R. N. Guthrie, S. Watters, and P. Moore won; S. Watters lost. On 26th November the College was at home to Hymer's College, Hull. J. M. Geraghty, J. Barrett, S. Watters, P. Watters, and J. Gruenfeld won; A. Calder-Smith lost. On 3rd December a home fixture was played against St Peter's School, York. J. M. Geraghty made a remarkable recovery from 0—8 in the fifth game to win, and, as first string, keep an unbeaten record for the term. R. N. Guthrie, P. Watters, S. Watters, and G. Forbes lost. All matches were keenly fought, and produced attractive squash; the team is to be congratulated on its performance.

Three matches were played by teams of juniors. On 1st October, away against Barnard Castle School, P. Ainscough won; J. Barratt, A. Calder-Smith and J. Gruenfeld lost. On 19th November, at home against Barnard Castle School, B. Bingham won; A. O'Flaherty, M de Candamo, S. Tate, D. McGonigal, and O. Wynne lost. On 3rd December at home against St Peter's School, York, P. Arkwright, J. Simmonds-Gooding, J. Gruenfeld, C. Cramer, and A. O'Flaherty. All the matches were contested enthusiastically.

Finally, a warm thank-you to R. N. Guthrie, Captain, and J. M. Geraghty, Vice-Captain, for the hard work they have put in.

FENCING

There has been much development in our standard of fencing this term. This is due to Mr Millar, our coach, coming over more often—his additional tuition has given fresh impetus to our senior fencers and extended their horizons. Quite a number are to be congratulated in having achieved bronze and silver awards, but our Captain, Michael Lambert, went one better, and has got the coveted gold award; a fitting recognition of all his fencing efforts this term. We have a good pool of junior fencers, many in their first term got bronze, and I must mention a group from Junior House who are already ensuring by their interest and ability, that we shall have depth in our fencing during the coming years.

We had only one School match this term, against Pocklington, which was won convincingly,—Foil 7—2, Sabre 5—4, match result 12—6. Nolan won all his foil bouts after twice going to a deciding hit; Lambert and Moon each won two of their three fights. The Sabre was very evenly balanced, where we were well represented by Stuart-Smith and de Larrinaga with two wins each and Rodzianko (not at his best) with one win. We look forward to next term, when we have additional school fixtures.

THE JUNIOR HOUSE

THE JUNIOR HOUSE

The year started on 13th September with 112 boys in the House, 11 of these being day boys. There were 41 in the third form, 36 in the second and 35 in the first. It was a big disappointment to be without Fr Jonathan whose retirement from the House during the Summer was now seen to be permanent. We thank him for everything he did for us during his two years in the House and we wish him a speedy recovery. Fr Jonathan was replaced for the term by Joe Pickin, an Old Boy of the House and a recent graduate from St Luke's, Exeter. We also had two students on the staff; David Hare, an old friend of ours, came to do some teaching practice with us from Trinity and All Saints, Leeds, whilst Ian Cooper came to us from St Martin's for a year. They were all very welcome.

THE FIRST HALF

September provided us with a good shake-down cruise. The weather was fine most of the time and we got off to a relaxed start, and this allowed new boys to find their feet and new officials to work out what they ought to do. In those early days, muddled up with music tests and a new horarium, there were expeditions up the church tower, hikes to the lake, fire practices and an outing to the zoo. The first of the scout camps took place on the 24th, a big one for 49 boys. On the 29th the entire house was in York Minster to attend a 'son et lumière' performance, Gales brought in October. By the 6th the Choral Society had settled down with a record number of 65 trebles signed on. The first rugby matches of the season were played on the 10th and 12th but, although these were won, the team was not to have a very distinguished term. There was a holiday on the 15th. As the clocks went back the house began its run-in to half term. First we had an excellent lecture/film account of the work of the RSPCA by Mr Philip Pennefather from Northumberland on the 28th. Two days later we started work on 'The Road to Damascus' about which more later. Then, our retreat and confirmations over, we were off home for nearly a week.

THE SECOND HALF

Most of us returned with the names of sponsors who had been persuaded during the half-term break to support us in the swimming pool and so raise money for the new animals' home in York; we could be seen ploughing up and down the pool on 11th Nov. The Brighouse & Rastrick brass band were here on the 13th. St Alban Hall was even fuller on 27th Nov for the Grand Patriotic Jubilee Concert which had well over half the house performing. We had our own, rather more modest, house concert on 29th Nov. The schola presented Bach's Christmas Oratorio in the Church on 11th Dec and did it excellently. With exams the next day and a Christmas party the day after, a long term ended on 15th Dec.

1350 YEARS AFTER

On the eve of Easter 627 King Edwin of Northumbria was baptised in a small wooden church in York. 1350 years later the Junior House visited the site; well, more or less. It has long since disappeared somewhere inside the finest Gothic cathedral in the world. We paid a visit to the Minster's 'son et lumière' in order, following the words of the programme, to 'eavesdrop on king and archbishop, knight and labourer, master mason and cook.' We went to 'listen to the music they knew, look up at the vaulting at which they marvelled, and share the prayers they offered.' Put more simply, it was a good outing which entailed an early supper, a complicated bus manoeuvre in York, an amazing spectacle in the Minster and late soup and a bun back at the House.

RETREAT TO DAMASCUS

For many our retreat proved to be the highlight of the term. Gill Simpson's musical on the conversion of St Paul was, on paper, a pamphlet of 40 pages entitled 'The Road to Damascus'. Each of us received a copy and entered a musical workshop for two days. Starting on the evening of Sunday 30th October, Gill had us singing the choruses in no time at all. Monday saw us hard at work and Tuesday morning witnessed the performance in the gym. The whole House took part. We had groups of complaining, miserable Pharisees; there were heaps of joyful Christians; chanting processions abounded; Stephen got put to death and Saul got struck blind; Ananias was there and so was God. We did not just sing; we prayed about it all and thoroughly enjoyed our busy retreat. In the end it merged on Tuesday afternoon with the Confirmation Mass when 19 members of the House were confirmed, along with about 25 others, by Bishop McClean.

GRAND PATRIOTIC JUBILEE CONCERT

This happened on 27th November and it enabled us to let off a lot of musical steam. 65 trebles from the Junior House had signed on for this, a sort of last night of the Proms with 'Land of Hope and Glory', 'Rule Britannia', 'Jerusalem' and all. The trebles' main task was to sing Handel's 'Zadck the Priest' and Lady Morland's Jubilee Ode. Apart from that they waved flags and threw things very happily. Other musical occasions of note during the term were Bach's 'Christmas Oratorio' performed by the Schola in the church on 11th December (a successful occasion notable for the fact that two of the soloists were Andrew Sparke and Paul in

Thurn), our own House concert on 29th November which was as entertaining as ever, and an Upper School informal concert on 6th December at which pianist Julian Cunningham contributed pieces by Bach, Poulenc and Frank Bridge.

SCOUTS

A sixty strong troop, drawn as yet from the third and second forms only, enjoyed a businesslike and successful term's scouting.

A happy camp at Laskill on 24th and 25th September gave the patrols their first chance to work together under their new Patrol Leaders: Edward Robinson (Senior Patrol Leader), James McNair (Deputy SPL), Benedict Bates, Philip Evans, Robbie Graham, Jeremy Knight, Andrew Lazenby and William O'Donovan.

Regular Sunday activities at the middle lake were interrupted by various larger events. The Patrol Leaders and their Assistants had a training camp from the 14th to the 16th October and did Advanced Scout Standard hike-camps two weeks later. Thirty-seven scouts had a very successful hike in the Cleveland Hills on 12th and 13th November, spending the night at the Scout Centre at Commondale. At the end of the month there was an inter-patrol orienteering competition won by the Barracudas.

The first form are not yet admitted to the troop but did some introductory activities during the term with the kind help of Guy Henderson and Nick van den Berg from the Upper School, from where also have come Paul Mollet, Simon Dick and Ian Lochhead as welcome additions to our team of regular Instructors. Welcome too to Br Wulstan, our new Assistant Scout Leader.

RUGBY

The House rugby team played 9 matches, won 4 of them, lost 5, scored 89 points and conceded 117. There are still some matches to go in the Spring term but, even if these are won, the season will have to go down as only very moderate. It was obvious from the beginning that we had some good runners amongst the backs; both Arthur Hindmarch and Philip Evans ran spectacularly well on occasions and Michael Kennedy was a good fly half and successful kicker of the ball. But the doubt lay in the pack's capacity to get the ball. When we met bigger sides we could not get even our own ball and this was bound to put a strain on an already rather suspect defence. The side was well captained by Richard Keatinge who was presented with his colours along with Arthur Hindmarch, Piers Murray and Andrew Wardle. The results of the matches were as follows: Gilling Castle 8, JH 9; JH 22, Howsham Hall 8; Ashville College 4, JH 16; St Martin's 14, JH 10; Barnard Castle 18, JH 10; Howsham Hall 7, JH 0; JH 0, St Olave's 32; JH 14, Pocklington 4; JH 8, St Martin's 22.

FOR THE RECORD

The House monitors were: Philip Evans (head monitor), Benedict Bates, Michael Codd, Arthur Hindmarch, Richard Keatinge, Andrew Lazenby, James Newton, Edward Robinson, Shaun Carvill, Hadyn Cunningham, Andrew Macdonald, James McNair and Richard Weld-Blundell.

Other officials in the House: James Blackburn, John Hanwell and Piers Murray (sacristans); Edmund Craston and Barnabas Richardson (postmen); Jonathan Goodman (internal postman); Peter Wood and Shaun Carvill (bookroom); Hadyn Cunningham and Robbie Graham (librarians); James O'Donovan and Hugh O'Sullivan (chapel).

The following were confirmed by the Bishop of Middlesbrough: Michael Codd, Shaun Carvill, Hadyn Cunningham, Raman De Netto, Nigel Finlow, Shaun Fothergill, Alan Geoghegan, Michael Kennedy, Richard Keatinge, Andrew Macdonald, James McNair, James Moore-Smith, Piers Murray, William O'Donovan, Sebastian Pearce, Matthew Pike, Dominic Ryan, Toby Sasse, and Andrew Sparke.

The House contributed £8.43 to the Poppy Appeal in November.

The following sang treble in the Schola: Andrew Sparke, Matthew Pike, Raman De Netto, James Moore-Smith, Michael Moore, Sean Farrell, Julian Cunningham, Edmund Craston, Simon Lovegrove, Richard Henderson, James Aldous-Ball, Mark James, James O'Donovan, Ralph Jackson, James Porter, Christian Jaroljmek, Simon Gillon, Mark Swindells, Matthew Gage, Daniel Morland.

Performers in the House concert: Mark Robinson (trumpet), Matthew Meacham (clarinet), Sean Farrell (piano), James Moore-Smith and Edmund Craston (violin duet), Brian Love (clarinet), Richard Keatinge (piano), Mark Swindells (guitar), Benedict Bates (cello), Simon Gillon (piano), Julian Cunningham (piano), Andrew Sparke (sopranino recorder), Andrew Lazenby (piano), James Hunter (trumpet). The House orchestra also performed, 51 boys took a course of private music lessons during the term.

Fr Geoffrey was efficiency itself in organising our weekly film show. He projected 14 films during the term including: *The Red Baron, Those Magnificent Men in their Flying Machines, Rommel—Desert Fox, The Return of the Pink Panther, The Magnificent Seven,* and *Brannigan*. We are most grateful to him.

The following played for the House rugby team: James Porter (full back), Benedict Bates, Robbie Graham and Matthew Pike (wings), Arthur Hindmarch and Philip Evans (centres), Michael Kennedy and Shaun Carvill (half backs). James Hunter, Andrew Lazenby, Edward Robinson, Andrew Macdonald, Richard Keatinge (captain), Piers Murray, Michael Codd, Richard Weld-Blundell, Andrew Wardle (forwards).

THE PREPARATORY SCHOOL

The Officials for the term were as follows:
Head Captain: EN Gilmartin.
Captains: MW Bradley, JJ Tigar (Capt of Rugby), JBW Steel, AWG Green, DM Moreland.
Secretaries: JHA Verhoef, DFR Mitchell, RHG Gilbey, RJJ Stokes-Rees, AK Macdonald, JF Bannen.
Librarians: SAB Budgen, DM Moreland, MJ Somerville Roberts, AC Bean, PD Johnson-Ferguson.
Sacristans: RJ Kerr-Smiley, PH Corbally Stourton, PG Howard, WA Gilbey.
Ante Room: ME Johnson-Ferguson.
Dispensarians: JA Howard, HM Crossley, SR Akester.
Orchestral Managers: WA Morland, WB Hamilton-Dalrymple.
Art Room: CDB Jackson, MJ Ainscough.
Posters: JS Duckworth, CJ Leech.
Office Men: DCA Green, JTH Farrell.

The following joined the School in September 1977:

SHA Corbally, AG de Gaynesford, RM de Gaynesford, EJ Edworthy, ETI Eyston, SJP Fennell, CP Ghika, JJ-PL Hervey, JA Leonard, AFX Morland, JP Ness, MML Rees, SP Richards, NP Somerville Roberts, HD Umney, TA Weld-Blundell. SR Pairman joined the School in November 1977.

The term began with various little excitements which we scarcely noticed. The new water tank was working as we arrived, and we so appreciated having home-made bread that we kept on getting it throughout the term. Even the discovery that we had an extra period on Saturday mornings did not seem to matter as we enjoyed the grapes and peaches from the garden. We rapidly got down to work and to rehearsing for the play and concerts. The Choral Society enjoyed their rehearsals for the Jubilee Concert and we also went to the St Alban Centre for Badminton and Squash. The Squash competition was won by D Mitchell, who defeated J Tigar in the final. We were also able to enjoy our own swimming bath until half term.

On the 15th October we had a holiday and went out, spent the night at Redcar Farm or toasted bread over a fire in the cubbing woods. The following day we welcomed His Lordship, the Bishop of Middlesbrough for confirmations. It was kind of him to come and confer the sacrament in our chapel and we were very grateful to him. The following were confirmed: M Somerville Roberts, A Bean, P Johnson-Ferguson, WA Gilbey, J Duckworth, P Corbally Stourton, D Green, M Ainscough, A Macdonald, J Bannen, J Farrell, J Daly, P Leonard, M Gladstone, W Angelo-Sparling, M Cunningham, D Cunningham, T Woodhead, J Schulte, D King, I van den Berg, P Nicoll, J Young, C O'Brien, S Seeiso, S Fattorini, A Nyland and D Chambers. Also during the term S Richards and his sister Helen and E Edworthy made their First Communions. We would also like to thank Frs Wilfred, Bonaventure and Edgar for their help with the sacrament of Penance. As the term drew to a close the kitchen staff produced some marvellous Officials' Teas and excelled themselves with the Christmas Dinner and Christmas Feast, which is always the highlight of the Christmas Term.

We were all very sorry to hear that Miss Hyde was retiring at the end of the term. We shall long remember her kindness and skill as school Matron, and how all departments ran so smoothly and well under her direction. We expressed our gratitude at a farewell presentation in her honour and wish her every blessing for the future.

We were grateful for two anonymous donations to the Library.

MUSIC

The Autumn Term is always interesting as there is plenty of new talent to explore and the remaining musicians have to prove that they can cope without the help of their experienced predecessors. W Morland, Gilmartin, Duckworth, M Somerville Roberts, Budgen and R Gilbey have been a reliable nucleus in the Senior Orchestra, whose potential however will only be fully realised if the boys adopt a more disciplined attitude. The same comment must also be made about practising, especially in the middle of the School —not nearly enough goes on!

In spite of everything we have had two concerts, the first being rather better than the second, which suffered from an excess of Christmas dinner beforehand. Hume, Ainscough and Farrell are becoming competent pianists and Smith has made good progress on the cello. N Somerville Roberts is a very promising violinist and N Elliot seems to be battling well with the difficulties of horn playing. M Somerville Roberts is always a pleasure to hear on the clarinet. Both orchestras and the brass group played in both concerts and the importance of these group activities cannot be over-estimated.

About thirty boys enjoyed singing in the Jubilee Concert at Ampleforth and there have been regular visits to concerts during the term. Mr Kershaw came and demonstrated all the woodwind instruments. Most people were amazed that he could even put them all together never mind play them all! As always our thanks are due to the music staff and particularly this term to Mrs Wright who has built up a group of good pianists and who has now left to have a baby. We wish her all the very best for the future.

DRAMA

At half term we produced an adaptation of Victor Canning's novel *Mr Finchley goes to Paris*. It took some courage to attempt to do this

but the result was a success, thanks largely to the hard work and enthusiasm of the cast. Mark Bradley in particular must be singled out for his tour-de-force as Mr Finchley, on stage almost throughout the play. Justin Kerr-Smiley threw himself into the part of Robert with imaginative sensibility and William Morland made an admirable Mrs Crantell. Amongst the smaller parts Charles Jackson stole the show with his rendering of Henry Barker. The crowd scenes took a lot of rehearsal on our tiny stage but came off effectively, as did the mime between Mr Finchley, Laurence Hume (Richard Gilbey) and the Frenchman (Antony Green). Kerr-Smiley's song accompanied by Adam Budgen (euphonium) and Marcel Ruzicka (trumpet) was also much appreciated. With a cast of 34 one cannot single out everyone for comment but the following also took part: A Macdonald, J Farrell, M Gladstone, W Hamilton-Dalrymple, D Moreland, M Somerville Roberts, D Cunningham, J Daly, N Elliot, C Leech, P Howard, J Tigar, P Johnson-Ferguson, J Steel, M Cunningham, M Ainscough, W Angelo-Sparling, E Gilmartin, J Bannen, D Green, M Johnson-Ferguson, D Mitchell, H Crossley, A Bean, P Corbally Stourton, S Akester. The lighting was done by R Stokes-Rees, I van den Berg, J Duckworth and P Howard. S Hume and J Steel were stage managers.

Mrs Hogarth again managed to find costumes for so large a cast which looked just right, and Mrs Saas made them up effectively. Mr Macmillan created the admirable props.

At the end of term Mrs Hogarth produced the final part of Anouilh's *St Joan* in French. All the sixth form took part in this and one was impressed with how quickly they learnt their parts. The costumes were magnificent and the whole effect was very pleasing and delightful. It was obvious that the cast knew what they were saying and their ability to speak the lines expressively was most impressive. One must congratulate Mrs Hogarth on her ability to blend the fostering of fluency at French with a magnificent visual impact. The actors were E Gilmartin, SA Budgen, J Tigar, M Johnson-Ferguson, D Moreland, W Morland, R Gilbey, P Johnson-Ferguson, M Somerville Roberts, A Bean, WA Gilbey, M Bradley and J Kerr-Smiley. J Duckworth, J Steel, P Corbally Stourton and P Howard helped with the lighting and effects.

CHESS

The Chess season started with a match against Terrington which was won by 4 games to 2. We then played St Martin's and won by 5½ to ½. Later in the term we played St Martin's again with a younger team and drew 3 games all. Meanwhile J Tigar and J Howard were having outstanding success in an open tournament at St Alban's Centre on Wednesday evenings, and SA Budgen and WA Gilbey also took part. The following played in School matches: J Howard, J Tigar, WA Gilbey, SA Budgen, A Bean, J Duckworth, J Bannen, B Connolly, C O'Brien, T Maxwell, A Fattorini and H Umney.

The customary chess ladder with ranking numbers generated the usual enthusiasm. The best players began to get properly into the habit of writing down their moves, and occasionally used a chess clock, whiler lesser players gained experience and learnt to slow down as they moved up among better opposition. At the end of term the best players in the various age-groups were: J Howard, WA Gilbey, N Vasey, A Fattorini and H Umney.

RUGBY

The First XV developed into a good side, but were often rather unlucky in their matches. An early defeat by Howsham was followed by victory against a good Malsis 2nd XV, and then a 9—8 defeat by the Junior House, our two tries being inadequate against a try and two superb placekicks. Our captain, J Tigar, was injured, and his forceful running and sound tackling in the centre were seriously missed till the final matches of the season. During his absence M Bradley captained the side. He had developed into a very good forward, and later in the term these two were awarded their colours.

St Martin's and Howsham continued to be stronger this term, and we also lost a close game at the Read School Drax, but won at Red House.

The Second XV won both their matches this term, against the Junior House 2nd XV and the Malsis 3rd XV. The Under 12 XV won against the Junior House but lost to St Olave's, the Under 11 XV lost to Q.E.G.S. Wakefield and won against St Martin's, and our Under 10½ XV lost to the Junior House Under 11 XV.

The First XV was as follows: H Crossley, D Moreland, C Crossley, J Tigar, S Seeiso, E Gilmartin, N Elliot, SA Budgen, D West, W Hamilton-Dalrymple, A Green, D Mitchell, D Green, J Schulte, M Bradley, A Bean, WA Gilbey, R Stokes-Rees, J Steel and J Verhoef also played. Besides some of the above the following played for the Second XV and Junior teams: P Corbally Stourton, P Howard, A Macdonald, J Bannen, J Farrell, T Woodhead, S Fattorini, M Ainscough, M Johnson-Ferguson, P Leonard, R Gilbey, D Cunningham, J Bramhill, J Daly, N Vasey, R Akester, B Connolly, S O'Connor, P Gilbey, P Ellwood, M Rohan, C Spalding, J Hart Dyke, M Ruzicka, J Piggins, A Evans, M Dick, T Bingham, M Rees, A Elliot, N Somerville Roberts, J Moreland, D Mayer, J Ness, E Edworthy and J Lewis-Bowen.

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The Ampleforth Society,

School Notes communications should be sent to the School Sub-Editor,
T. L. Newton, M.A.

THE RESURRECTION

An angel rolling the stone from the sepulchre:
Pen and water colour by William Blake (1757—1827),
one of a sequence on the Passion done in 1805
for Thomas Butts, and now at the V & A Museum.

THE AMPLEFORTH JOURNAL

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EDITORIAL: NEW JOURNALS

Throughout the history of the Congregation, cooperation has been important as a means of strength and unity. . . . In this way we shall be able to play a greater part according to the mind of the Second Vatican Council in the life of the Church and adopt as our own the activities of the Church, in the biblical and liturgical, dogmatic and pastoral, ecumenical, missiological and social fields.
Constitutions of the English Benedictine Confederation, 201.

Change has long been held to be the mark of life; and response to the exigencies of contemporary existence the mark of successful survival. The JOURNAL has undergone many changes in its existence, and is faced with one now more radical than it has so far had to countenance in its eighty years of publication. All 'house' publications have had to face radical reappraisal in the recent years of severe inflation, when not only printing and postal costs have risen enormously, but the readership has been rethinking their own priorities and allegiances.† Before we explain the changes, it may be well to review the history of the JOURNAL and its forebears from our valley. It is only recently that the scope of vision of the Constitutions (themselves recently redrafted) has been honoured; but the outreach has been there from a very early time.

School magazines are always revealing. Those produced at Ampleforth in the last century seem to derive from a narrow domestic context within which remarkable inventiveness and creativity was shown by a large proportion of the pupils. Nothing ever quite matched the first magazines, edited by Dom (later Bishop) Augustine Baines, which appeared in manuscript in the years 1813—1815. The very first article was on the pronunciation of Paraclitus, and the second on Hebrew orthography, and they maintained this level of self-consciously clever literary essay, interspersed with accounts of the more intellectual of the School events, each week for two years. These were the years when the School was struggling to establish itself, and when some very talented young men like Baines had control of it. After the rupture of 1830, when the men who were already running the School in 1815 left to join Baines in founding a new school at Prior Park near Bath, the School at Ampleforth sank back into obscurity. Magazines in manuscript began to appear again in the late 1840s, first *The Collegian* in 1846—7 and then *The Mowbray Echo* in about 1849: the style that these established was continued for the next thirty years with twenty or more different magazines being produced, often several running in the School simultaneously with such splendid names as the *Pantathlon*, the *Tyro*, or the *Polydoron*. The School was then organised in forms according to years, rather than

† In January 1978 (the latest date for which Treasury information is available), £1,250 had internal purchasing power approximately equivalent to that of £150 in 1918. Over the same period the internal purchasing power of the pound fell by approximately 88 per cent.
In the years from 1960 to 1977, the percentage of total tax revenue contributed by taxes on personal incomes and capital per annum has risen from 39.7 per cent to 55 per cent.

by houses; and the different forms produced their magazines, each surviving for only a few years, but their character and content remained similar. They were not reviews of school life, and lacked the reports of activities and achievements now taken to be a standard part of every school magazine; they were rather a vehicle for the literary endeavours, usually modest and never scholarly in the manner of the Baines ones, of a large number of boys. Only once did the School produce a printed magazine in these years, during the ambitious priorship of Wilfrid Cooper who built the new college, the library, big passage and big study. It was entitled *The Student, A Journal of Miscellaneous Essays, written for self-culture and mutual improvement by the several schools of St Lawrence's College, Ampleforth*. It is a pity that it was so short-lived for it was a full-scale literary effort, with long and intelligent articles on the nature of monasticism and the monastic school, but all in a rhetorical style even then old-fashioned.

In 1888 there appeared the rudiments of what picked up as *The Ampleforth Diary*, a broadsheet that initially kept to its name. By the 1890s it had embarked on tentative articles and poems. In 1892 a literary supplement was appended and in 1893 photographs (of the Abbots in Rome) and etchings were added to illustrate articles. Then in 1895 Bishop Hedley wrote to Prior Burge proposing a 'breakout' to a superior magazine, where the literary and artistic part was to be given pride of place. 'Don't let the JOURNAL be parochial', he wrote; 'to be parochial means to be little and insignificant, even if it brings you a cheap popularity.' Then he added this: 'Above all, avoid self-laudation as far as possible; a little of it is unavoidable . . . the JOURNAL will help the College better by its high standing and value than by making it a shop-window for our goods.' He wrote the first article himself, on 'Seven Monks, an Earl and a Knight', beginning thus: 'A Decree, long looked-for by English Benedictines, was signed by Pope Leo XIII on 7th May. We are now able to honour as *beati* Richard Whiting, Abbot of Glastonbury . . . all of whom suffered a cruel death in defence of the supremacy of the Holy See.' In so writing, Bishop Hedley at once set a standard by taking an act of the universal Church that was contemporary and relevant to English Catholicism in particular, adumbrating it at length (in 16 pages). In the next issue he gave 15 pages to the life of St Francis de Sales, and other scholarly articles began to appear. Since then the JOURNAL has fared forward, dropping to 50 pages in the Second War on poor rationed paper, rising to 195 pages in the 1970s with a fair sprinkling of photographs, some occasionally in colour. Since the opening of the Vatican Council the constant focus of interest has been upon the main movements of the Church and Churches as they burgeoned, in just the fields suggested by the Constitutions.

Now the moment has come for a further response to the signs of the times; and the following statement by Father Abbot, supplemented by a statement made at the Ampleforth Society AGM and printed in the Secretary's Report, says for the Editor all that requires to be said. This, then, is the penultimate JOURNAL of the kind that we have been used to since the early 1960s.

A Proposal for the future of The Ampleforth Journal

The rising cost of the Journal *has led us to question the present combination of articles and reviews of an intellectual and scholarly nature with a school magazine and other features. Many readers are unlikely to find both parts of equal interest and we do not think that they should be asked to bear the cost of much more material than they are likely to read and find of interest.*

We are therefore proposing that from 1st January 1979, that is after the completion of the present volume of the Journal, *there should be two separate and remodelled publications.*

1. The Ampleforth Journal *will be designed primarily for parents, boys and Old Boys. It will contain Community news, Old Amplefordian news and a larger School section which will attempt not only to record events but also to explain the more general aims and developments in the School, together with the ideas and hopes which lie behind them. In addition it will contain three articles (about 5 pages each) on spirituality, theology and contemporary religious questions which will aim at being within the capacity of the Sixth Form but still of interest and support to their parents. There will also be a brief guide to contemporary religious books in place of longer book reviews. The whole will be approximately 80 pages long.*

2. The Ampleforth Review *will be virtually identical with the present Articles and Reviews section of the* Journal. *It will contain articles and book reviews as at present, together with some Community Notes. It will be about 80 pages long.*

The Ampleforth Journal *will be supplied to all members of the Ampleforth Society and will be on sale to the School and the general public as at present.* The Ampleforth Review *will be on general sale and will be available by subscription to Old Amplefordians and all who are interested.*

We hope that these proposals will make the Journal *and the* Review *more interesting to the majority of their readers and by economising in printing and despatch costs will help to ensure their continuation into the future. We intend to set up a Management Committee of people with special experience to ensure that the publications achieve their aims with the greatest efficiency and economy.*

We would be delighted to receive any comments, criticisms or suggestions related to these proposals which our readers may wish to make.

Ambrose Griffiths, O.S.B.

Some data concerning the JOURNAL

Under the title of *Editorial Apologia*, an analysis of proportions given to items over the years 1932—72 at five year intervals was set out in the Spring issue, 1973, p118. To bring that up to date, here are the figures for 1977—

total pages, 382; number of articles 18, longest 18p; book reviews, 35p; Community Notes, 61p; OA Notes, 21p; School Notes 99p; Exhibition report, 5p; games reports, 29p; illustrations, 17p with 20.

Over the period of the present Editor, 1968—78 inclusive (forthcoming Autumn estimated), some 5,160 pages have been published at a rising and then a diminishing rate, the pages now carrying more lines and width of print (490, 511, 506, 526, 512, 521, 536, 408, 368, 382, 400 pages). Let this note end, as did the one of 1973, by speaking of the generosity of Old Amplefordians, whose support of their Society and through it the JOURNAL has been a real aid to our preaching of Christ.

DOGMA & RELIGIOUS TRUTH

A REVIEW ARTICLE

by

REV DR RODERICK STRANGE, S.T.L., D.Phil.

Dogma can be described as a symbol communicating a divinely revealed truth about reality. Dogma can never wholly express reality and there must ever be a 'tension' between the reality, its attempted expression and the critical theology which assesses the expression and searches for more expressive dogmas. By such a search, and by the creative acceptance of such a 'tension', truth progresses as a more adequate utterance of reality for each successive age, as each knows more and knows differently.

Upon this subject two scholars in particular have been at work of late, Professor Maurice Wiles of Oxford and Dr Stephen Prickett of Cambridge. Here their work is appraised and the debate is carried forward by a Catholic priest-scholar who has been recently appointed from parish work to the Oxford chaplaincy. He completed his doctoral thesis at Oxford on 'Newman's understanding of Christ and his personal presence in the believer'. He has been appointed to the editorial board of *The Clergy Review*.

In the autumn of 1975 two articles of mine were published in this JOURNAL under the general title, 'Liberal Theology and the Dogmatic Principle'.[1] Much of the discussion they contained examined the work of Dr Maurice Wiles, Regius Professor of Divinity at Oxford, and after their publication Dr Wiles wrote me a long and appreciative letter, commenting upon what he saw as the main issues. Early in that letter he observed: 'Clearly there can be espousal of a dogmatic position or of an indifferentist one that is not seriously concerned with "truth". I don't think that applies to the issues in debate here. Insistence that we cannot with certainty know the truth can go hand in hand with a passionate concern to come as near to it as possible. The issue is *how* truth can be approached in such matters of faith.'[2] That is precisely the issue and the purpose of the present article is to examine it more closely. Two quite recent books can help with the inquiry. The first, *Working Papers in Doctrine*, was written by Dr Wiles.[3]

I

When a collection of articles appears in book form, there can sometimes be a suspicion that it stands in place of the book proper which the author did not have the energy to write. Now Dr Wiles' volume is in fact a collection of a number of his articles, but no such suspicion should be attached to it. These pages are far more valuable as they stand than any rewritten synthesis of their contents could be, for they supply evidence of the groundwork which gave rise to his Hulsean Lectures, *The Remaking of Christian Doctrine*, which many found so alarming.

In this volume, from the start, it is plain how directly Wiles is keen to test traditional formulations of doctrine. The first article does not set out to present a contemporary account of revealed trinitarian doctrine; instead it intends 'to look at the activity of God to see if it is of such unquestionably threefold

[1] CT JOURNAL, Aut 1975, pp.5—21.

[2] Maurice Wiles to R. S., 2 January 1976. I am grateful to Dr Wiles for permission to make use of this letter. It was not written with the thought of such use in view.

[3] Maurice Wiles, *Working Papers in Doctrine*, (London, SCM, 1976), ix & 213 p., £4.95.

character that we are forced, in order to explain it rationally, to postulate a threefold character in God himself'.[4]

The paper on the eternal generation of the Son is composed to illustrate how the course of doctrinal development has been rougher and more circuitous than is often supposed.[5] Arius is defended against Gwatkin's well-known accusation that his system was 'utterly illogical and unspiritual',[6] and St Cyprian is challenged on the soundness of his theological influence.[7] And a number of papers query cumulatively as well as individually what it is appropriate to affirm about Jesus of Nazareth. Fault is found with the later patristic tendency to attribute absolute authority to early formulations, as these then restricted too greatly the room for manoeuvre available to theologians.[8] The famous axiom that 'the unassumed is the unhealed' is judged after analysis to point rather towards the same kind of God-man relationship in Christ as that enjoyed by the rest of mankind, and so away from the absolutely unique character of that relationship which traditional theology has affirmed.[9] A further paper takes note of the connections in Christian teaching between creation, the fall and the doctrine of Christ, on the one hand, and the present recognition that neither creation nor the fall are so specific as was once believed, on the other. To complete the parallel, it then asks boldly whether the full divine character of redemption in Christ needs to depend upon the act and the person of the redeemer being divine in any direct and special sense. In other words, might not Christology rest on a mistake?[10] And Wiles reinforces this line of thought further by suggesting that the soteriological argument which Athanasius used so effectively against the Arians and which understands man's salvation as divinization, is also flawed. As redeemed man's state is to be one of grace only, why should his redeemer need to be divine by nature?[11]

Each of these queries, and there are others, has been put forward in order to stimulate debate. That has begun to happen. Professor Peter Baelz has continued the discussion about Christology by suggesting that the mistake might be a deliberate one,[12] and at the Oxford Patristic Conference in 1975 I myself read a short paper called 'Athanasius on Divinization', which argued that there might be more life in the soteriological argument than Wiles has been prepared to allow. But these are all matters which call for detailed, individual treatment. There is not space to provide such treatment here. For the present it will be more profitable to attend to the conclusions which arise from these investigations.

Two of the papers included in this volume are inaugural lectures. The first, 'Looking into the Sun', Wiles delivered on his appointment to the Chair of Christian Doctrine at London University in 1968 and the second, 'Jerusalem, Athens and Oxford', he delivered in Oxford three years later after becoming Regius Professor of Divinity there. Both pieces are concerned with the nature of doctrinal criticism. In the first, attention is drawn to the way the Church has

[4] *Ibid*, p.3.

[5] See *ibid*, p.18.

[6] See *ibid*, pp.28, 37.

[7] See *ibid*, pp.67, 80.

[8] See *ibid*, pp.39, 49.

[9] See *ibid*, p.120.

[10] See *ibid*, pp.122—131.

[11] See *ibid*, p.119.

[12] See Peter R. Baelz, 'A Deliberate Mistake?', in S. W. Sykes and J. P. Clayton (eds.), *Christ, Faith and History*, (CUP, 1972), pp.13—34.

come to terms with the critical study of the Bible. Wiles concludes that the relatively slight disturbance which the adjustments involved have caused, can be attributed primarily to 'the existence of a basic outline of doctrine, related, of course, to the Scriptures but existing now in its own right in practical independence of them'. He continues: 'In the faith of Nicaea and Chalcedon, belief in God the Father, the Incarnation and saving work of the Son, the reality of the Holy Spirit's presence in Church and sacrament and Christian believer, the substance of the Church's faith seemed able to dwell secure and unscathed, whatever the scholars might discover in the course of their critical investigations of the Bible.' But, he affirms, the proper task of a Professor of Christian Doctrine in an open, secular university is to bring to the doctrinal framework 'the same rigorous spirit of critical assessment' which formerly has been reserved for the Bible.[11] Again, at Oxford in 1971, prompted by his predecessor's question, 'what is the essence of orthodoxy?', he is led away from the notion that it might imply 'some isolable inner core' as a necessary component part of all valid judgments. At the heart of his opinion there remains the possibility that 'genuine continuity of life and conviction may be compatible with a transformation of all the isolable elements which go to make up that living entity or the articulated form of that conviction'. Thus the theologian's aim 'is not simply to talk about the past in the idiom of the present, but to interpret the present in the light of the past'.[12] In both lectures the plea is for the abandonment of hallowed positions. The dogmatic standpoints of the past are straightjackets to be cast aside.

Summing up his comments in his letter to me, Dr Wiles wrote: 'In short, it amounts to this. I can well understand that my conclusions may be wrong—that I may be applying the principles of critical reflection on religious realities incorrectly. What I am most baffled by is how it is possible to continue to speak of a "dogmatic principle" in a way that was natural enough in Newman's day as if it involved some quite different principle of religious knowledge. I could more readily accept that Newman's conclusions were right than that his *method* was right at that point.'[13] The key issue, therefore, revolves around the nature of the dogmatic principle and the proper status to be attributed to dogmas. These in turn are matters closely allied to the way in which religious truth can be perceived. Dogmas are the main problem. These working papers have tried to show how fragile they become under scrutiny; his later work, *The Remaking of Christian Doctrine*, is an account of where matters stand once that scrutiny has been carried out.[14] The conclusions are bleak: there are no tests or rules for discovering the truth in doctrinal matters, and nothing is certain; in the circumstances only man remains, limited, fallible and groping with inadequate sources, so that he is able to affirm only what seems to be true to himself at the time. In any case it seems that there is no place for dogma as such in the search for religious truth. It may be helpful to pinpoint the reason more exactly.

What so often arouses opposition to dogmas is their apparent claim to exclusively divine origin. In the same letter, Dr Wiles queried Newman's remark about 'reverently accepting the doctrinal truths which have come down to us', partly because in that statement Newman seemed to be ruling out any critical assessment of these truths, but partly also—which is the relevent point here—because he understood the phrase to imply that claim. By contrast and in

[11] *Working Papers*, pp.150—151.

[12] *Ibid*, pp.177—178.

[13] Maurice Wiles to R. S., 2 January 1976.

[14] Although published later than *Remaking*, *Working Papers* is of course a collection of earlier articles.

keeping with much of his published work, he noted that 'the so-called "dogmas" seem to have arisen in much the same way as the theologies and demand the same kind of assessment.' And he went on to observe that my comparison of adherence to dogma with commitment to a wisely judged choice and my description of it as the discovery of some truth introduced 'the human dimension which other talk of "divinely revealed truths" tends to overlook'. And he drew the conclusion: 'But if one *does* allow that [i.e. the human dimension] (and I don't see how one can avoid it), then the absolute (though not the relative) significance of dogma seems to me to be inescapably undermined.'[17] But is that necessarily true? Granted that nothing which includes the human can be strictly absolute, may it still not be proper to attribute to dogmas a far more durable significance than the description of them as relative would normally indicate? The second book to be considered here, Dr Stephen Prickett's *Romanticism and Religion*, suggests that this might be so, not despite their human origins, but on account of them.[18]

II

Prickett's book is an account of an English literary and theological tradition which stems from the work of Coleridge and Wordsworth, and which may be said to include such men as Hare, Keble, Maurice and Newman. It is distinguished by three main characteristics: an awareness of ambiguity in human experience; a linguistic tradition which sees language as expressing this ambiguity; and the association of these first two notions with ideas of creativity and development.[19] At the heart of the tradition, however, is its understanding of religious language as no different from any other kind of language. Human words are always limited and so can never express fully the truths they wish to communicate; rather there is a tension between the words used and the truth in view. They are both focus points and, held in tension, they bring about what is called stereoscopic vision. Consequently, on account of the tension between them, a deeper perception of the truth becomes available, because the words express not only their own meaning, but are symbolic of the truth in view as well. Language generally behaves like this, it is 'openly symbolic, tensional, and stereoscopic.'[20] The tension between words and truth gives the words a symbolic quality and also sets up the stereoscopic vision which brings about perception of the truth. It is important to understand the idea of symbol as exactly as possible.

It is notoriously difficult to state categorically what Coleridge himself meant by the concept of symbol. Scholars bandy texts. But in a famous passage he declared that

> a symbol '. . . is characterised by a translucence of the special in the individual, or of the general in the special, or of the universal in the general; above all by the translucence of the eternal in and through the temporal. It always partakes of the reality which it renders intelligible; and while it enunciates the whole, abides itself as a living part of that unity of which it is the representative.'[21]

[17] Maurice Wiles to R. S., 2 January 1976. Newman's remark can be found in *Parochial and Plain Sermons II*, uniform edition, (London, 1898), p.259, see Strange, *art cit*, pp.13, 19.

[18] Stephen Prickett, *Romanticism and Religion: the Tradition of Coleridge and Wordsworth in the Victorian Church*, (Cambridge University Press, 1976), viii & 295p, £8.50.

[19] See *ibid*, p.7.

[20] *Ibid*, p.33.

[21] S. T. Coleridge, *The Statesman's Manual*, in *Works*, ed Shedd, Vol I (New York, 1853), p.437; quoted in Stephen Prickett, *Coleridge and Wordsworth: the Poetry of Growth*, (Cambridge University Press, 1970), p.15.

In other words, a symbol is not a generalization, but a specific part of a greater whole which implies the whole. Like a lens, it can bring into focus the greater reality in which it shares; the reality can shine through it. For Coleridge, the biblical narratives provided the natural example. The limited, particular words of Scripture are symbols, holding in tension the temporal and the eternal; they are parts which imply the whole, a lens through which is perceived the living Word of God.[22] Moreover, Prickett, for his part, does not regard this viewpoint as something of historical interest alone. Elsewhere he has championed the use of these ideas in connection with the reform of the curriculum in higher and further education.[23] So far, so good. The question here is whether it has a contribution to make to the perception of doctrinal truth. At first sight, such a proposal may well appear unlikely.

Although a reverence may still be accorded to the Bible after demythologization as the literature of a living community, dogmatic statements can hardly expect such sympathetic treatment. Indeed, as Coleridge illustrated his view by reference to the Bible and not dogma, the very question may appear improper. All the same, Prickett encourages it by stating his opinion that 'if we wish to understand the implications of many of Coleridge's philosophical and religious insights, it is to the writing of Newman, the old Roman Catholic theologian, more than to any other thinker that we must look'.[24] It is true that he states this of the older Newman who has become 'less formally dogmatic', but it is precisely this less formal dogmatism which needs to be investigated. The formal kind was always suspect. Even the younger Newman was aware of that.[25]

III

How, then, are dogmas to be understood? Taking a cue from this tradition and regarding them as symbols at once opens up a stimulating line of approach, provided it is Newman who is the guide, rather than Coleridge. For Coleridge, the symbolizing power of the imagination seemed to possess an apparently self-authenticating guarantee of truth. Consequently, to treat dogmas in that way would clearly raise many difficulties, making them, for example, unquestionable axioms beyond criticism. On the other hand, Newman, as Prickett has noticed, took a different line. In his view, the discerning force which guarantees the truth of a dogma is the infallibly guided Church. To regard dogmas as symbols in that context is another matter altogether, for naturally this is not the Church familiar to the Ultramontane extremism of 1870;[26] it is rather a living community whose life is displayed especially in her knowledge of herself. Life and self-knowledge are inseparable: life is a sign of the true Church and self-knowledge is an essential sign of that life. Accordingly, if the Church is truly

[22] See Prickett, *Romanticism and Religion*, pp.17—19.

[23] Prickett has written: 'however difficult it is to deal with such a tension intellectually, dual-vision has its uses. It creates new kinds of perspective. Our heads are equipped with two eyes which each see slightly different pictures. The result is that we see the world not as cardboard flats, but as rounded, three-dimensional and "in depth".' He acknowledges at once the danger of pressing such an analogy too far, but adds that he considers it worth exploring all the same. See Stephen Prickett, 'A Christian View of Curriculum?', in Michael Pye (ed), *The Language of the Church in Higher and Further Education: an Account of the Bradwell Consultation*. (London, Latdo Press, 1977), p.26.

[24] Prickett, *Romanticism and Religion*, p.191.

[25] See J. R. Newman, *Oxford University Sermons*, uniform edition, (London, 1872), pp.294—311; also Strange, *art cit*, p.9.

[26] See Roderick Strange, 'Newman on Infallibility: 1870 and 1970', JOURNAL, Spring 1975, pp.61—70.

alive, she will be seeking to know herself. Both dogma and theology play their part in that effort of self-understanding; indeed, they have common origins there. Nevertheless, they can eventually be distinguished.

What will give one conclusion the status of dogma, while another is judged theological, will arise from the recognition accorded to it by the Church, for the Church, if she is alive, must at times recognize amidst her theologies vital truths upon which she will set her seal as crucial to her understanding of herself. These truths may at length be superseded, as self-knowledge becomes gradually more perfect, but they could never simply be reversed, discarded, or denied. Thus some other way might be found for expressing the Son's consubstantiality with the Father, but that perception itself could never be abandoned as simply mistaken. To do so would be to invite loss of identity. The point can be illustrated quite briefly. In his autobiography, a man will write, for example, about the books which have influenced him vitally and made him the man he is. It may well be a long time since he last read some of those books, but were he to deny any of them their significance for himself, he would lose something of his identity. Similarly the Church cannot discard the perceptions which are essential to her knowledge of herself without paying the same price.[27] Once she has recognized these truths, they become indispensable. These are her dogmas and their symbolic quality is all the more evident when the nature of the Church is recognized, in Newman's words, as poetic.

He spoke of it in this way in his 1846 essay on Keble. There he declared that 'The Church herself is the most sacred and august of poets. . . . Her very being is poetry . . . '[28] It was his natural way of describing the richness of historical tradition, of language and of emotional association that is felt in the organic life of the Catholic Church. Dogmas are indeed the symbols of this poetic Church. In Prickett's words, they 'are a necessary part of the total poetic nature of the Church—analogous, perhaps, to the conscious cerebration of the poet—yet it can only be a putting into philosophic language of what is inarticulately felt by the whole body'.[29] Although Prickett does not refer to it, the key passage in Newman's writings is perhaps the one which occurs in the last of his university sermons. It is in striking accord with the Coleridgean tradition.

Newman has been insisting that the mysteries of faith, like the Trinity and the Incarnation, are 'one, and individual, and independent of words'; here is the divine reality which cannot be contained by human words. Nonetheless, particular propositions express 'portions' of these mysteries: that is to say, creeds and dogmas are not mere cyphers, but actually communicate parts of the reality they seek to convey. They can succeed in this because they 'live in' the mysteries they are designed to express: in Coleridge's words, they partake of the reality which they render intelligible. Thus it comes as no surprise when Newman describes dogmas as 'symbols of a Divine fact' (by which he means to denote the mysteries of faith).[30] Accordingly, by virtue of the tension between themselves and the divine mysteries, dogmas bring about the stereoscopic vision which in fact makes available some genuine, if imperfect, perception of divinely

[27] It might be added that as some crucial influences in a man's life are not only passed, but also misconceived, so too the Church should acknowledge that some of her vital insights could likewise be mistaken. However, this raises a different question, namely whether the Church is in fact infallible, that is, safeguarded from error in such essential matters.

[28] J. H. Newman, *Essays Critical and Historical II*, uniform edition, (London, 1897), pp.442—443; see Prickett, *Romanticism and Religion*, pp.195—196, 199.

[29] Prickett, *Romanticism and Religion*, p.199.

[30] See Newman, *Oxford University Sermons*, pp.331—332.

revealed truth.[31] Consequently, to adhere to the dogmatic principle is not to invoke some out-dated method of inquiry involving axioms beyond question or criticism: to say it again, dogmas and theologies have common origins. It is simply to affirm the Church's capability to achieve the self-knowledge which is essential for her remaining alive. But there is one obvious objection which demands comment.

Many will regard such a claim for dogmas as quite insupportable. Their human character, temporal nature and historical conditioning will forbid significance of this kind being attached to them.

By contrast, however, the Coleridgean tradition sets great store by those very features, looking upon them as indispensable to the tension which makes the symbolizing process effective. For example, although a dogma's linguistic formulation particularly has often been used in evidence against it,[32] Prickett's study, by demonstrating the interdependence of theology and literary criticism, makes it impossible to dismiss language as so obvious a handicap any longer. According to this tradition, 'form and content were essentially indivisible'. Thus 'It was not possible to describe the "meaning" of the *Ancient Mariner* in other terms than those of the poem—just as it was not possible for Kierkegaard in *Fear and Trembling* that the story of Abraham and Isaac could be told in other words than those of *Genesis*'.[33] And once again, for Prickett, this is a matter of more than historical interest, as his criticism of the *Good News Bible* made plain. In a letter to the *Guardian* he castigated the translators' aim 'to use language that is natural, clear, simple, and unambiguous'. If they really believe religious experience concerns such things, he wrote, 'then surely they do not know the basics of their own calling as theologians'.[34] The underlying assumption is taken from this tradition, namely that what is ambiguous is nonetheless patient of linguistic expression.

To sum up. It is to be expected that divinely revealed truths will often prove elusive, but they are not, therefore, entirely beyond reach. Between a dogma which is a symbol, and the divine reality it seeks to communicate, there exists a vital tension. Because of that tension, dogmas make possible some genuine perception of the reality. In this way the truth can be known in matters of faith, even if imperfectly, and dogmas play an essential part in the process. Plainly, to discard them on account of their admitted limitations and imperfections is not only to misunderstand their essentially symbolic nature; it is also to suffer a handicap in the search for religious truth which is too severe to be overcome.

IV

It has not been the purpose of this article to present the value of dogma at the expense of theology. There have been times when some people have adhered

[31] In applying Newman's thought at this point, I have made an adjustment in order to bypass a flaw in his position. Prickett has drawn attention to it with reference to *A Grammar of Assent* (see *Romanticism and Religion*, pp.205—208), and some years ago Paul Misner commented upon it in this very passage (see 'Newman's Concept of Revelation and the Development of Doctrine', *The Heythrop Journal* XI, (1970), pp.43—45). Both point out that, despite the overall drive of his thought, Newman was expressing himself in intellectualist terms, so that what is known is known, although intimately, yet according to its 'idea', or 'vision', or 'impression'. He made the human mind reflect upon and use ideas of the mysteries of faith, when he should have made it dwell upon the mysteries themselves. This weakness in the way Newman expressed himself, however, does not affect his view of dogmas as symbols.

[32] See, for example, G. O'Collins, *Has Dogma a Future?* (London, 1975), pp.18—20, 47—49; but see also B. C. Butler, review of *Has Dogma a Future?* in *The Downside Review* XCIII, (July, 1975), pp.226—231.

[33] Prickett, *Romanticism and Religion*, pp.219—220.

[34] Stephen Prickett, Letter to *The Guardian*, 2 February 1977.

to dogmas with a blind and debilitating literalness. To return to that situation would be disastrous. On the other hand, there have been others more recently who, while generally attentive to the tradition of the Church, have not wished to be constrained in any way in their investigations and have been ready to abandon quite extensively the central Christian perceptions of former times. The effects may be hard on the sentiments, but they are satisfyingly coherent to the intellect. However, the lesson that is taught by the Coleridgean tradition sounds the alarm at this conclusion. Smooth coherence may prove deceptive; the contented intellect is untrustworthy. Instead, the lesson goes, it is wiser to keep to the stereoscopic vision which, by holding in tension a symbol and its reality, a dogma and divine truth, makes available a deeper perception of the truth in matters of faith.

There is much to be said for this course, however arduous and dangerous it may be. In his inaugural lecture at Oxford, Wiles asked, 'what is the essence of orthodoxy?', and Prickett, drawing upon the conclusions of his study, has suggested an answer. He notes that Coleridge's attempt to achieve two things simultaneously has appeared impossible to some, but, he continues, 'such an attempt to walk a razor-edge between opposing dangers has a long history behind it, and many comebacks to its credit. It also has a name. That name, as Chesterton, in the same tradition, was to re-assert nearly a hundred years later, is "Orthodoxy"'.[35] Sometimes the walk along that narrow, testing line will lie between dogmas and the critical theology which assesses them. At other times, which have been more immediately in view here, it will lie between the dogmas and the divine truths they seek to express. Whichever it may be, this article is a plea to continue that walk in the belief that endurance of the tension involved must not be avoided if the end in view is to be attained: a sure approach to the truth in matters of faith.

Anyone who has read both literary criticism and theology in the Victorian period soon comes to realise how deeply the two are intertwined. The nature of literary criticism (and the kinds of sensibility it implies) cannot be understood in the nineteenth century without reference to contemporary theology, just as the contemporary theology cannot be understood without reference to the literary criticism of the period.

Stephen Prickett, *Romanticism and Religion*, p.7.

Dr Prickett's work was done at Cambridge, and his book is published by the CUP. However, he is now at Sussex University. [Ed.]

[35] Prickett, *Romanticism and Religion*, p.69.

CAN WE LEARN FROM EASTERN RELIGIONS?

by

DOM AELRED GRAHAM

Dom Aelred now feels that he has said in print all that he is called upon to say, and so he has professedly laid down his pen with this last article. He continues, however, to move on in his mind and in his spiritual life beyond what he has declared here, albeit entirely in directions here indicated. There remains ahead of him now the great question—whether Christianity is to be regarded as the one revealed religion; or whether, once one has plumbed the depths of one's inherited religion, one may find that Christianity is perhaps only a single, though a unique, manifestation of what has variously been termed *sanatana dharma* (i.e. eternal religion) or the *philosophia perennis*.

Dom Aelred's first book on *The Love of God* was written just forty years ago; and his last, *Contemplative Christianity*, was published in 1975. Between these were seven others essentially covering areas between Christianity and eastern religions. He has journeyed to the East in pursuit of such studies, and they bear upon this article.

By 'eastern religions' in this context is meant the religious faiths originating in India, and more specifically those of the Hindu-Buddhist tradition. Recent statistics indicate that Hinduism and Buddhism together have well over 725 million adherents worldwide. This is to say nothing of the 15 million Jews plus 275 million still following the Confucian way, despite the Marxian revolution, many millions still following the Confucian way, despite the Marxian revolution, in China, and unhindered in Taiwan, to which can be added perhaps 30 million Taoists. Thus Christianity, with its thousand million, still remains in the aggregate conspicuously a minority religion on the world scene.

In what follows an attempt will be made to explain briefly some of the key Hindu and Buddhist concepts and to suggest one or two lessons that Catholics might draw from them. Such an enquiry, directed to the oldest and to the philosophic (i.e. wisdom-loving) mind still the most arresting of all religious traditions, could be timely when many sincere Christians have begun to wonder what is happening to their ancient religious heritage. It is reported too that young people commonly find the presentation of their faith, whether in the school classroom or in church sermons, excessively 'boring'. Have we anything to learn, it is often asked, from the religions of the east? The appearance of *The Vedic Experience* by Raimundo Panikkar (Darton, Longman & Todd, £20.00), a scholar thoroughly familiar with the Hindu religious tradition, should prove useful. The book, over 900 pages in length, is an anthology of Vedic texts designed for 'contemporary celebration'.

Dr Panikkar is a Catholic priest and the author of an earlier work, *The Unknown Christ of Hinduism*. Here, however, he distances himself from any specific religious tradition and becomes immersed in his subject. Among the prefatory acknowledgements, written from 'Varanasi on the Ganges', we find the intriguing sentence: 'I have also to thank the Vedic Gods and all other spirits who have helped this venture.' Little need be made of this, since the Hindu gods, known as *devas*, are nearer to man than to God and can be given the status of the Christian angels. The apparatus of learning is impressive, but the use made of it is curiously uncritical. He is well aware that the higher teaches of Indian religion cannot easily be put into words, so he takes refuge in an approach that is 'ecstatic' rather than 'analytical'. This renders the book of questionable service to the average western enquirer. There is an admirable

glossary but the concepts of the Vedic tradition unfolded in the main text lack clarity, nor is there much indication of how Indian religion progressed significantly beyond the Vedas, largely under Buddhistic influence. The book is a quarry in which are embedded many valuable nuggets, but there are enough unexamined assumptions lying in wait for the general reader to make one wonder a little for whom Dr Panikkar's anthology is intended. Still, we may be grateful to him for the help he can give us in attempting a brief expository essay on different and far more modest lines than his.

Let us begin by recalling the meaning of some of the most frequently used terms in Indian religion. 'Veda' means literally *knowledge* (from the Sanskrit root *vid-*, cognate of the Latin *videre*: to see). This knowledge was originally transmitted orally by the *rishis*, (seers), to whom it was revealed. Pluralised, the term refers to the four written Vedas: *Rig-Veda*, the oldest and most important, *Yajur-Veda*, *Sama-Veda*, and *Atharva-Veda*. These comprise the canonical collection of hymns, prayers and liturgical formulas which, for the vast majority of modern Hindus, hold first place among all their sacred writings. When or by whom, centuries before Christ, these writings were composed is not a question that interests the Hindu religious mind. Suffice it that the authority of the Vedas does not depend on anything external, they are self-authenticating; they convey knowledge of the Supreme, which is Brahman, the Godhead. The Vedic texts are admittedly only a pale reflection of the inexpressible divine Truth, but this truth is verifiable, so it is claimed, by any spiritual aspirant, in transcendental consciousness. In his book Dr Panikkar aims at leading his readers to something of this experience, but for one of them at least with little success.

An obvious correlate of Veda is 'Vedanta'. This word means, literally, the end of the Vedas, with specific reference to the Upanishads, the last portion or the essential part of each of the four Vedas. By extension Vedanta is often taken to mean the goal or purpose of the Vedas, the ultimate reason for their existence, the central message, their culminating wisdom. The literal meaning of 'Upanishad' is 'sitting near devotedly'; the picture is that of an earnest disciple learning from his guru, his spiritual master. The word also means 'secret teaching'—not secret, as in itself mysterious or hidden, but of a kind that can only be assimilated by those who are spiritually ready to receive it and profit by it. India's most outstanding theologian Shankara, who flourished in the first quarter of the ninth century AD, interprets 'Upanishad' simply as 'knowledge of God'. Here is how the Brihadaranyaka Upanishad expresses its own message:

> As smoke and sparks arise from a lighted fire kindled with damp fuel, even so have been breathed forth from the Eternal all knowledge and all wisdom—what we know as the Rig Veda, the Yajur Veda, and the rest. They are the breath of the Eternal.

No discussion of Indian religion, however elementary, would be complete without mention of the *Bhagavadgita*, 'The Song of God'. Though not considered inspired scripture, like the Vedas, the *Gita* ranks first in popularity among all religious works in India, and is probably the one best known to westerners. It is part of a great epic, the *Mahabharata*, and according to S. Radhakrishnan, 'The original work arose about 200 BC; it was worked into its present form by some follower of the Vedanta in the second century AD'. In substance, 'The Song of God' consists of a dialogue between Krishna, who has been called the Christ of India, and his friend and disciple, Arjuna. Krishna is the Divine One, 'the Lord who abides within the heart of all beings'. In one form or another this conception of the abiding Lord is the basis of Indian religious thought: the whole of existence is a manifestation of God, and God exists in all beings as their innermost Self.

The *Bhagavadgita* amounts to a compendium of Vedic doctrine plus the Upanishads, and is thus a unique expression of the Vedanta. Here it should be remembered that the Vedanta is an undogmatic, experimental approach to truth. Shankara, for example, does not tell us that we must accept the existence of Brahman as a dogma before we can enter upon the spiritual life. No—he invites us to find out for ourselves. (What teacher in a Catholic religious class, with respect to the knowledge of God, could bring himself, or would know how, to do the same?) Nothing, no teacher, no scripture, can do the work for us. Teachers and scriptures are merely encouragements to personal effort and, as such, they can be very effective. Effort, in terms of self-discipline, especially control of the wandering mind, is indispensable; though it should be understood as a means of disposing ourselves to God's beatifying presence, not as in any way demanding it. What is commonly regarded as the goal of all religious striving, that which is disclosed at the end of the search for God, is pure gift; in fact it is there already, did we but know it. Thus Indian religion speaks of our being saved as *realization*, that is, becoming fully aware of what we are, knowing our true nature.

At this point Hinduism and Buddhism, now a living religion for the most part to the north, south and east of India, may be said to coincide. Gautama the Buddha rejected the Vedas, at least in as much as they dealt with the sacrifices and ritual system of the Brahman priesthood. Accordingly he is sometimes regarded by strict Hindus as a 'heretic', rather in the way that Jesus is by certain orthodox Jews. The matter need not concern us; though it is worth noting that the subsequent development of Buddhism shows Upanishadic influences, just as the Vedanta came to be affected by the Buddhist Madhyamika school, founded by Nagarjuna in the second century AD (Madhyamika means, roughly, 'middle doctrine', i.e., between the absolute and the relative, or perhaps more accurately, between affirmation and negation). So we may say, following A. K. Coomaraswamy, that between the Vedanta and Buddhism 'there are only broad distinctions of emphasis.' 'The outstanding distinction lies in the fact that Buddhist doctrine is propounded by an apparently historical founder, understood to have lived in the sixth century BC.'

It would be out of place to attempt even briefly to outline the various schools of Hinduism and Buddhism. So we shall concentrate on those aspects of the basic teaching which, I think, must need to be understood by Christians who are concerned to see their religion in global rather than merely their own cultural terms.

This brings us to the culminating point alike of the Hindu Vedanta and Mahayana Buddhism. (The Mahayana, be it noted in parenthesis, meaning the 'great vehicle', is the richest and most highly evolved form of Buddhism. It can be thought of as having somewhat the same relation to the Buddha's original message as Catholicism has to the teaching of Jesus). The Vedantist holds that the phenomenal world, as the term implies, presents appearances only and is to that extent illusory. As long as phenomena are treated as such we are not deceived, but if we take them for the truth of things, as all too often we are apt to do, we are in ignorance (*avidya*): we lack the liberating knowledge of things as they really are. Eye, ear and the other senses can bring us an experience, but they cannot of themselves deliver basic truth. Underlying the world of appearances, including the appearance of humanity itself, our minds can grasp the *ground* of their being, that which gives rise to all phenomena, ultimate reality. This ultimate reality is called in the Upanishads *Atman*, the Self or the inner essence of the universe and of man. Further, according to the Vedanta, salvation (more generally thought of as 'realization' or 'liberation') consists in attaining by personal experience, not merely as a doctrinal concept, an

awareness that Atman, the immanent self, is one with Brahman, the Absolute, the ultimate Ground of everything.

This position is most pregnantly expressed in the formula which sums up the whole of the Vedanta: *Tat tvam asi*, 'That art thou'. In the depths of your being you are one with the Godhead. The 'you' here is not your individual conscious ego, but that which, hidden from the individual ego, yet gives it its being—the Atman. The immanent Atman is not really different from the transcendent Brahman—a position for which Indian thinkers will not accept such western descriptive terms as monism and pantheism. It was pointed out to me at the Hindu University in Benares that this terminology is no more than a naïve attempt to impose upon the refinements of Hindu and Buddhist thought cruder categories derived from Greek philosophy. To be preferred is the Sanskrit word *advaita*, 'non-dualism'—implying a spiritual insight which sees ultimate reality as neither singular nor plural, neither monistic nor dualistic. At this intuitive level the merely quantitative problem of the one and the many, about which the dialectical reason is exercised, has no bearing. What is being referred to is not a philosophical tenet but an *experience*, which can only remotely be verbalized, as for instance in the Katha Upanishad: 'What is within is also without. What is without is also within. He who sees difference between what is within and what is without goes evermore from death to death.' Or again: 'The wise man sees him revealed in his own soul, to him belongs eternal peace; to none else, to none else.'

This teaching, though in different terminology, is to be found also in Buddhism. The aspect of the phenomenal world which the Buddha held to be most noteworthy is the fact of *impermanence*; nothing stays put, everything changes, including our minds and our bodies. If we fail to notice this state of affairs, or noticing it, think it will bring us satisfaction, then we are ignorant of reality, in a dream. 'How many people,' asks the Buddha, 'eat, drink and get married; buy, sell and build; make contracts and attend to their fortunes; have friends and enemies, pleasures and pains; are born, grow up, love and die—but asleep?' To attain Nirvana, which is the Buddhist equivalent of realizing that Atman is not different from Brahman, is to break this sleep, in which we experience only the flux of becoming, and to wake to the intuition of the One.

Nirvana (meaning, literally, 'extinguished through lack of fuel') is nothing other than a liberation from the hideous fires of lust, greed, hatred, resentment, anger and illusion, through which, positively or negatively, by attraction or repulsion, we are entangled in the ever-changing scene. This entanglement causes pain and frustration. Thus, it may be noted in passing, that while for the Greeks philosophy begins with *wonder* and pursues the *essence* of things, Buddhist thought begins with suffering (*dukkha*), not as a problem for academic discussion, but as a given fact of human *existence*. The direction in which release can be attained from this situation is indicated in one of the earliest Buddhist texts: 'There is an unborn, an unoriginated, an unmade, an uncompounded; were there not, there would be no release from the world of the born, the originated, the made, and the compounded' (*Udana* VIII. 3).

Paradoxically, the experience of nirvana—for it is neither a place nor a state but, once more, an *experience*—is not incompatible with life in the everyday world. It presupposes non-attachment to that world, looking at it as a passing show and intuiting its real significance. This passing show, the cycle of birth and death, is called in Buddhist terminology *samsara*. Actually it is within samsara that nirvana is to be found. Nirvana, which is another name for 'enlightenment', Buddhahood, does not therefore entail a flight from the world but seeing it for what it is. Since all is impermanent, ever-changing, nothing has an abiding essence. To realize this, not as a theory, but as 'felt in the blood, and felt along the heart', is to have attained an intuition of *sunyata*, emptiness, the

void, which is the Buddhist peak experience. Here we are poles apart from the nihilism of western existentialists: what is indicated is the incapacity of the mind to conceptualize, or language to express, the intuition of ultimate reality. If words are to be used, 'sunyata' could just as well be described as 'fulness', since it is the heart of the unchanging, transcending the antithesis between the static and the dynamic.

Fittingly we may quote here an extract from a basic Mahayana text, *The Heart Sutra*. A striking contrast to Hebrew psalmody, it nevertheless merits the description, 'one of the greatest scriptures in the world'. As the *Shingyo* it can be heard recited daily in countless Buddhist monasteries in Japan. Here is Edward Conze's translation:

> Homage to the Perfection of Wisdom, the lovely, the holy! Avalokita, the holy Lord and Bodhisattva, was moving in the deep course of the wisdom which has gone beyond. He looked down from on high, he beheld but five heaps, and he saw that in their own-being they were empty.
>
> Here, O Sariputra, form is emptiness, and the very emptiness is form; emptiness does not differ from form, form does not differ from emptiness; whatever is form, that is emptiness, whatever is emptiness, that is form. The same is true of feelings, perceptions, impulses, and consciousness.
>
> . . .
>
> Therefore, O Sariputra, it is because of his indifference to any kind of personal attainment that a Bodhisattva, through having relied on the perfection of wisdom, dwells without thought-coverings. In the absence of thought-coverings he has not been made to tremble, he has overcome what can upset, and in the end he attains to Nirvana . . .
>
> Therefore one should know the Prajnaparamita as the great spell, the spell of great knowledge, the utmost spell, the unequalled spell, the allayer of all suffering, in truth—for what could go wrong? By the Prajnaparamita has the spell been delivered. It runs like this: Gone, Gone, Gone beyond, Gone altogether beyond, O what an awakening, All Hail! *

It will be observed that Buddhism tends to express negatively, in terms of 'emptiness', what the Hindu Vedanta tries to affirm positively, namely the equation of Atman and Brahman; though even here the Upanishads state explicitly that at this level we are 'beyond name and form', confronted by that before which 'words recoil'. If anything has to be said it is '*neti, neti*', 'not so, not so'. Thus it would seem that Indian religion lies behind the apophatic, negative language of our own Catholic theological tradition: in Dionysius the Areopagite, in the implied conclusions of St Thomas Aquinas, in Eckhart's 'Why do you prate about God? Nothing you say of him is true'—which is no more than an unduly provocative way of expressing the Church's official teaching: that God is 'ineffable'.

*Volumes of commentary have been written on this text. Here an explanatory note on some possibly unfamiliar terms must suffice.—'Avalokita' (= Avalokiteshvara): 'The Lord who is seen'. Stripped of its highly elaborate symbolism, this stands for the 'Self' as perceived by *Buddhi*, which is the faculty of intuition. 'Bodhisattva': one whose 'being' or 'essence' (*sattva*) is *bodhi*, that is, the wisdom resulting from direct perception of Truth, with the compassion awakened thereby. The 'five heaps' (*skandhas*): these are the constituents of the personality, i.e., form (= body), feelings, perceptions, volitional impulses, and consciousness. 'Sariputra': one of the chief disciples of the Buddha, to whom the words are supposedly addressed. 'Prajnaparamita' (the theme of the whole sutra, and indeed of a large body of Buddhist texts): the wisdom (*prajna*) that has reached perfection (*paramita*)—i.e., which has gone beyond *samsara* into *nirvana*, beyond time into eternity. 'Spell': an incantation, a mantra—depending for much of its effect on the occult power of sound, rather as some hearers feel the power of parts of the chanted Latin liturgy, with but little reference to the meaning of the words. Even the uninitiated may catch something of the effect of this mantra, when monotoned slowly in the original Sanskrit. Try it: '*gate gate paragate parasamgate bodhi svaha*'—bearing in mind that *gate* is pronounced not as rhyming with 'fate' but as it if were Italian, and *bodhi* as in the English 'bode' with an e added.

Before we ask ourselves more directly what all this has to do with Christianity today, we should note that the concept of God as 'wholly other', for which we find much support in the Old Testament, is uncongenial to the non-Semitic Indian outlook. The Hindu understanding is subtler, as is indicated from as early as the *Rig-Veda*. Alluding to the 'Universal Being', the text continues, 'All this is he—what has been and what shall be. He is the lord of immortality. Though he has become all this, in reality he is not all this. For verily he is transcendent' (x. 90). God is the 'Unmanifest', the world and everything in it is God as 'manifest'. God permeates us more than our own existence does. 'In him we live and move and have our being' (Acts 17:28). Not in accepting this as a doctrine, or in meditating on it as a scripture text, but in *realizing* it as a concrete experience and acting it out in every-day life—that is what a Hindu would call *moksha*, 'liberation', or a Buddhist *nirvana*, 'enlightenment'. Catholic spirituality at its deepest is not different. So St Bernard: 'In those respects in which the soul is unlike God, it is also unlike itself.' Or more emphatically, St Catherine of Genoa: 'My Me is God, nor do I recognize any other Me except my God himself.'

The question now arises: were we to take seriously the spiritual teaching which has just been outlined, how would we as Christians then stand in relation to Jesus Christ our Lord? An answer can hardly be better stated than it is by John Hick, H. G. Wood Professor of Theology at Birmingham University, in his important contribution to that thought-provoking volume *The Myth of God Incarnate*. He remarks that 'because of the inherent conservatism of religion, the way in which the significance of Jesus was expressed in the mythology and philosophy of Europe in the first three centuries has remained the normative Christian language which we inherit today.' He continues:

> . . . But we should never forget that if the Christian gospel had moved east, into India, instead of west, into the Roman empire, Jesus' religious significance would probably have been expressed by hailing him within Hindu culture as a divine Avatar and within Mahayana Buddhism which was then developing in India as a Bodhisattva, one who has attained to oneness with Ultimate Reality but remains in the human world out of compassion for mankind and to show others the way of life. These would have been the appropriate expressions, within those cultures, of the same spiritual reality (p. 176).

The Mahayana Bodhisattva ideal here referred to, than which no religion proposes anything more selfless, is the negation of a view of salvation centred on saving one's own soul. The concept is that of the liberated individual entitled to enter final nirvana, but postponing entry into that paradise until all humanity, and in fact the whole of animate creation, is released from pain and reaches fulfilment. We are confronted by the heart-searching questions:

> 'Can there be bliss when all that lives must suffer?
> Shalt thou be saved and hear the whole world cry?'

Returning to Professor Hick, we find him in a later passage raising the pertinent query whether the traditional Son of God, God the Son, God-incarnate language is to be taken as implying 'that God can be adequately known and responded to *only* through Jesus; and the whole religious life of mankind, beyond the stream of Judaic-Christian faith being thus by implication excluded as lying outside the sphere of salvation' (p 179). He continues:

> . . This implication did little positive harm so long as Christendom was a largely autonomous civilization with only relatively marginal interaction with the rest of mankind. But with the clash between the Christian and Muslim worlds, and then on an ever broadening front with European civilization throughout the earth, the literal understanding of the mythological language of Christian discipleship has had a divisive effect upon the relations between the minority of human beings who live within the borders of the Christian

tradition and that majority who live outside it and within other streams of religious life.

If it is by Jesus alone that men can be saved, and solely by their response to him that they can appropriate salvation, Professor Hick goes on, 'then the only doorway to eternal life is Christian faith.' From this it would follow that:

> . . the large majority of the human race so far have not been saved. But is it credible that the loving God and Father of all men has decreed that only those born within one particular thread of human history shall be saved? Is not such an idea excessively parochial, presenting God in effect as the tribal deity of the predominantly Christian West? (pp 179-80)

In view of the use of the word 'mythological' in the above quotation, and indeed of the rather needless agitation stirred up in certain Christian circles by *The Myth of God Incarnate*, it is well to remind ourselves that 'myth' is not to be equated with the legendary, still less with what is untrue. Maurice Wiles, Regius Professor of Divinity at Oxford, in his discussion 'Myth in Theology', endorses such remarks as 'parable and myth often contain more truth than history', and 'Myth is a pictorial way of expressing truths which cannot be expressed so readily or so forcefully in any other way.' His own position is indicated by the sentence: 'The Christian myth does not consist of super-historical events; it is a way of conveying the meaning of historical events' (p 158). Thus Catholics striving to keep faith with their own tradition need not take fright at the use of the word 'myth'. They would be better advised, in our present context, to heed Professor Hick's dismissal of the 'mass of small print to the old theology', in which Christian apologists are prepared to allow 'that devout men of other faiths may be Christians without knowing it, or may be anonymous Christians [I recall being asked good humouredly in Japan: 'May not we regard you Christians as anonymous Buddhists?'], or may belong to the invisible church, or may have implicit faith and receive baptism by desire, and so on' (p.180). Well intentioned as these efforts are, I believe that Professor Hick comments fairly when he says that 'These rather artificial theories are all attempts to square an inadequate theology with the facts of God's world.'

* * *

Up to this point I have been trying to write as objectively as these matters permit. No doubt what has so far been said reflects to some extent one individual's position—a position which, I believe, though modified and enriched by reading and experience, has not undergone any radical change over the past forty years. I still had to enjoy a lengthy period living in the uniquely liberating climate of the United States; still to make some acquaintance with Hindu and Buddhist written sources; still to spend the better part of a year studying in India (including several weeks at 'Varanasi on the Ganges') and the Far East; still to learn, for example, that three centuries before St Paul wrote of the 'fruit of the Spirit' (Galatians 5: 22-3), the Buddhist emperor of India, Ashoka (270-230 BC) had caused to be carved on rock pillars the marks of the Buddha way: 'compassion, liberality, truth, purity, gentleness, peace, joyousness, saintliness, self-control.'

Even so, in my first book published in 1939, *The Love of God*, I fancy that there can still be seen the seeds of what was to follow. Referring to the Sufis, who owed at least as much to India as to the Koran, I then wrote: 'Although the explicit articles of the Christian revelation may not have been proposed to them, these saintly non-Christians seem at least to have made their act of faith in the two principal truths of the supernatural order which implicitly contain all the rest' (Longman's original edition, p 229). The two truths referred to are expressed in Hebrews 11:6: 'For whoever would draw near to God must believe that he exists and he rewards those who seek him.' Inevitably, perhaps, the

experiences just mentioned could hardly fail to give to the pattern of my own spiritual life a rhythm different from that of most of my monastic brethren; and it is surely a tribute to the Ampleforth community that I should find myself, after long absence, treated with something rather more heart-warming than amiable tolerance.

What is now to be said depicts in the main a personal viewpoint, though there is in it no conscious concern other than to state the truth as it appears to one observer. It is time to ask why precisely eastern religion attracts so many westerners, though unfamiliar with Indian culture, especially among the more open-minded young, even to the point of preferring it to the Christian tradition in which they have been brought up. The answer to this question, I believe, is threefold. First, the religious approaches we have been discussing do not insist, in the manner of orthodox Christianity, on the acceptance of creeds and dogmas; they offer a vision and above all an experience; they are not an authoritative hand-out but a challenge to investigate for oneself. Secondly, for those who see little value in tradition for its own sake eastern religion attracts by its trans-historical dimension; its non-rootedness in space and time; it is not concerned essentially with a message from the past or a promise for the future but with an ever-present reality—not therefore there and then, but here and now. Thirdly, there is offered to the aspirant the prospect of a profound spiritual freedom, a liberation of the whole personality, release from hang-ups, from cravings and aversions, from fear, from undue sensuality. 'As the great ocean has only one taste, the taste of salt', said the Buddha, 'so my doctrine has only one flavour, the flavour of liberation.' Catholicism is not without these attractions, at least for those who know how and where to look for them. But who, in the present state of the Church, are to be the teachers? Add to this that there is an intellectual excitement, combined paradoxically with a profound peace of mind, arising from even an elementary study of the Vedanta and Mahayana Buddhism, which is simply not available in run-off-the-mill Christian scriptural and theological studies.

In these respects, if in no others, the movement of the Church since the Second Vatican Council has been downhill all the way. Biblical christology and ecclesiology have largely taken the place of genuine theology; talk about the historical Jesus and institutional Christianity rather than talk about God. The exteriorisation of religion has been proceeding apace. In these circumstances it is not surprising that a phenomenon like the charismatic movement, as an alternative to the knee-drill of regular church services, is attracting so much attention. Knowing the dedication and integrity of some of its devotees, I presume no word of criticism—only to wonder mildly about the lasting benefits of what appears, though perhaps merely to the superficial observer, to be a combination of biblical fundamentalism with emotional indulgence.

With regard to the broader Catholic scene, take for instance the happenings at many a public Mass—and this without entering into the relative merits of the vernacular as against the Latin liturgy. Instead of a suitable introduction, now provided in the words of scripture, the congregation is often subjected to personal remarks, sometimes quite lengthy, by the celebrant (who has at his disposal a captive audience) expressive inevitably, however well-intentioned, of his individual cast of mind. On occasion the Mass is punctuated by further verbal obtrusions upon a congregation, whose individual members are presumably trying, each in his or her own way, to take part meaningfully in the Eucharist. Why thrust the priest's subjective thoughts upon them? In general, it seems safe to say, that the celebrant at Mass should perform the liturgy with an impersonal reverence, since he represents Christ: to whom his own personality should, so to speak, be transparent.

And then the homily—now regarded in many quarters as mandatory, by which the mental repose needful for true prayer is once more disturbed. Here several points call for notice. First, it has been established statistically that the clergy as a body are much more eager to preach sermons than their congregations are to listen to them—a human factor worth reflecting on these days of emptying churches. Secondly, it appears gratuitous to suppose that every passage of scripture assigned to be read in church provides suitable material for commentary to the faithful today. Thirdly, if anything needs to be said, and the need is by no means always apparent, it should surely be addressed to the condition of the hearers in their own situation. To accomplish this will often demand gifts different from those required merely to expound the meaning of a scriptural passage. If these points have any validity, the conclusion should follow that silence is not seldom preferable to speech.

It may be of interest to note, in the context of these pages, that a Buddhist priest (*bhikkhu*), when discoursing publicly to the faithful, would not talk about why we live, but *how* to live. He would speak no doubt of the Buddha's eightfold path—i.e., right views, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, right contemplation—but his real aim would be to bring his hearers to a complete opening up of their understanding and a state of untroubled peace. Hardly to be achieved in a single discourse, needless to say, since it is the final end of the Buddha life, but the emphasis would always be on what to do about ourselves, so that we might become truly wise and compassionate people. Without the practice of meditation, he would point out, this goal is unattainable. The Catholic faithful admittedly are often told how important it is that they should pray, but how much help are they given in the business of bringing themselves into such a condition that God becomes *experientially* realized for them, which is the point and purpose of true prayer?

Prayer is a topic which easily lends itself to vague generalities. Let us try to reach the heart of the matter. Petition, contrition, intercession, thanksgiving, praise, aspiration, are all genuine forms of prayer. How else can we pray but in one or other of these ways? Nor should we wish it otherwise. Yet we are meant to go deeper. Prayer should help to rid us of our self-deceptions, not foster them, as sometimes happens. What if our prayer is hardly distinguishable from an expression of pious self-concern? What if it does not extend beyond a private love-affair between the soul and its conception of God? Even group prayer can be, in part at least, a pursuit of mutual self-assurance, the comfort of a dedicated togetherness—'We few, we happy few, we band of brothers.'

We should seek a way of praying that will bring us nearer to reality, which may not always include our long cherished notions about God. Our prayer must never be a withdrawal into the protective shell of merely personal devotion, lingering in the immaturity of childhood perhaps, as distinct from the spiritual rebirth by which, whatever our age, we mature into genuine children of God. We need to clarify the mind, remove the barriers of illusion that block our awareness of the God of truth. He is with us already, could we but sense it, calling only to be realized. What we should be confronting in all honesty are the ego-enhancing supports which of their nature rule our conscious union with God. Distractions hardly matter; if noticed and then let pass, they will dissipate themselves. Here are the impediments—any form of self-importance, proneness to pass judgment on others, lack of 'the love that expands beyond desire', resentments, covert hostility and aggressiveness, aversions, irrational prejudices, cherished opinions and convictions, inherited or acquired dogmas treated as absolutes: including possibly our understanding of the traditional creeds, which though never to be repudiated, yet require to be *seen through*, since faith bears ultimately not upon credal formulas but on that to which the formulas relate, as Aquinas was careful to point out. Following this path, despite its obstacles, we could be brought, in the phrase of St John of the Cross, into 'the night more lovely than the dawn.' So purified, one might hope to stand before God, empty, naked, wholly receptive, possessed only of the love which has cast out fear.

The best eastern tradition thinks of prayer as a meditative exercise, or rather a stilling of the mind, directed to the clearing away of illusions and the uncovering of truth. 'I was blind; now I see.' The aim is to release our potential for complete openness to God, to realize a relationship (for religion basically is neither morality nor ritual, but *relationship*) with other people, in terms of perfect understanding and total compassion. As for self-regarding petitionary prayer, Christians might do worse than adapt to their own tradition an ancient saying from the east: 'He who is intent on truth only does not need to pray; the gods will protect him.'

Where then do we go from here? What, to speak generally, can be done about it all? I see little point in organised dialogue between representatives of the Christian Church on the one hand and Hindu and Buddhist experts on the other. Few of the former have the preliminary knowledge necessary to achieve a meeting of minds, and it is doubtful whether the latter would find current presentations of Christianity (Teilhard de Chardin, be it said in all kindness, has already found his level; and one questions the lasting appeal of either Rahner or Küng) sufficiently stimulating to be worth further study. Mahatma Gandhi was confessedly influenced by parts of the New Testament, but his characteristic affirmations were more Hindu than Christian. 'Have no fear. He who fears hates. Break your sword and throw it away. So shall fear not touch you. I have been delivered from fear and desire in such a way that I know the power of God.'

No—the solution to the problems we have been discussing, I suggest, is at once exceedingly simple and enormously difficult. It is contained in the familiar axiom: 'Be what you are', the ancient Socratic dictum. 'Be what you would like to seem.' This applies to the Church collectively and to each of its members. The Church claims to be the 'People of God'; but this claim cannot be substantiated by self-serving declarations. It can only be *shown*. Hence the Church needs to lose its obsessive self-preoccupation and rediscover its priorities. We believe in God first, before we believe in Christ, and a long way before we believe in the Church. Such is the order of the official creeds. The problem here is that God can be *manifested*—as the numinous, to our sense of the holy; but he can hardly be preached, since he is ineffable; so, following St Paul, we preach Christ.

What we are apt to lose sight of, however, is that Christian tradition antedates the New Testament, and that the proper order of the tradition, if not a minute historical knowledge of it, was observed (to speak only of western Christianity) in the Church's classical theology, until it was dislocated by the biblical preoccupations of Luther and the reformers. This dislocation was not rectified by the Counter Reformation, which was concerned with other matters, and recently, sad to say, it has been intensified by well-meaning ecumenists; with the result that Catholicism, instead of remaining true to itself, has been taking its cue from continental Protestantism. Accordingly the climate of thought, in which expositors of Catholic tradition could operate in the same universe of discourse as such Indian thinkers as Nagarjuna and Shankara, no longer exists, at any rate within the official Church. Augustine had the capacity for it, at least in part; Aquinas exactly so, with unsurpassed assurrance and clarity; Eckhart more freely than either, though with some extravagance of language. Within the Anglican tradition, the names of Richard Hooker and, in modern times, William Temple come to mind. To be specific: St Thomas in his great *Summa*, for example, deals first exhaustively with questions concerning God, then in that perspective, with matters of morality and the virtuous life, and only after

this with the Incarnation of our Lord and Saviour Jesus Christ, who is 'the way for us to go to God'. A Christianity without God for its foundation—a notion which has had its vogue among academics eager to be persuaded by their Marxist confrères—is the reduction to absurdity of a line of thought about Jesus which can claim a long, and even respectable, history. God is conceivable without Christ, but never Christ without God.

St Paul, as we have remarked, proclaimed Christ. So did the author of the Fourth Gospel, which is possibly a series of Johannine homilies having links with the synoptic tradition. But did Jesus proclaim Christ, that is to say, himself? According to what appear to be our earliest sources, he proclaimed God and his kingdom, deprecating among his followers any concern with him personally that might distract attention from his message. 'And Jesus said to him, "Why do you call me good? No one is good but God alone"' (Mark 10:18). 'Not everyone who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven' (Matthew 7:21). 'Whoever does the will of God is my brother, and sister, and mother' (Mark 3:35).

It may be helpful to reflect sometimes on how little we really know of the career of Jesus of Nazareth. He grew from infancy to boyhood, through adolescence to manhood, over a space of thirty years; yet it has been computed (by the Anglican scholar, B. H. Streeter) that, apart from the forty days and nights in the wilderness (of which we are told virtually nothing), everything reported to have been said and done by Jesus in all four gospels would have occupied roughly three weeks; which obviously leaves the overwhelmingly greater part of his sayings and deeds throughout his life unrecorded. Thus R. H. Lightfoot's well known verdict of over forty years ago still has point—'the form of the earthly no less than of the heavenly Christ is for the most part hidden from us.'

There should be nothing disturbing about this; only it may make us a little more hesitant than we sometimes are to say what the following of Christ actually amounts to, or for that matter, what Christianity really is. As I understand such evidence as we have, I believe that Jesus was as complete a manifestation of God as is possible for a human being to be—'For in him the whole fulness of the deity dwells bodily' (Colossians 2:9). I believe that his sole preoccupation was to be faithful to the will of God his Father. He was entirely taken up with his vocation, which was to act as a medium of God's love for the world. He was concerned beyond measure for those whom he saw ready to respond to the call of his Father, or for those who, however sinful, had the potential to respond. But what of those who seemed to him to have no such potential? How in particular did he deal with his opponents and critics, having regard to his own injunction, to love one's enemies? We cannot be sure. 'Yet how much more telling his injunction would have been,' wrote the Jewish scholar C. G. Montefiore, 'if we had *a single story* about his doing good and praying for a single Rabbi or Pharisee! Luke 23:34 is of doubtful range and doubtful authenticity.'

The point need not be dwelt on. It should be remembered too that the gospel writers to some extent reflected the views of an early Christian community, in no mood to show magnanimity to those who were probably their most vocal critics. They may simply have chosen not to remember such a story. Nevertheless we have here a caveat against locating the fulness of Christianity within the existing gospel texts, or finding our only model in the recorded conduct of Jesus. The words 'Christian' or 'Christianity' do not appear in the gospels and there may still be at least a half truth in Wellhausen's over-simplified judgment: 'Jesus was not a Christian; he was a Jew.' What emerges clearly is Jesus' sense of his divine vocation and his willingness to take a stand, to the point of dying for what he believed. Perhaps this is one lesson still needing to be assimilated by his followers, at a time when some of them seem ready to interpret Christianity in

terms of an unspecified 'openness' and 'availability'. Within the Christian community each member is called upon to discover, I believe, through a profoundly personal openness and availability to God alone, what his or her true vocation is—and then to live it out and safeguard its integrity.

For my own part—and here I obtrude a note of personal testimony—I should like always to have been able to take my stand unreservedly by what strikes me as the single most pregnant sentence in the gospels: 'For this I was born, and for this I have come into the world, to bear witness to the truth' (John 18:37). To the comments of recent scholarship on this text I respond with wholehearted agreement: 'It is *the* truth, the revelation of eternal reality, that Christ declares' (C. H. Dodd). Or more fully: Jesus 'has entered this world for the purpose of witnessing to the truth, that is, to the eternal reality which is beyond and above the phenomena of the world, and, in particular, to the true and eternal kingdom of God which is the fount and pattern of all human authority' (C. K. Barrett). And again: 'Jesus will not categorically refuse to be known as a king, but he indicates that he prefers to describe his role in terms of testifying to the truth' (Raymond E. Brown).

The New Testament witness as a whole, I think, raises Jesus beyond the reach of any historiographer, so that his personality can be described, paradoxically, as neither historical nor non-historical. The Christ we pray to and adore exists not in space and time but in the mind of each worshipper. Thus a variety of ideals have constellated around him. Consider the distinctive life-styles of St Benedict, St Bruno, St Francis of Assisi, St Ignatius Loyola, St Vincent de Paul, all of them taking Christ as their model. Pausing for a moment over St Benedict we recall that, as a youngster probably still in his teens, he left Rome for the cave at Subiaco because, as Gregory the Great tells us, he 'desired God only'. The Rule for monks he was later to write is permeated with his understanding of Christ, but let it be emphasised (since it is the underlying theme of this essay), his basic concern is 'that in all things *God* may be glorified.'

The believing Christian can no more think of Jesus without God than he can think of God's self-revelation apart from Jesus. But what of the hundreds of millions of truly religious people in India, the Far East and elsewhere, who are not believing Christians? What is to be said of those who live by the message of the *Bhagavadgita*—that God is made flesh many times in different ages and in different forms, and while not accepting Christ as unique, yet regard him as an Avatar and are ready to worship him unreservedly, just as they worship Krishna? What of Vishnu and Shiva, members of the Hindu Trinity, who have their innumerable votaries all over India? Nor should it be forgotten that underlying the variety of worshipped deities is the eternal One, Brahman, the Godhead. Turning to Buddhism, what are we to say to Amitabah, 'The Buddha of Infinite Light', who in Japan is revered as Amida in the mantra *'Namu Amida Butsu'*, the repetition of which, reminiscent of our Jesus Prayer, leads to salvation? What is to be thought of the Mahayana teaching that the Buddha, no less than the Johannine Logos, is to be regarded as the Absolute, the *Dharmakaya?*

The reader may be left to reflect on these questions for himself. As Christians we believe in God first, and subsequently, Christ: indeed for us the two are inseparable. But does the Church, or do we as individuals, have any title to proclaim Christ except in so far as, despite all our limitations, we manifest God? We are not told that Christ was in God effecting our atonement, but that 'God was in Christ reconciling the world to himself' (2 Corinthians 5:19). God's saving actions are in no way limited, not even by the humanity of Christ. Nothing in the creeds forbids us to believe that this ever-needful reconciliation is taking place through others: at times perhaps—who knows?—in some degree at least, it may not be too presumptuous to hope, through each one of us.

Raines & Morgan

Springside,
Cambridge

KATHLEEN RAINE, D.Litt.

Autumn time,
Paulton's Square

KATHLEEN RAINE, POET AND SCHOLAR

14th June 1908–1978

Nihil vacuum neque sine signum apud Deum

We have among us, after her fashion, a Christian poet so subsumed into Neo-Platonic symbolism and Jungian religious thought that she cannot see how it is possible for others to fail to see all human existence in sacramental terms. Her journey has taken her through strange ways towards the conclusions she might have learned had she lived her life in the entourage of St Teresa of Avila. In a private letter this year, i.e. her seventieth year, she recalled 'my pre-Raphaelite teens, and all that vision of love that should be both sensual and platonic. Perhaps so: but experience seems to have taught me only one thing, that the price of everything in the spiritual world is the transmutation of something in the natural world. One just cannot have both. The price of being a poet is the transmutation of an equivalent in the living of one's natural life; of platonic love, the transmutation of bodily passion. That is just a law of nature, or of spirit—certainly of human life.'

She sees her life as the vocation of the poet, who as an imperative must answer the calls of what she has named down the years 'my daimon'. She wrote: 'I have no choice; *no* human relationship can take its place, nor was this ever so, much as I may have tried to have everything on all levels . . . In truth, we all surely have some vocation which to betray is death.' Hers has been, as much in prose as in verse, the vocation of the sacramental poet who sees, like her Blake, the world in a grain of sand—'for everything that lives is holy, life delights in life'. So it was that in her writings Kathleen Raine gravitated to traditional metaphysics in all its branches, principally the western Neo-Platonic symbolism and tradition; and to such poet-philosophers as Coleridge and Thomas Taylor, Yeats and Hopkins, St John Perse and David Jones, Eliot and above all William Blake (with whom she has principally identified her poetic-scholar life-work, and with whom she shares the fundamental insight that 'All Religions are one', that God is self-revealed to mankind down the ages according to the temperament of the various races and their degree of development).

'Poetry is the language of longing': for her, it is the language of the soul, the greatest of it being inspired by the universal imagination. She holds that in a materialist society a decadence of the arts is inevitable; for when the soul is denied there can no longer be poetry, unless as the language of longing for that which is denied. Collected here below are some representative pieces designed to provide an eclectic portrait of the poetess in the range of her work. A *curriculum vitae* is unnecessary, since she has herself written in three poignant and beautifully handled volumes her own agonised and agonising life story; but a descriptive review of the last of these volumes is appended, and with it a check-list of her principal writings up to the end of 1977. Kathleen Raine's own work is shown to effect in a short essay on Blake (to be compared, perhaps, with her essay in *The Tablet* last Christmas, both of them touching, through Blake, the universality of true religion); and in two reviews concerning modern poets of her own timbre of mind. The whole gathering is presented, at the moment when three score years and ten are reached, as an appreciation of the past and a wish for the future—*floreat!*

WHAT KIND OF CHRISTIAN WAS BLAKE?

There are many of us—an ever-growing number—who see William Blake as something more than a poet, more than a painter, more than the creator of illuminated books worthy, as examples of religious art, to be set beside the illuminated missals and Gospels of the Christian Middle Ages. We see him—and he saw himself—as a prophet; the one prophet of the English nation . . . the prophet of his and our city of London. Some perhaps think of prophets as belonging to a primitive past, with the shaman and the witch-doctor. Blake did not; he spoke as the prophet of a new age, of the modern world to which we ourselves belong. He knew that he was speaking to a future generation, to whom his words, unheeded and barely understood by his contemporaries, would carry the truth he saw; and there are many at this time, and above all among the

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Springtide,
Cambridge

Autumn time,
Paulton's Square

young who speak of the 'Age of Aquarius' into which the world is entering, who feel that Blake's message is addressed especially to them. And they are right.

Some of these perhaps misunderstand that message and see Blake as merely a political rebel with a message of revolution. But this Blake of the campus is a mere cartoon figure with no depth. Blake was indeed at one time a supporter of the movements towards liberty in America and France. Later he was to see politics (in his own words) as 'something other than human life'. His were the politics of eternity; his concern, to denounce, in the light of eternity, the politics of time. He could never have been a Marxist, for he believed the human soul to be the immortal dwelling-place of the 'divine humanity'. Throughout his life he declared himself to be 'a worshipper of Jesus' (again his own words). We must also remember that he was a supporter of Catholic emancipation; that he is remembered as saying that no subjects on earth were as happy as those of the Pope. He meant, of course, that of all forms of government a theocracy is the best. In his illustrations to the Book of Job he expressed the essence of the Jewish religious tradition. His last great work was his unfinished series of illustrations to Dante's *Divine Comedy*.

A prophet is not just an old name for a political agitator. As Blake understood prophecy, it is utterance inspired by God—by the 'God within'. Prophecy may be poetry, but poetry is prophecy only when it is inspired by that 'other' mind which some at this time would better understand as the 'collective unconscious', or *anima mundi*. Blake believed that he wrote from the dictation of the indwelling Imagination of God; sometimes twenty or thirty lines at a time would so come to him, as he tells us. Yet he did not, therefore, see himself as a man set apart, for he believed the prophetic gift to be latent in everyone, by virtue of our common human nature. Inspiration comes to all who listen and attend; and far from thinking himself more than normal, he bitterly deplored the 'deadly sleep' which renders most of us so much less than we might be. His call was for one thing only—not moral repentance for 'sin', but for spiritual awakening. He would have everyone attend to the indwelling divine spirit that speaks through the prophets of all generations.

Blake was the prophet of the 'God within', whom he calls the 'Divine Humanity', or 'Jesus, the Imagination.' He was a prophet of the spiritual religion. We do not live from 'nature' or by the senses, but through the indwelling immortal spirit. Modern attitudes of Behaviourism and the like had their roots in the materialist philosophy of Bacon, and especially of Locke, who held that man is only a natural organ subject to sense, that all knowledge comes to us through the senses. Blake, almost alone in his generation, declared that imagination is the spirit of life that sees not 'with' but 'through' the eye, and understands the qualities of things. Blake's world was not outside, but within consciousness, a living world not a lifeless structure of material particles.

To a patron who had complained that Blake's 'visions' are not to be found in this world, he wrote a letter, in which he answers the charge of being unworldly:

> I feel that a man may be happy in this world', he wrote, 'And I know that this world is a world of Imagination and vision. I see everything I paint in this world, but everybody does not see alike. To the eyes of a miser a guinea is more beautiful than the sun, and a bag worn with the use of money has more beautiful proportions than a vine filled with grapes. The tree which moves some to tears of joy is in the eyes of others only a green thing that stands in the way. Some see nature all ridicule and deformity, and by these I shall not regulate my proportions; and some scarce see nature at all. But to the eyes of the man of imagination, Nature is Imagination itself. As a man is, so he sees. As the eye is formed, such are its powers. You certainly mistake if you say

> that the visions of fancy are not to be found in this world. To me this world is all one continued vision of fancy or imagination.' There are certainly many today for whom a guinea is more beautiful than the sun, or who see the sun (again I quote Blake) as 'a round disk of fire, somewhat like a guinea'. But Blake did not see it so; 'Oh no, no, I see an innumerable company of the heavenly host and crying, 'Holy, holy, holy is the Lord God Almighty'.

But was Blake's 'Jesus the Imagination' the Jesus of the Church? For him everyone is 'a divine member of the divine Jesus', the living imagination present in, and to, all mankind. The Jesus of the Gospels was, he says 'all imagination, and acted from impulse, and not from rules.' But every human being is a living member of the 'divine body of the Saviour, the True Vine of Eternity, the Human Imagination.' Blake's Jesus is born anew in every birth, bears the sins of every life, dies in every death, is resurrected in every spirit.

Blake was, I believe, only superficially unorthodox; if by orthodox we mean not a set of rules, but that which corresponds to spiritual reality. St Augustine's 'One unanimous and universal tradition.' It is true that he went to Church only three times in his life: the first time, to be baptised in the beautiful font with its carvings of Adam and Eve and the Tree, in St James's Piccadilly. You may see it there, for it was saved, during the *blitz*, from the bomb which destroyed much of the church. The second time was when he brought his Catherine, daughter of a Battersea market-gardener, to be married in Battersea old church beside London's great river; a wave on the current of its 'liquid history'. The third time was to his burial in Bunhill Fields. It is characteristic of Blake that the grave itself is lost—its site is only approximately known; for to him the mortal body was only the 'garment', not 'the man', the vesture of the spirit for a little while in this 'world of generation'.' But if Blake was not a churchman it was because he believed the Church, in his time and place, had departed from the spiritual religion of Jesus. In the popular 'Deism', or 'Natural Religion', Blake saw the first of those compromises with the materialism of modern science of which we have seen many in this time. God had become the remote creator of a vast mechanistic universe, Newton's 'starry wheels', wound up to operate by the 'laws of nature' without divine intervention. God as the creator of this vast machine was regarded with abject awe; man reduced to the insignificance of the 'mortal worm', helpless as an inscrutable universe of which duration and extension are the measure; a 'reign of quantity'. Blake's 'Satanic Mills' are these laws of nature, the Newtonian universe conceived as a great inhuman mechanism. The industrial landscape is indeed built in the likeness of that mechanism, by a society which conceived the universe in terms of a materialist science; for we are for ever building our human world in the image of our dreams and our ideologies. But Blake was not overawed by vastness; for he knew that eternity is not to be found in space, and that the Kingdom of Heaven is 'within'. The god of the deists was outside man; Blake's God was the god within; within not man alone, but in every grain of sand and particle of dust, in the minute flower, the little winged fly. It is of the false god of the Deists that Blake wrote,

> He wither's up the Human Form
> By laws of sacrifice for sin
> Till it became a Mortal Worm.
> But O! Translucent all within.

For Blake the symbols of the infinite and the eternal are the minute; the 'matron clay' who nourishes the worm upon its 'dewy bed'; the bird from whose heart comes song, the flowers of thyme and meadowsweet from whose minute centre comes sweetness. To man he restored the dignity and centrality in his own universe of which scientific materialism with its idolatrous worship of magnitude had for a time deprived us. He turned the universe inside out, and taught,

as did Jesus, that 'what is above is within'; that 'every natural effect has a spiritual cause and not a natural. Natural cause only seems.'

It may well be that the greatest revolution of this century may prove to have been not the political upheavals motivated by a desire only for a redistribution of wealth and power; but a change of the premises of civilization.† To the scientific age, matter has seemed the undeniable basis of all reality; a view scarcely challenged—or inadequately challenged—by the Churches. But about the turn of this century there began, in many fields, a rediscovery of mind, of consciousness itself. The psychology of Freud and of Jung; the investigations in the field of psychical research; the widespread interest in the Far Eastern religions, for which mind is the unquestioned first principle; the Theosophical movement, the revival of interest in the beliefs held by primitive peoples about the nature of things, are but a few of the signs of the new orientation. Blake too was for the first time published; the first edition of his *Prophetic Books* was edited by Edwin J. Ellis and by William Butler Yeats, the greatest poet of this century and himself a voice of the New Age. For Blake, there was no need to go to India for the true religion; all religions, he believed are one, all are grounded in the human Imagination, the Divine Humanity who was, for him, Jesus Christ. The 'religion of Jesus', long misunderstood, was about to be revealed, so Blake believed, in the discovery that God is not outside but within us.

A diarist of the day, Henry Crabb Robinson, a friend of Wordsworth and of Coleridge, was much exercised over Blake's orthodoxy, and put to him bluntly the question of his belief concerning Jesus Christ. 'He was the son of God', Blake answered, and then added, 'And so am I, and so are you.'

John Robinson IN EXTREMITY: A STUDY OF GERARD MANLEY HOPKINS OUP 1977 175p £6.90.

Books of 'criticism' are in our own time what volumes of sermons were a hundred years ago, and likely to suffer the same fate. That is not to deny their usefulness; there is the practical professional use, in both cases, of publication. There is the usefulness (to the young curate or the junior Fellow engaged on his doctoral thesis) of wrestling with a chosen theme. There is no better intellectual exercise or finer discipline than putting one's thoughts into writing. It is possible that on a Sunday one or two among the tethered Victorian congregation found some of the curate's reflections helpful, for people are of their time and place, thinking about similar questions in similar terms. The tethered audience of the literary critics is the University student population, and the same no doubt applies; although in both cases we may wonder whether the illuminations are worth the tedium. Such is the output of works of criticism, usually by those at the beginning of their careers (who might have written on the same subject with greater insight twenty years later) that the students scarcely have time to read the text, so busy are they reading the books of those who are going to examine them on it. I remember C. S. Lewis saying something of the kind about the contrast between his Cambridge students' knowledge of Shakespeare criticism and their ignorance of Shakespeare himself.

If Mr Robinson's *In Extremity* tells us more about Mr Robinson than it does about Hopkins it is not therefore without value. The first two chapters are interesting and in fact contain the essence of what he has to say. He makes the just observation that it was no fault of the Jesuits that Hopkins tortured himself at their expense. A youth seeking perfection in a puritanical age aspired to virtues of self-denial which must have puzzled many fellow-members

† Cf K. Raine, 'Premises & Poetry', *Sophia Perennis* III. 2 (1978), 54—64.

of his Order born Catholics and understanding their vows rather differently. Hopkins was his own 'martyr-master'; but this was an aspect of his perfectionism, which also made him the poet he was. Mr Robinson points out that even in crying out that his genius is stifled and his muse barren, he is writing magnificent poetry from that self-created predicament, which is therefore perhaps justified by its fruits. (Would the Jesuits have thought that end justified by the means? I wish I had asked Father d'Arcy; who was, I well remember, much troubled by Hopkins' unresolved sorrow, commenting that one of the marks of sanctity is deep spiritual joy which rises above circumstance. Hopkins, by contrast, lived in deep spiritual depression in circumstances that need not have seemed frustrating.)

The second chapter, in which Mr Robinson attempts to sort out the threads of early influences on Hopkins, is also very good. His comparison of Hopkins with Pater is perceptive. Pater was Hopkins's tutor but only five years his senior; they had much in common and their views, conditioned by their time, divergent rather than conflicting. Pater was in essence a materialist seeing beauty in terms of the refinement of an ever-dissolving person in an ever-dissolving world. Mr Robinson well observes that it was not Ignatius but Plato who provided for Hopkins the ground of his metaphysical dismissal of relativism; for him beauty lies in the abiding world of ideas.

When the author comes to the detailed analysis of poems he seems to lose all sense of humour (that is, sense of proportion). This is a characteristic of the school of F. R. Leavis, whom Mr Robinson admires. We find sentences like: 'One looks in vain in "The Starlit Night" for any sort of mature discretionary check on the fancifulness which is the chief mode through which the stars are experienced. There is considerable skill deployed in accurately observing the night sky . . . but this is overwhelmed by talk of fairies and diamond mining (a traditional elfin labour) deep in woods.' This passage has more of midnight oil than midnight stars in it. Or on Felix Randall's 'bright and battering sandal': 'It was a Roman practice to put sandals on horses' hooves: the detail is a further indication of Hopkins's movement away from the complex ordinariness of a Lancashire blacksmith's death.' But had not Lancashire farriers for centuries also been hammering sandals for great gray dray-horses? What have Roman sandals to do with the case? Hopkins found a fine word for a horse-shoe and used it with skill that raised the everyday task into a splendour unforgettable. Criticism of this kind is tedious because critics begin with 'the words on the page' whereas poets end there; for the poet the poem begins above language and below it, with an imaginative, perhaps a metaphysical, idea; and with watching blacksmiths at work, or stars.

Or take the *Windhover* sonnet, that favourite target of the critical guessing-game. Mr Robinson makes some creditable comments, but adds one more misreading of the key word, to 'buckle'. The list was started by William Empson who reads it as meaning to buckle 'like a bicycle-wheel', and sees the Jesuit as also on the point of buckling in this sense. Again a day in the country might have helped, spent in the right company. How long will it be before critics take note that Arthur Thomas, S.J. discovered at St Beuno's a book on falconry that Hopkins could have seen: the falcon is said to 'buckle' when it folds its wings in preparation for the drop to take its prey. This act is the very reverse of Empson's 'buckle' or Mr Robinson's own guess, 'to yield', which means much the same, but is less precise than Empson. The Scotch expression to 'buckle to' (emphasis on the second word) is a cognate sense.

Mr Robinson is right to leave unasked and unanswered the question of what poetry Hopkins might have written had he not died in his early forties. He is also right in saying that however near to madness the man, the poet remained

sane. But it is hard not to speculate about the suffering young priest who, great or almost great poet as he was, surely, for all his struggles to find God, remained at heart a Victorian Deist, never discovering the 'God within' with whom William Blake conversed 'daily as man to man.' Hopkins' God is positively diabolical. If he was in advance of his generation in technique, he remained hampered by Victorian religious attitudes which had little to do with his conversion to Catholicism or his vocation as a priest.

It is ironic to consider that while Hopkins was eating his heart out in Dublin for lack of congenial companionship of the mind, in that very city was already present the greatest generation of poets since the English romantics. Hopkins knew Yeats's early friend the poetess Katharine Tynan, and had met Yeats's charming civilized old father, J. B. Yeats. He might even have met the young Yeats whose *Mosada* he criticised so amusingly but without perceiving its import as an early symbolist work with promise of a new kind of poetry to come. He might have lived to see that flowering. Had he been a different man he could have played a part in that Irish renaissance, perhaps adding a Catholic 'dimension' to its poetry. It was through a fatal limitation in himself, both of human sympathy and experience of the divine presence, that he found nothing good or loveable in Ireland, and chose instead (for sorrow and self-neglect amounts to such a choice) to die.

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Kathleen Raine

The reviewer delivered the third annual Hopkins Lecture (Birkbeck College, London, 6th March 1972) upon the title, 'Hopkins: Nature & Human Nature'. The Lecture has been printed by the Stanbrook Abbey Press in a limited edition.

René Hague A COMMENTARY ON THE ANATHEMATA OF DAVID JONES Skelton's Press 1977 264p £7.50.

René Hague's commentary on *The Anathemata* of David Jones is no ordinary work of scholarship, but a book that only the author was in a position to write, and had he not written it the contents could never have been more than speculations if put forward by another. Mr Hague was for fifty years a close friend of David Jones; a fellow-member of Eric Gill's community at Ditchling and at Capel-y-finn, and a member of that group of highly cultured Catholic intellectuals (which included Christopher Dawson, Harman Grisewood, Tom Burns, Bernard Wall) who were the products of the same flowering of neo-Thomism that influenced Maritain. Out of this context *The Anathemata*—by David himself and his immediate circle considered his most important writing—arose; in a sense it is an expression of a collective experience of a certain kind of imaginative understanding of the Catholic 'thing' (as David would have said) never again to be recaptured, and impossible to define otherwise than in poetry.

In his essay on *Art and Sacrament* David Jones spells out his attitude to sign and symbol. Symbol and myth (or 'mythus', as he prefers) for him have nothing to do with the 'unconscious' or with *anima mundi*, with that 'other' mind whose rediscovery is in many ways the mark of this century; or nothing except insofar as for David the world we daily live in is itself an expression of God and the 'signature' of His meaning. There is nothing of a personal nature in his work; rather myth and symbol are 'signs' which within a tribe, group or nation have been chosen, or have arisen out of history and common experience, as signifying things valued and set apart for religious cult and rite. Man, for

David, is *homo faber*, and in all he makes he is at the same time creating meaning, 'significance', and value beyond what he calls 'the utile'. The regalia of royalty, the insignia of a regiment carry, each in their degree, values which are 'religious' in that they have meaning and are binding upon those who give allegiance to throne or army. The symbols of a religion are not different in kind, these too being 'creatures' of the real world made sacred by meanings and associations assigned to them or 'revealed' through them. David liked to quote de la Taille's words, 'He placed himself in the order of signs'; and Mr Hague quotes from Maritain to throw light on his friend's view of all artefacture as sign-making:

> Art . . . goes beyond shapes and colours, sounds and words, taken in themselves *as things* (although they must initially so be taken) and takes them *also* as making known something other than themselves, that is to say *as signs*. And the thing signified can also, in its turn, be a sign, and the more the artefact is charged with significance . . . the vaster and richer and higher will be the possibility of delight and beauty. (*Art et scholastique*.)

For David, rooted as he was in this 'creaturely', this 'incarnational' world, the signs belong in the first place to nature, to human history and pre-history; for divine revelation is not (for him) through dreams and visions but through nature and through history. All in this world is sacramental or capable of becoming so. Perhaps it is not even true that dreams and visions are excluded—*Sergeant Clitus's Dream* belies that; but David Jones remained relatively untouched by all that opening of the inner worlds (Freud, Jung, Psychical Research, Yeats) which has so radically changed the experience of this century; I cannot find anywhere in his writings a single reference, for example, to Yeats; though Joyce was the modern writer he supremely admired. It is as if he is at the other side of a watershed of a transformation of consciousness many have undergone in this generation; or perhaps it is rather a matter of psychological types, the eternal divergence between Platonist and Aristotelian. As a Platonist myself I find it a privilege to be able, through the works of David Jones, to enter into an experience so other than the Platonic, which in his poetry becomes valid in a way no argument can ever make it.

He is a most concrete artist, without for an instant being a materialist. Like Blake, but with more justice, David could have claimed 'I see everything I paint In This World . . . to me this world is one continued vision of fancy or imagination.'

What is astonishing to modern readers unaccustomed to looking in 'the material universe' for a depth or dimension of significance beyond the utile (for 'the fact man' is in power) is the discovery of how much we share—or might share—a public, universal experience of the significant and the sacred. We have become accustomed to regarding our experiences of a religious kind—or indeed our responses to music, painting and poetry—as *private* experiences; we think of the poet as one who shares a private, personal experience with us. Not so David Jones who, on the contrary, puts into our fingers clues, slender but certain guides to those elements in our shared world and common inheritance which he wishes to bring to our minds, not from his private experience but from our own.

Because his material is of this historical and objective kind it can be discovered by, in principle, any well educated person with a taste for Roman and British history, prehistory, theology, language and its roots, and those other fields of knowledge from which David drew his material. Mr Hague does not rely merely upon what his friend had told him over the years—although certainly that is a valuable element in his commentary; but he also draws on his own extensive knowledge in fields of shared interest. Indeed the exchange has not

all been in one direction, for David certainly borrowed also from René Hague, of whom he always spoke with great respect; an obvious example is the use he made in *In Parenthesis* of Mr Hague's translation of the *Song of Roland*. One might almost say that the fund of knowledge from which *The Anathemata* arose is the shared knowledge and wisdom of his immediate friends; and beyond that circle, the collective experience of all his ancestors, and our own.

In particular his religious beliefs were not private convictions; he was ever at pains to ensure that the meanings he assigned to word or symbol corresponded with the universal teaching of the Church. In this he was altogether exceptional among writers of our century; his work is an allegory closer in spirit to *The Dream of the Rood* than it is to any Romantic work, or even to Joyce who played with his traditional material in a non-traditional manner.

Mr Hague's commentary seems like an extension of David's own fascinating footnotes. David himself saw the early sections, and corresponded with Mr Hague about those fine points they both so much enjoyed. The extracts from David's letters and unpublished manuscripts form a valuable part of the book; an indispensable aid to all future students of *The Anathemata*. A good (though not exhaustive) bibliography also gives an authoritative list of source-books not likely to be well known to the general or the academic reader.

Mr Hague was above all close to David in his religious thought; he shared his experience of the neo-Thomist theology and the Tridentine Mass, as it was understood in the last decades before the present movement (deplored so bitterly by David) of liturgical change. To David it was the Mass that 'made sense of everything.' In *The Anathemata* he presents the Mass as the meeting-point of the time and the timeless, present and past history, the meeting-place where the living and the dead and the still unborn are contemporaneous, not in another world but in this world of times and places, of which the Stauros is the central axis. Mr Hague gives no purchase to those critics who would like to claim understanding of David Jones the writer as distinct from David the Catholic Christian. To David Jones indeed all art is in its nature sacramental: '*Ars* knows only a sacred activity'. But *The Anathemata* is specifically a work written around the Mass and not otherwise to be understood. Mr Hague quotes from de la Taille the thesis he regards as central to David Jones's work: '"that the body formed in the womb of the Virgin Mary and carried upon the Cross, the body glorified in the heavens, is in the Eucharist the sacrament of that mystical Body which is made up of Christ and of us". It is this conviction in the poet's mind, and filling his whole being, which is the real key to the secret of his intellectual and artistic powers.'

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The reviewer is the author of a study of David Jones entitled 'Solitary Perfectionist' (Golgonooza Press, 1975); and 'David Jones and the Actually Loved and Known' (Ibid. forthcoming).

Kathleen Raine THE LION'S MOUTH: CONCLUDING CHAPTERS OF BIOGRAPHY
Hamish Hamilton 1977 163p £4.95.

How very differently felt lives are, and what different depths are people's accounts of them. This third volume of a very moving autobiography initially invites comparisons with the similar volume of Ronald Duncan's, *Obsessed*. Both are to do with a love beyond marriage that ends in tragic death for the beloved; both are written with unusual candour and self-acceptance; both are rather obsessive, concentrating on the single problem of that part of their lives. But *The Lion's Mouth* achieves a splendour and dignity which quite eludes

Obsessed (Michael Joseph, 1977, 166p, £4.95); and 'that part' for Dr Raine is the essence of living, the rest being superficial, the concentration being justified by a love that persists beyond the grave. At first this seems smoothly to succeed the last volume, whose centre and dominant was the poetic *daimon*, the creative gift and urge which took precedence over all privacy of life, friendships and even marriages (just as the centre of the first volume had been the life-urge emanating from the mother, in vital strife with the life-destroying moralism embodied in the poet's father). Friends have their appointed and supporting place, such as Helen Sutherland at Cockley Moor, Winifred Nicholson at Lanercost, Willa and Edwin Muir, Rafael Nadal, Tambimuttu, Canetti, and so forth. There is among it all a beautiful evocation of the over-civilised, slightly cynical, polytheist Jew, Elias Canetti, author of *Auto da Fe*, who knew too much, seeing it from the under side of life.

All that, however, is not the point. Dr Raine never indeed loses her poetic mission. 'The poet in me could never marry . . . I must above all write poems . . . As a poet I inhabit a solitude . . . I would not have married Gavin; for this would have compromised the daimon.' She quotes Blake (her Blake), about 'the delights of Genius, which to Angels look like torments and insanity.' The point is that this poet falls platonically and toilfully in love with a man whose own roots matched and evoked her paradisal childhood world, both sharing the same wild north country places, the same skies, animals, birds; both being drawn to nature, one the more as a naturalist, the other more as a poet, but each fulfilling for the pair the unrealised potential of the other. For her, who tells the tale, it seemed and still seems (though not perhaps to the dispassionate reader) a love destiny and a privilege, a life's meaning which at last enriched her beyond measure, even though its outcome was to be tragic (tragic destiny being of the essence of some lives, and not for that reason to be regretted).

This last volume is a love story, complex and sincerely seen, passionately felt and drained of all protective covering, and so beautifully told by authentic degrees—most written in 1962 and 1966, more in 1971 and 1976, without the preceding parts being spoiled by cosmetic or hindsight revision—that it may come to rank as one of the classic tales of a woman's love in our language—a love lethally marred by failures in loyalty.

The intent is so earnest, the soul-baring so candid and the language so choice that this strange tale of progressive rejection of the greater love and talent by the lesser becomes hypnotically powerful as it reaches its denouement. A passage taken from the outset may make the point for the rest, showing that here is a poet who writes. 'Let those who blame me consider that, as Dante found in Hell, we walk at all times a perilous knife-edge between good and evil, and there is no mistake or misdeed so blind or so fatal that we ourselves might not have made it. But neither is there any so lost as to be unaware of the good that might have been, who does not mourn that loss continually in a heart however frozen. I think that Dante understood, in meeting the souls of the damned and of the blessed and of those toiling their way, like most of us, through our purgatory, that each has its story which, stripped of the outer personality and its pretences, must be told; understood that every soul not only has, but is, its own truth. The damned are from their own mouths condemned, even in their self-justification; and the beatitude of the blessed is in the very fact of their joy. Yet experience, however terrible, cannot fail to purchase a little wisdom, "at the price of all that a man hath", as Blake says, "in the desolate market where none comes to buy".'

It is a record of inner experience of a man who, though homosexually interested in the adolescent, admitted that every man needs a woman in his life at least for adult companionship and continuity of relationship, and thought

he might demand her love and loyalty while renouncing her carnality; and of a woman whose womanhood desired to possess what she had been given only as a poet. They evoke the judgment of Traherne that 'no creature was ever loved too much, but some in the wrong way, and all in too short a measure'. She never at heart accepted his homosexuality, supposing that some day she could physically change her man; and he comes to see her as a spider, a female devourer, a destroyer of parents, husband, children and now himself if he would let her. Their 'child', focus of their mutual love, was an otter, too frail a creature to carry for long the love between them—'we met at last in the heart of an otter'—and its death precipitates the death of the love between them.

Class adds to the complexity. Kathleen Raine has taken pains in the earlier volumes to paint her impoverished past in Ilford, her climb to some status through her cultural gifts, her acceptance among the aesthetic elite, who judge by potential rather than precedent. He who became her thought and her prayer, whom she soon considered she could not love more, had for one grandfather the Duke of Northumberland, and for the other the naturalist Sir Herbert Maxwell—who would have been proud of a grandson able to write *Ring of Bright Water* and *Raven Seek Thy Brother*. Each was a peer in the other's area of uncertainty, and neither wholly willing to give or forgive therein. Gavin Maxwell had his social world closed to Kathleen, she her poetic circle closed to Gavin: 'every art or science has its own standards of excellence and its own aristocracy . . . that, surely, was why Gavin and I could meet on equal terms'. Yes, yes, 'equal'; but was it a meeting? Till after the parting. Gavin achieved little as a writer (just *Harpoon at a Venture*); and only then, by the accidents of age and distinction, did Kathleen unloose her Ilford moorings, her 1962 Andrew Mellon Lectures on Blake putting her far out to sea as an established scholar. How much, before then (too late), could they really perceive and accept of one another?

Only once did they ever pass a night together. Wretched, he asked her to stay provided there should be no sexual congress, and to that she agreed—'Yet to me that act was binding as no marriage had ever bound me. When we remove our clothes we remove, as it were, an armour, a disguise. The poor physical body, so defenceless, so vulnerable in its nakedness, can communicate more than any words. We come from the womb, the breast that comforts us is mortal flesh. But how could Gavin, who must have shared his bed with so many, have imagined that to me, twice married and with two children, that simple act was total commitment? Every night of my life, since then, I have spent alone. This has troubled me but little for, increasingly of late years, I have come to realise that we are always, at all times and places, in the total embrace of God. Whoever knows this is never lonely.' The next time that, wretched, he was to ask her to cast off her defensive armour, she sadly slowly climbed the stairs to her own lonely bed, knowing she had help nor comfort for him any longer. Mij had died and the love-knot had been severed.

The story is set in two places, a group of islands off the Western Highlands, where Gavin had a small shepherd's house; and Paulton's Square, off the King's Road, where in various ways they both shared No 9. In those places they tortured themselves and each other, enhancing and diminishing the inspiration of the other. There was for them, in one of these places, 'a rowan-tree we both loved' over which, in despair at signs of rejection, Kathleen uttered her poet's curse: 'Let Gavin suffer, in this place, as I am suffering now'. But of course a curse always recoils on the one who utters it. So it was that she found herself alone in Scotland in charge of the bounding otter, found herself leaving off the harness, heading northwards too near a village, allowing the creature corded

only by ties of love to disappear on a foray out of earshot—till it was killed by a village workman as wild. (This is wonderfully told, brimming with apprehension). The blow killed a world for the two who shared the otter, not because of itself, but because Gavin could not accept Kathleen's love unmediated and she could not, relinquishing the role of helper, accept a role of abasement which would let him help her. She could countenance punishment, but not forgiveness; and refusing forgiveness she refused love; and refusing that, she ceased to elicit it at all at the crucial moment in their relationship. Deliberately, she chose the way of remorse; and that severed what should have been saved. 'Exile, then, began; . . . never again would that loved place be Eden . . . God attributes to place no sanctity, if none be thither brought.'

From then on the curse took effect. Gavin's other otter died, his Highland cottage was burned, he made a cruelly wounding and disastrous marriage; above all, in the years of 1959—66, rich years of accomplishment in any literary life as they should have been, Kathleen was silenced by distraction of spirit and ceased virtually to write. 'Gavin's engagement had destroyed in me, with the long-nursed hope of reconciliation, the power to work . . . the beloved asks most of the lover when he asks nothing at all.' The work of the curse was not finished there. The poetess had recourse to writing in order to make some sense of her life, the past seemingly containing all her future. Putting poetic truth first in that life, she found in it only a sort of poetic justice: she had hoped for human love and eternity mingling till they coalesced, but it had not been so. Now came the bitterest of her sufferings, when she dared to ask Gavin, in his last years, with success at last behind him as a creative writer, to read her pages.

What folly! Gavin hardly recognised the map of their joint years, and denied the interpretation. 'In those times and places in which I had been happy because I had thought myself invisibly companioned, I had been alone.' Gavin disowned a relationship presumed mutual: 'to him an episode almost forgotten, to me the forever-written story of my book of life. . . . my only place in any book of Gavin's was as the woman who had laid a curse on him.' And yet, dying of cancer in 1971, he wrote asking her to accompany him in spirit—and this she did, laying in his grave a bunch of rowan-berries from their tree.

What remains of it all? Two things most valuable, the spirit purged of desire but burning still; and the daimon bright still, so that the poetry flows. First fruits of it, after Gavin's death, was a long fifty-page poem, *On a Deserted Shore*. Of her poetic power, Kathleen Raine wrote once, in her *Inner Journey of the Poet*—

> Long ago I thought you young, bright daimon, Whisperer in my ear
> Of springs of water, leaves and song of birds. By all time younger
> Than I, who from the day of my conception
> Began to age into experience and pain;
> But now life in its cycle swings out of time again
> I see how old you were,
> Older by eternity than I, who, my hair gray,
> Eyes dim with reading books
> Can never fathom those grave deep memories
> Whose messenger you are,
> Day-spring to the young, and to the old, ancient of days.

Alberic Stacpoole, O.S.B.

The previous volumes were reviewed as follows—
I. *Farewell Happy Fields* Hamish Hamilton 1973 173p £2.75, by Ruth Pitter, JOURNAL, Autumn 1974, 72—4. It has just been issued in French by *Stock, Adieu Prairies Heureuses: Souvenirs d'Enfance*.
II. *The Land Unknown* Hamish Hamilton 1975 207p £6.95, by Margaret Moorhouse, JOURNAL, Autumn 1977, 67—8.

Kathleen Raine: a checklist of her published writings

1929—1977

In the checklist which follows, which is preliminary only, I have omitted first printings of poems which were later included in the author's regular volumes of poetry, whether originally published in little magazines, periodicals or in anthologies. However poems which are known to be uncollected have been included.

Kathleen Raine has written many book reviews but I have included only those which seem to bear upon her main preoccupations.

The compiler is aware of some of the shortcomings of this checklist; he offers it nevertheless in honour of a gifted writer and a friend.

ALAN CLODD

Enitharmon Press,
22 Huntingdon Road,
E. Finchley, London N2 9DU.

1929

'Chloris whenas I woo' (a poem) in *Experiment* no 2 (February), 36
'Hymn for the B.V.M.' (a poem) in *Experiment* no 3 (May), 22

1930

'Attalus' (a poem) in *Experiment* no 6 (October), 50

1931

'Chloris whenas I woo', 'Miserarum est . . .', 'Portrait', 'Mad song for Aphrodite' in *An Anthology of Cambridge Women's Verse* compiled by Margaret Thomas (Hogarth Press), 48—52.

1935

'Reversion', 'Outlaw', 'Nostos', 'Figurehead' in *Poems of Tomorrow* (an anthology of contemporary verse chosen from *The Listener* by Janet Adam Smith (Chatto and Windus), 87—90.
'The Smile' in *The Year's Poetry* (John Lane), 126.

1937

May the Twelfth Mass-Observation Day-Surveys 1937, edited by Humphrey Jennings, Charles Madge and . . . Kathleen Raine (Faber & Faber), 431 pp.
'Fata Morgana' and 'Maternal Grief' in *The Year's Poetry* (John Lane), 91—96.

1938

'Desire', 'Passion' and 'Easter Poem' in *The Year's Poetry* (John Lane), 90

1940

'Illuminations' (a poem) in *Now* (June—July), 6—7.

1942

'Flowers' in *Poetry London* vol 2 no 9, 42—45.

1943

Stone and Flower: poems 1935—43, with 3 drawings by Barbara Hepworth (PL Nicholson and Watson), 68 pp.

1944

'Literature in the Modern World' in *This Changing World*, edited by J. R. M. Brumwell (George Routledge), 201—15.

1945

Talk of the Devil by Denis de Rougemont translated by Kathleen Raine (Evre and Spottiswoode), 169 pp.
'A Comment on Kafka' in *Focus One* edited by B. Rajan and A. Pearse (Denis Dobson), 44—45.
'John Donne and the Baroque Doubt' in *Horizon* no 66 (June), 371—95.

1946

Living in Time (Editions Poetry London) 38pp.
'The Unborn' (a poem) in *Focus Two* edited by B. Rajan and A. Pearse (Denis Dobson), 76.
'Graham Greene' in *Adam International Review* no 164/5 (Nov—Dec), 19.

1947

Aspects de la Littérature Anglaise 1918-1945, edited by Kathleen Raine and Maz-Pol Fouchet (Paris: Editions de la Revue Fontaine), 475 pp. Contains a translation by Max-Pol Fouchet of 'Parting' from *Stone and Flower*.
'Philosophies in Little' in *Prospect* vol II no 9 (summer), 7.

1948

Cousin Bette by Honoré de Balzac, translated by Kathleen Raine, (Hamish Hamilton Novel Library), 499 pp.
Existentialism by Paul Foulquie, translated by Kathleen Raine (Denis Dobson), 128 pp.
'The Poet of our Time' in *T. S. Eliot: A Symposium* (Editions Poetry London), 78-81.

1949

The Pythoness and other poems (Hamish Hamilton), 56 pp (U. S. edition Random House 1952).
'The Four Elements' in *The Arts* no 2 (Lund Humphries), 28-31. Poems by Kathleen Raine: Drawings by Robert Medley.
'How are poets to live?' in *The Author* vol LX no 1 (Autumn), 9-12.
'Mysticism' in *Question*, edited by H. Westmann vol 2 no 2 (Winter), 249—70.

1950

The Letters of Samuel Taylor Coleridge selected and with an introduction by Kathleen Raine (Grey Walls Press), 280 pp.
'Michael Roberts and the Hero Myth' in *Penguin New Writing* no 39, 83-98.

1951

Poemas. Selección, versión y prólogo de M. Manent. Colección Adonais no LXXV (Madrid: Ediciones Rialp), 78 pp. (A selection from the author's first three books of poems with facing English text).
Lost Illusions, by Honoré de Balzac, translated by Kathleen Raine (Lehmann), 695 pp.
William Blake: Writers and their Work no 12 (British Council and the National Book League), 40 pp (Revised edition 1965).
'Writer and Artist' in *Humphrey Jennings: A Tribute* (British Film Institute), 2-4.
'Poetry' in *The Year's Work in Literature 1950*, edited by John Lehmann (Longmans Green), 61-6.
'Introduction' in *Poems by Humphrey Jennings* (New York: Weekend Press), vii-viii.
'Humphrey Jennings' in a catalogue of an exhibition of paintings by Humphrey Jennings (Institute of Contemporary Arts), 4 pp.
'Shells' and 'The Island Song' in *Poetry Manchester* (Autumn), 21.

1952

Selected Poems (New York: Weekend Press), 28 pp.
The Year One and Other Poems (Hamish Hamilton), 64 pp (U. S. edition Farrar, Straus and Young 1953).

1953

Coleridge: Writers and their Work no 43 (British Council and the National Book League), 44 pp.
'The Buzzard' (a poem) in *New Poems 1953* (Michael Joseph), 53.

1954

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1971

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1972

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1974

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Death-in-Life and Life-in-Death: 'Cuchulain Comforted' and 'News for the Delphic Oracle' (Dublin: Dolmen Press), 64 pp.
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'The Inner Journey of the Poet' (i) in *Light* vol 95 no 4 (Winter), 165—70.
Review of *Selected Poems* by Thomas Blackburn, *The Tablet*, 10 May, 435.

1976

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'Berkeley, Blake and the New Age' (Ipswich: Golgonooza Press). 24 pp.
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'Blake's Christ-Consciousness' in *Studies in Comparative Religion* (Autumn), 213—28.
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1977

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(Ibid, in press: 'David Jones and the Actually Loved and Known').

GOLGONOOZA PRESS, IPSWICH

Little presses reaching for small perfections are always worthy of note. In 1972 Brian Keeble founded his Press to publish works of poetry and prose which, by their spirit and understanding, foster a rapport between the spiritual criteria of the sacred traditions and the concerns of the practising, contemporary artist. The Press took its name from Blake's divine city of arts and crafts, echoing Milton: 'Travellers to eternity pass inward to Golgonooza'.

The list of publications includes three from the pen of Kathleen Raine. In *Solitary Perfectionist* (90p), wherein she unfolds the art and writings upon art and culture of David Jones, who died in 1974, Dr Raine makes her loving tribute to 'the last English writer of great genius who wrote as a living member of European Christendom'. In *The Inner Journey of the Poet* (£1) she draws on Dante, Yeats and the Platonic doctrine of recollection to depict the soul's inward journey of self discovery. Something of the same is done by Philip Sherrard in *W. B. Yeats and the Search for Tradition* (90p).

Golgonooza Press, 3 Cambridge Drive, Ipswich, Suffolk IP2 9EP.

INTENT ON INTERCOMMUNION

by

ALBERIC STACPOOLE, O.S.B.

Scripture says: 'Everyone who has faith in him will be saved from shame'—everyone: for the same Lord is lord of all, and is rich enough for the need of all who invoke him. For everyone, as it says again— everyone who invokes the name of the Lord will be saved.'

St Paul: Ep. Romans 10:11—13

Intercommunion between those who are not in full communion is not wrong because it is forbidden. It is forbidden because it is false.

RR Langton Fox, Bishop of Menevia

Soldiers in the War, the Korean War and other recent active service were wont to say: 'we may die together, but we may not together pray for our dead'. On such as Armistice Day denominations paraded on the one square, but marched off to their separate services. The thought that they might all participate in the greatest service possible to commemorate their joint fallen comrades, a Requiem Mass, was beyond thinking. Some of them felt bitter about it, especially fervent Anglicans; and voiced their bitterness, especially to righteous Catholics—*experte credo*. (This example is given because the Armed Forces are an illustratively cohesive society, closeknit and sharing high ideals, even unto the forfeiture of their lives. See Appendix I).

A silver jubilee's length of time ago in Britain, Catholicism was regarded—not without cause—as a five-per-cent minority group, singularly Irish in its culture or tradition-orientated to a past formally dispelled by the 1829 Emancipation Act, an exclusive, self-conscious group (these being the tendencies of a sect), dependent on utterances emanating either from the Vatican or from French/German theology, and lacking 'style' or robustness of mind, though not tenacity. By contrast the Anglican Church was established, strong in numbers and robust (spiritually under Temple, organisationally under Fisher). Now, after the passing of these years, to see the 101st Archbishop of Canterbury pleading in Westminster Cathedral for intercommunion as a matter of urgency and pastoral necessity, using strong evangelical arguments for it; while a monk listens from the episcopal throne—both of them friends from former offices and long consultation—is to rub one's eyes at what may come about under the prompting of the Holy Spirit.

The first step was taken towards intercommunion, i.e. sharing the Eucharist by mutual communion at the altar of the other Church, when a decade ago the signatories of the Malta Report (JOURNAL, Spring 1974, 5—7) built their programme around the concept of unity by stages, moving from partial to full communion, deepening relationships by mutual work and worship and so creating a fellowship susceptible to growth. As the Holy Father has generously been able to say to the Orthodox Church that he is in 'almost full communion' with Constantinople, so should it come to be with Canterbury. So the Malta signatories felt compelled, on the same principle, to raise the possibility of 'some measure of sacramental intercommunion apart from full visible unity', placing that issue on the table of discussion as a matter of urgency whose consideration could no longer be avoided. The main obstacles to it, no agreed theology of the Eucharist and no agreed understanding of the intentions and function of the ordained ministry, will both have been removed by the work

of the body that superceded the Malta Report group, the Anglican/Roman Catholic International Commission (ARCIC), when it is officially accepted.

Since the New Year of 1968, much private, unofficial and uncondoned intercommunion has taken place in Britain and Australasia; and on the Continent and in America Anglican clergy have been welcomed to the concelebrated liturgy of Catholics. Barriers have steadily been broken down, scandal giving way to anticipation; but officially no further moves were taken. (Indeed the Vatican, until it was leaked to the press, had intended to keep the Malta Report secret: 'its publication through the press might create the impression that the Report represents more than the report of a preparatory commission.').

To say 'officially no further moves were taken' is not exactly right. We should remember the Holy Father's initiative in inviting Fr T. M. Hesburgh of Notre Dame University, Indiana to establish the Ecumenical Institute for Advanced Theological Studies outside Jerusalem at Tantur in September 1972. Its inception had the strong support of Professor Skydsgaard of Copenhagen and Professor Cullman of Strasbourg; and its aim has been to enable scholars to practise a real ecumenism of living and studying in a community formed around their common interests. Twenty scholars began that community in 1973, Catholics, Protestants and an Orthodox; Spanish, German, French, English; priests, monks, Grail members, laymen with and without their families. The glittering names from both traditions included Père Bênoit OP, Oscar Cullman, Pièrre Duprey, men aware not only of the Christian ecumenical dimension but of Israel and Islam in whose midst they had very deliberately founded their Institute. Studies included the Scriptures, the Midrashim, the Qumran Scrolls, the Syrian Fathers. The question, for our purposes, is: did this community go so far as intercommunion? A description of the Sunday eucharistic assembly has been given by Desmond Sullivan, and with other evidence it strongly suggests that the answer is 'yes'. 'All ordained members are invited to serve, in turn, as celebrant. The celebrant conducts the service according to his own tradition, announcing beforehand the terms on which he will invite the members to communicate. With openness to the Spirit, each participant strives to respect the freedom and to honour the conscience of all the rest. This ecumenical Eucharist has been a powerful influence in bringing the community together in unity, yet face to face with the sharp reality of the divided Church, in division even at the Lord's table.' (*Tablet*, 20 Jan 73, p.54f). Tantur became, with the tacit assent of the Holy Father, a community of shared prayer, shared study and shared communion—unique in the world at that or perhaps any time.

The subject was precipitated by Archbishop Coggan in his visit to the Holy Father in April 1977, when he appealed to Rome for recognition that the time has arrived when 'a relationship of shared communion can be encouraged by the leadership of both our Churches', that is to say 'our joint participation in the sacrament of Christ's body and blood'. The response from Rome was not warm, for the Vatican felt that the Primate was storming the citadel, rather than negotiating the stages. However the 'storming' process has continued this year. On New Year's Day, at Matins in Westminster Abbey, Fr Adrian Hastings, himself a Malta signatory, looked back across the ten years: he appealed for sacramental intercommunion based on the mutual recognition of the full validity of each other's ministry in its particularity: 'this must involve the Catholic recognition of Anglican ordained ministry as such'. These two he called 'a mighty step forward towards the unity of our two fellowships: upon the one side those Christians who have adhered to the communion of the see of Augustine, upon the other those who have adhered to the communion of the see that sent Augustine.'

Liam White photo

WESTMINSTER CATHEDRAL, 25th January
Cardinal Basil Hume welcomes Dr Donald Coggan, Archbishop of Canterbury, during Christian Unity Week.

Then at the culmination of the Week of Prayer for Christian Unity this year, Dr Coggan was invited to preach a sermon in Westminster Cathedral at an ecumenical service on 25th January, and he turned it into an impassioned plea for intercommunion. 'We are united in our common baptism into the Triune Name. We are united in our love for the Lord who loved us and gave himself up for us. We are united in our membership of his Church . . . this is a wonderful measure of unity.' But why, he asked, did we bear muted witness, why was our shared vision blurred? 'Can the reason be that we are divided at the deepest point of unity, the sacrament of the Body and Blood of Christ? Is this God's judgment on us for failing to grasp this nettle? We recognise our unity in baptism; we persist in disunity at the Eucharist. So we go to our mission weak, where we should be strong and invigorated by joint participation in the Supper of the Lord.' The Primate went on to say: 'Throughout the world, men and women, ordained and lay, in both our communions, are refusing to continue in disunity at what Christ intended to be the sacrament of unity. Roman Catholics receiving at Anglican hands the token of Christ's passion, and vice-versa. I have seen this happen, and taken part in it, and been deeply moved by it, in Australasia and in other places beyond these islands. Order within the Church matters,

and encouragement must not be given to the breaking of rules. But I ask: Is the Holy Spirit speaking to the leadership of our Churches through the voice of people who see, with clarity sometimes hidden from our eyes, the scandal of disunity? . . . I ask again: Is the Spirit saying to the Church: "Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, draw near with faith—draw near *together* with faith—and take this holy sacrament to your comfort"?'

The response to Archbishop Coggan's initiative went two ways. There were those who were immensely encouraged by his seeming to find a short cut to Christian unity by outflanking both theologians and lawyers in eliciting a single surge of popular feeling—what *The Times* described as 'this headlong approach'. If this approach misjudged the measured watchfulness of the Catholics, with their deeply ingrained views on the nature of the Church and their long-tested policy about guarding the sacrament, he certainly did not misjudge the warmth of sentiment on the part of many Anglicans. The Sub-Dean of Westminster and Dean designate of Norwich, Canon David Edwards, for instance, wrote in the *Church Times* an open letter to the Cardinal, then about to address General Synod. In it he reviewed the difficulties that separated Rome from Canterbury and attributed many of them to an intransigent Roman style of action, a traditional rigidity that contrasted with the Cardinal's personal humility. He wrote: 'Your Eminence, when you come down to meet us as our brother Christian, our hearts rise up to acclaim you as a great priest—and to acclaim the Holy Father as the Universal Pastor. To conquer our Protestant and comprehensive hearts, your Church has only to stoop.' A leading ecumenical specialist in Canon Edwards' Church judged that he had exactly caught the mood of the moment. As *The Times* put it, 'a tidal wave of emotion seems to have swept up almost from nowhere to engulf the Anglican leadership at a vulnerable time, as if some subconscious craving had suddenly been brought into the open.' Addressing his diocesan synod, for instance, Dr Mervyn Stockwood, Bishop of Southwark, spoke of Dr Coggan's 'wonderful and courageous lead', saying that he endorsed every word that had been said.

There were harsher reactions, especially from those whose profession was to guard the tradition of their own faith. They wondered what the Archbishop's 'joint participation' might mean and lead to. For them, unofficial intercommunion was acceptable, but when it became official—as the Principal of Trinity College, Bristol wrote—'it entails each Church's formal recognition of the other as professing the truth of the gospel, and here the old problems arise. Has Trent's doctrine of the offering of the transubstantiated elements as a propitiatory sacrifice for sins been amended? Does the ARCIC agreement on the eucharist in any way disavow it? Has the Roman Catholic axiom that saving grace is ordinarily given through the sacraments to which faith admits us, rather than through the faith which embraces promises which the sacraments make visible, been modified? Can Churches, which are historically continuing communities, responsibly ignore their doctrinal heritages, by which their public identity is defined? If these questions be answered "no", the Archbishop's generous and visionary suggestion must be judged unrealistic and impracticable at present.' Such warnings tempered the euphoria, reminding us that there were other principles at stake, and that the Catholic response would have to be a polite negative till other ground was covered.

When on 1st February Cardinal Basil Hume came to address the 1978 General Synod at Church House at the invitation of the two Archbishops of Canterbury and York (it was a quite unique occasion: see Appendix II), speaking not for Rome or his archdiocese but for himself, he faced the problem and expounded the principle that allowed the Anglicans to ask, but forced the Catholics

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GENERAL SYNOD OF THE CHURCH OF ENGLAND, 1st February
Flanked by the Archbishops of Canterbury and York, Cardinal Basil Hume addresses the Synod.

to refuse, intercommunion at this stage. 'The Roman Catholic Church holds, as you know, that for one Church to share in Holy Communion at the altar of another Church is the "sign and expression of that full unity which the Eucharist of its nature signifies" and should not be "regarded as a means to be used to lead to full ecclesial communion" (SPCU: note of Oct 1973). We believe that this sharing presupposes not only the same belief in the reality of Christ's presence in the sacred species, but also a common faith in general. I do not question for one moment that the desire of so many to share the same Eucharist is anything but a gift from God, a gift which impels us now to work all the harder for the resolution of our difficulties.'

The Cardinal referred to the Malta Report's proposal of a coming together, in effect, 'in stages', working out together what is involved in the growth of communion between Churches seeking to overcome their separation—so that realities corresponding to theological concepts of what must occur do grow in practice. He felt that there was still lacking an agreed theology of Church, of its nature and function, including the relationship of communion (*Koinonia*) between Churches. That theology needs to take account of the historical origins and subsequent developments in our different communions at home and abroad, as well as the theological principles drawn from Scripture and Tradition. And in saying this, the Cardinal stressed that 'we must not only listen to each other, but together listen to what the Spirit may be saying'; and in so doing, he was at one with the Archbishop, who had said as much a few days earlier in Westminster Cathedral.

How was this received? The Cardinal had, as expected of him, given a very polite 'no' to the Archbishop; and, for all that, he was warmly received by the General Synod with a standing ovation after the Archbishop of York had made a most generous thanks to him: 'Members of the Synod are going to applaud you, not simply for your office, or for what you do, but for what you are.' What was taken up most hopefully in the Cardinal's words was this phrase: 'We recognise that there are other questions to be resolved before we can, *as*

Churches, approach the altar of the Lord together.' *The Times*, in its leading article of the following day (2nd Feb) entitled ALTARS APART, suggested that this possibly leaves the way open for limited pastoral exceptions to the corporate discouragement of intercommunion. This may just be timber to a drowning man, but it was pointed out that there are already permissions from Rome, subject to local interpretation, for non-Catholics to receive communion at Mass in places where the ministration of their own clergy are not available. 'Many would like to see that exception extended to cover nuptial and requiem Masses, expressly inter-denominal occasions, and the joint celebration of the sacrament by husband and wife.' The Second Vatican Council had in fact explicitly accepted and in some ways recommended the sharing of the Eucharist between those not in full communion. (Cf Decree on Ecumenism, sec. 15; Decree on the Eastern Catholic Churches, sec. 26—29). That policy of acceptance had been further extended by the Roman *Ecumenical Directory* and the additional instruction of June 1972, which spoke of 'grave spiritual need' as sufficient reason for admitting non-Catholics to the Eucharist; and bishops all over the world have availed themselves of this as a principle. What constitutes 'grave spiritual need' is interpretable more or less strictly according to temperament and tradition. It is clear that the Archbishop of Canterbury regards the current state of Christianity in Britain, Catholic and Anglican, as constituting 'grave spiritual need', and there are many in both Churches who would agree with him: they long for a brotherhood and concerted action over against a world grown coldly secular and lost to the vision of God. For them, the niceties of tidy stage-by-stage ecclesial unification are a luxury that can no longer be afforded if Christianity is to prosper in Britain.

It was pointed out in ALTARS APART (and virtually nowhere else), that great emphasis is laid by the restrictionists on the presence of 'congruence of doctrine and community of faith' as a precondition for intercommunion. It may be that those who make that requirement are expecting that there should exist between Churches a state of affairs which cannot any longer be discerned even within their own Church, and which they are powerless to command or call forth even there. Distinctions of thought as to doctrine and the demands of the Christian life, and differences of liturgical practice are just as obtrusively prevalent within the main Christian denominations as between each of them. It may even be argued that the most fundamental discordances and identities now intersect denominational lines. Moreover, where differences of belief or of emphasis are found within a Christian Church, it has become fruitless to search for some authoritative text or resolution to settle the matter for official purposes, so encapsulating 'the formal mind of the Church': for that kind of authority has largely lost its force, even among Roman Catholics.

Thereafter, there issued a spate of correspondence in *The Times* and *The Tablet* that widened the issue from intercommunion to the manifold criteria of Church unification, ultimately or by stages. Perhaps the best single contribution was made by Fr Robert Murray S. J. of Heythrop College (University of London) in *The Tablet* of 11th February, p. 126—8, ie very soon after the Cardinal's address to General Synod. He was not unfamiliar with the terrain: in 1973 he had co-edited a book on *Church Membership and Intercommunion* in which he had contributed an essay on 'Tradition as Criterion of Unity' (p. 251—80, esp p. 272ff) where he had argued that the criterion ought to be Christological faith rather than eucharistic formulae. Reminding us that both occasions, at the Cathedral and at the Synod, were without precedent in this country—reminding us that real ground is being covered in the growth of unity, stages are being achieved—Fr Murray took his title, 'Intercommunion: a turning point?', from

his observation that both Archbishops suggested that we stand at a turning-point which may prove to be historic. Huge areas of common faith were recognised publicly, areas of common concern and scope for joint witness in action. Both called for the authoritative evaluation of the Agreed Statements quickly (and it may be said that this JOURNAL has played its part in that field, cf for instance the Spring issue, p. 48—62). Both asked that local cooperation and consultation should be intensified. Both spoke of the Holy Spirit making new challenges and calling for new responses. The Primate, stressing our shared baptism and love of the Lord, made an unprecedented public acknowledgement of guilt and plea for forgiveness on behalf of the Anglican Church, before asking with strong reason for the official practice of what had become unofficially normal, intercommunion.

Fr Murray asks, as his analysis of the problem, 'what thought models are the speakers using?'. His fear is that they are using different and complementary models, thereby by-passing one another. Models may pull one into a particular focus, obscuring the fact that they may be expressing part of a greater whole which is a harmony of truth. (Here he has in mind Fr Avery Dulles S. J., *Models of the Church*, Gill & Macmillan 1976). The Cardinal's model is the oft-declared principle that ecclesial communion and eucharistic communion are the proper expression each of the other, and cannot be so divorced even though certain exceptions are allowed without prejudice to the principle. This is Rome's doctrine (cf *Intercommunion*, CTS 1968; and ed Austin Flannery O.P., *Vatican Council II: the Conciliar and Post-Conciliar Documents*, Costello 1975, nos 38, 43, 44); and Rome has not shown any evident sign of change recently. There is an underlying model of great strength, that of the powerful symbols of sacramental theology, which is lived in obedience ('the way of integrity'): it presumes the principle of the ecclesial meaning of communion as indispensable, and it inspires a system of Church order expressed in regulations. The Archbishop's model accepts the Church as institution, but with a structure and legal system that is blessed but changeable. Sacraments are given to us to draw us on as well as to discipline us, given to us where we are—in all the untidiness and sinfulness of the human condition. 'The sacrament of unity exists in a world where true Christians, baptised and living by faith in the living Lord, are not co-extensive with the visible structure of the Catholic Church'. It may be that the Archbishop does not yet feel the full force of the argument from sacramental theology; but equally it may be that 'we have reduced to a system of regulations a sacramental principle which is too dynamic to be thus reduced.' We should be warned against tidy solutions; and equally against insistence upon too high a sufficient agreement before intercommunion may follow.

Fr Murray then suggests another model not so far invoked, that of Christ's healing: 'Not only penance and anointing are sacraments of healing and reconciliation, but also (and most powerfully of all) the Eucharist. If the sacraments are recommended not as a reward for virtue but as the supreme means of spiritual healing and strengthening, is it self evident, in the light of this model, that it is only those already in the visible Catholic communion, who may be treated by this healing?' How much should this principle come to bear in relation to sacramental discipline or Church membership—is it nearer the heart of the gospel message? Is it nearer to the new call of the Spirit? Is it prophetic of the future? Is this the way through?

A number of commentators made their appraisal or criticism in the form of conflicting models. One of the best came from John Whale in the *Sunday Times*, 'Two Ways of Believing' (5th February). He thought that the division between the two Churches 'corresponds to a permanent tension within and between most human beings . . . between authority and private judgment',

between principles derived from elders (or 'Elders') and those self evolved, between guidance from Scripture and Tradition and guidance seemingly from the impulse of the Spirit. He showed the two developments of theological speculation in the recent past, largely concerned with grace and forgiveness and man's relation to God (the Epistle to the Romans being the great text of diverse interpretation to Luther, Wesley, Barth and others). For him 'Anglicanism and Catholicism represent two different approaches to religious belief, long-standing and likely to persist . . . to expect that intercommunion can be extended to large bodies of people, to whole Churches, is to ask an unprecedented change in the psychology of believing'.

Another dichotomy of models came from Clifford Longley in his Bridgehead column in *The Tablet* (21st January). He wrote of Rome's organisational and doctrinal centralisation—and the desperate need for some decentralisation; as against Canterbury's consideration for local self-determination and much wider acceptance down the years of the principle of plurality. In the matter of intercommunion, 'Anglicanism means unity in comprehensive diversity; and Roman Catholicism has come to mean sacramental unity in ultramontane uniformity'. It is very evident how different the two Churches are in this regard, when one comes to consider the distinct processes of gestation and acceptance of the ARCIC Agreed Statements (one of them on the Eucharist, another on Ministry, both germane to our subject): Rome has received the texts into the Secretariat for Christian Unity, and there they foment; the Anglican Church, in General and diocesan Synods, at deanery and parish level, throughout its ranks, is officially and effectually debating the Statements with a view to assent or amendment—the whole Church of England is actively and publicly participating, in a grand process of digestion. Nevertheless it should be said for Rome that Anglicans are increasingly coming to see it as a fixed point in an insecure world, and that this is its special gift to the catholicity of the one, holy Church. For all that, the debate remains—uniformity or comprehensiveness?

The debate was taken up by the Anglican Bishop of Tonbridge in *The Times* of 7th February: 'If we are to reserve the sharing of Communion until the day when we achieve doctrinal agreement, it could also be argued that the word *Catholic* in the title of any branch of the Church should also be put on one side. For, whether we acknowledge it or not, millions have found and are finding salvation in other folds . . . Unless conformity is to be imposed, any reunited Church, based though it may be on the Creeds, should have a large measure of comprehensiveness about it. There are those who believe this would serve truth rather than hinder it. The riches of Christ are greater—have proved greater—than any one section of Christendom can grasp. Where theology is done with competence and sincerity, and in an attitude of faith, new aspects of "the Truth as it is in Jesus" are reflected . . . Doctrinal uniformity in which theologians may not say their say in freedom would seem to many a recipe for a diminished Christ. He would be under our control.'

The debate was taken some swift steps further by the Anglican Bishop of Southwark, who roundly holds that we have walked long enough on the road to Emmaus and should now break bread together: in half a century of his ministry he has shared his Church's sacrament with Catholics 'possibly thousands of times' and in turn had the privilege and joy of receiving the sacrament at Catholic invitation. He blandly admits that there is no doctrinal agreement in the Church of England on issues that are major. 'For instance, when I ordain a man to the ministry he is convinced that I am making him a sacerdotal priest qualified to offer the sacrifice of the Mass, whereas the man kneeling next to him on whom I also lay hands is convinced that the opposite is the case. To him the "Mass"—he would reject the word—is a memorial meal and there is no

presence of Christ in the bread and wine but only in the heart of the believer. The same opposite opinions would be true of the infallibility of Scripture, the need to go to confession, prayers for the dead, the invocation of the saints, Mariolatry, and much more. Even so we coexist, with few exceptions, as a happy family intent on doing the Lord's work as we understand it.' This is a truly bald statement of what *comprehensiveness* means in the Anglican Church; and Dr Mervyn Stockwood follows it up with the charge that virtually the same diversity of belief pertains among Catholics: 'I have for instance taken part in many conferences with Roman Catholics where there have been head-on collisions [between Catholics] with regard to birth control, papal infallibility, the Immaculate Conception, purgatory, the celibate priesthood, compulsory confession, the validity of Anglican orders and much more!' In so saying, the Anglican bishop has loosely applied the thoughts of comprehensiveness (which presumes official condonation) to situations that carry no formal authoritative acceptance in another Church. Moreover all of those subjects fall into a place in the hierarchy of truth certainly below the nature of the priesthood and the action of the Mass, and in all cases there is a specific Church teaching in one direction that carries the backing of those who are recognised as exercising the magisterium. The two sets of examples of variant opinion are different, not only in degree but in kind: the first springs from formal acceptance, the second from frustration with formal doctrine. The Anglicans are indeed comprehensive, in a way that disturbs Catholics; while Rome is 'unified' in a way perturbing to Anglican interpretation of free conscience, and perhaps the free flow of the Spirit.

* * *

It is time perhaps to desert the chronological spin of the argument and to try to gather it into a single focus. Theology presents difficulties whenever one comes in at the end of what must be seen as a total thought process that has a mass of mutual dependencies. For instance, all we say of the Blessed Virgin presumes a full understanding of the divinity and humanity of her Son; so it was that the Christological heresies were fought out before the doctrine of *Theotokos* or *Dei Genitrix* could emerge. So also it is with intercommunion; it necessarily comes at the term of a long series of agreements (as we have seen). They might illustratively be set out in the following order—

1. What is the Church of Christ, where is it and who composes it?
2. What constitutes absolute membership, Christian baptism, or less, or more?
3. What is its proper mission in the world—the mission of shepherds to protect, or fishermen to draw in, or both; and are these ever in conflict?
4. How much, how often and when should the Church invoke the sacraments in the pursuit of its mission?
5. What is its understanding of the sacraments and their grace-giving power?
6. Who may validly effect them, both as to orders and intention?
7. Who may properly receive them, and who be invited to share them? (This question encompasses the invitation to concelebration at the altar of another Church).

The most emotive arguments are presented in the early stages of that list, and the question is most often resolved in these terms: 'You are not a member of the visible Church of Christ; you are not in communion with the Bishop of Rome, nor am I in communion with your bishop; you do not partake in the sole divinely instituted exponent of God's self-revelation—so how can we share our altars?' That is a way of arguing that can be traced back through tradition to

the Apostolic times; and it is of such importance that for the time being (as the Cardinal stated in General Synod) it forces the Catholic Church to settle for 'partial communion' only.

Let us consider some recent statements in that vein. Pope Pius XI, in his 1928 encyclical *Mortalium animos* on true religious unity, in referring to the Church of Rome (and no other), authoritatively declared: 'Whosoever is not united to the body of Christ is no member of it, neither is he in communion with Christ its head.' Pope Pius XII, in his 1943 encyclical *Mystici corporis* on the Church, officially declared: 'It is a dangerous error to hold that one can adhere to Christ as head of the Church without loyal allegiance to his vicar on earth. For with this visible head eliminated and the visible bonds of unity broken, the mystical body of the Redeemer is so obscured and disfigured that it becomes impossible for those who are seeking the harbour of eternal salvation to see or discover it.' These two pontifical statements are in direct succession from the notorious Bull of 1302 *Unam Sanctam*, wherein Pope Boniface VIII declared: 'It is altogether necessary to salvation for every human creature to be subject to the Roman pontiff.' There is an exclusiveness about all three utterances, a pre-empting of God's saving grace to all men, which seems unjustified either by the New Testament or the life of Christ's Church over the years. Yet that frame of mind remains strong in Catholicism—especially recusant traditionalism—even to this day. During the course of the *Times* correspondence, for example, Dr David Watkin of Peterhouse, Cambridge, wrote (8th February): 'So far as I know, the Catholic Church has not abandoned—nor could do so if she wished—the traditional view of herself *as the sole visible and divinely instituted exponent of God's revelation to mankind*.' According to this doctrine the Roman Catholic Church is Christ's body on earth so that it would be a kind of blasphemy to suggest that she could attain to a greater unity than that which she already enjoys. In ignoring the doctrine of the visible unity of the Church, both Cardinal Hume and Dr Coggan are avoiding the real point at issue. Current discussion, by concentration on topics like the nature of the Eucharist and authority within the Church, fails to take account of the nature of the Church itself which is the fundamental distinction between the Roman Catholic presentation of the Christian religion and all others. No lasting good can come from either wilful or ignorant blurring of this issue.' So, in that tradition, it is Rome or nothing: before it, the ecumenical movement is shot to pieces, all dialogue spent.

Over against it, however, there should be offered for consideration another set of texts of equally unimpeachable provenance. The Fathers of the Second Vatican Council had this to say in their Decree on the Church, *Lumen Gentium* IX: 'God has gathered together as one all those who in faith look upon Jesus as the author of salvation and the source of unity and peace, and has established them as the Church, that for each and all she may be the visible sacrament of this saving unity.' Earlier in the same Decree, the Fathers have caused to be written a passage with a vital and self-conscious change of wording: 'After his Resurrection our Saviour . . . erected her [the Church] for all ages as "pillar and mainstay of truth" ' (1 Tim 3:15). This Church, constituted and organised in the world as a society, *subsists in* the Catholic Church . . . although many elements of sanctification and of truth can be found outside of her visible structure. These elements, however, as gifts properly belonging to the Church of Christ, possess an inner dynamism toward Catholic unity'. Those last words admirably sum up the present processes in the Anglican Church, surely? But we must turn to the word *subsistit*. The *relatio* for article VIII of *Lumen Gentium* specifically states that this word was substituted for the original *est* (which would have claimed, with earlier Popes, that 'the Church of Christ *is*, ie is co-terminous with, the Catholic Church'), so that the whole statement might be

more in accordance with the affirmation of the ecclesial elements which are to be found elsewhere (and 'among those in which some Catholic traditions and institutions continue to exist, the Anglican Communion occupies a special place', *de Ecumenismo* XIII). In replacing *est* with *subsistit*, the Council Fathers found a felicitous phrase for expressing a complete identification between the present Catholic Church and the Church that Christ founded, complete in the Church's respect but without making the exclusive claim for Catholicism that it was the only manifestation of Christ's Church—'the sole, visible and divinely instituted exponent of God's revelation'. *Subsistere* means 'to exist in a determined mode'; and in this context, 'to be there', 'to exist in this particularity' establishing identification, but not absolute and exhaustive identification. Perhaps the point is best made by bringing forward an occasion where *est* is used in that exhaustive sense: in *de Ecumenismo* II, the Fathers made this declaration: 'The Lord Jesus poured forth the Spirit . . . through whom he has called and gathered together the people of the New Covenant, who comprise the Church' (*qui EST ecclesia*). And there is much more in the documents of Vatican II to substantiate this argument.

To continue in this vein, when Pope Paul came to the pontifical throne in 1963, his first address to the Council reassembled, on 29th September, took up the subject of the nature of the Church and its membership as the key to all growth, ecumenical as much as internal. He chose that very encyclical of 1943 which in some particulars so confined Christ's Church, *Mystici Corporis*, the Holy Father saying of it, 'Our predecessor Pius XII saw to it that the Church's desire to give full expression to its doctrine about itself was in part met; but in part this itself impelled the Church to make yet more urgent efforts to give a full and sufficient definition of itself . . . It is evident to us that the time has now come for the truth about the Church to be more and more thoroughly explored, digested and expressed.' This it was indeed in *Lumen Gentium*, *Gaudium et Spes*, *Dei Verbum*—and one should add *Dignitatis Humanae* on religious freedom. It has been, too, in many papal pronouncements since, perhaps the most famous being that of 25th October 1970 at the Canonisation of the Forty Martyrs, when the Holy Father enthusiastically referred to the Anglican Communion as a *sorella chiesa*, saying of the sisters, 'May the blood of these martyrs be able to heal the great wound inflicted upon God's Church caused by the separation of the Anglican from the Catholic Church.' Amen to that: no more need be said, once the Anglican Church is in some way identified with the Church of God by Peter.

The foregoing should stand as an answer to the challenge of some Catholic correspondents that 'whatever happens, we have got the Papacy and they have not' (which brought from another correspondent the comment that the Papacy there sounded like the advantage of the gatling gun in Victorian native wars!). Consider then the Eastern Orthodox Church, no longer in formal schism but in virtual full communion with Rome as a result of Pope Paul's goodwill: between the members of these two Churches, Constantinople and Rome, there is a wide and regular measure of intercommunion. When the sacramental need is not provided by the mother Church, but can be so provided by the other, it is so encouraged without let or hindrance—yet the Orthodox Church neither has nor aspires to union with the Papacy. No, the ultimate criterion is not the Rock but the Church built thereon.

There is, however, one serious argument to face in building the necessary bridge to intercommunion. It was expressed in three letters to *The Times*, from a Prince, a Dominican and a Jesuit. The Prince wrote simply, 'Small wonder Catholics dispute the validity of Anglican orders, when so many Anglican divines dispute the divinity of Our Lord.' The Dominican (Fr Francis Gresham, Chaplain to York University) wrote: 'The real progress made in Agreed Statements on the Eucharist, the Ministry and Authority has been largely offset by the spectacle of Anglican academics apparently playing fast and loose with central doctrines of the Incarnation and the Resurrection of Christ.' The Jesuit (Fr Robert Butterworth of Farm St) wrote: 'Has Canon Baker [of Westminster Abbey] not heard of last year's dismissal of the doctrine of the Incarnation by leading divines of his own Church? Has he not read the 1976 Bampton Lectures,† which dismantle the doctrine of the Trinity? . . . On this showing, a Catholic theologian who considers it his job, not to try and render Christianity more credible by subverting the historical creeds and inventing new ones, but to understand and interpret the doctrinal tradition of the Christian faith, may very easily hesitate to surrender himself or others to intercommunion . . . In the end it is doctrinal unity, brought about by the responsible study of the tradition of the faith, and leading to an agreed interpretation and common understanding of its meaning, that has an irreducible part to play in giving us a rational assurance that we are in Christian communion with one another.' To that we must surely say, as before, Amen; but with this caveat, that the mutually agreed interpretations must not be expected to be so strict, so synonymous as to deny the different theological and literary traditions and worship-cultures of time and place which allow the one God to be expressed and adored in many ways, without loss of true focus. Paul saw Christ thus, and John thus; so also the *sorella chiesa* thus. (It is again, not *est* but *subsistit*.)

Perhaps the last word should go to a great theologian beyond the two Communions in the dialogue, who knew these two traditions well—the Swiss-theologian Karl Barth. In 1951, in his *Kirchliche Dogmatik* IV, he came to tackle the doctrine of reconciliation, of the covenant. He saw Christ as the God-Man who humbled himself to bring reconciliation, as man exalted in reconciliation. He saw the Spirit gathering up, building up and sending forth in faith, in love, in hope. Deliberately he fused Christology and soteriology, sin and reconciliation, denial and grace; all of it evidence of the Spirit of Christ at work in the community and in the individual. Outside Christ, head of his Church and of mankind, is no salvation—therefore the Church is driven outwards to all mankind, reconciling all to Christ: *omnia instaurare in Christo*. When he came to deal with 'The Being of the Community', commenting on John 17:20—26, Barth had these vital words to say:—

> It is an impossible situation that whole groups of Christian communities should exhibit a certain external and internal unity among themselves and yet stand in relation to other groups of equally Christian communities in an attitude more or-less of exclusion. It is an impossible situation that such groups should confront each other in such a way that their confession and preaching

† G. W. H. Lampe, Regius Professor of Divinity, Cambridge *God as Spirit* OUP £6.50 reviewed in *The Tablet*, 21 Jan p.53—5 by John Coventry S.J. It succeeds *The Seal of the Spirit*, both covering patristic Christology and trinitarian theology. Denying the model of 'irruption', it emphasises the continual creative presence of God. Jesus being the high-point of God's activity as Spirit—as 'continuous incarnation', total presence where in the prophets it had been partial. Where Prof Lampe departs from tradition is in asserting no further activity of Jesus in our regard after his death: Luke's physical resurrection and exaltation has been 'demythologised'. Stress is put upon the faith of men that they are called to a new relationship with God, and upon the proclamation of the Church of the Kingdom: that is the meaning of Christ's glorification, in Prof Lampe's understanding. After the crucifixion, the historical Jesus is of no importance, the Spirit taking over his mission. Paul and John began an unwarranted and unnecessary process of hypostatising Wisdom/Spirit/Word as incarnate in Jesus, and of projecting back Jesus' qualities onto this hypostatised figure. Thus the long road was taken by patristic Christology and trinitarian doctrine on false assumptions which ended in insoluble anomalies, abstract geometries and verbal gyrations of the Trinity, a virtual tritheism of much traditional Christianity. So says the Professor.

and theology are mutually contradictory, that what is revelation here is called error there, that what is heresy here is taught and reverenced as dogma there, that the order and cultus and perhaps the ethics of the one should be found and called strange and alien and unacceptable and perhaps even reprehensible by the other, that the adherents of the one should be able to work together with those of the other in every possible secular cause, but not to pray together, not to preach and hear the Word of God together, not to keep the Lord's Supper together. It is an impossible situation that either tacitly or expressly, with an open severity or a gentler friendliness, the one should say to the other, or, in fact, give it to be understood, or at any rate think of the other: You have another spirit; You are not within but without; You are not what you presumptuously call yourselves, the community of Jesus Christ. We have to recall the effects of this disunity on the mission fields of Asia and Africa, in the face of Islam and Buddhism. But we have also to recall its effects on the so-called home fields of the Christian Church . . . where with the dispelling of the mediaeval illusion of a Christian West the Church is mercilessly confronted . . . with the tremendous alienation of the baptised masses from the Gospel . . . The matter itself (we should read vv. 21—23 word by word) demands always, and in all circumstances, *unam ecclesiam*. And if history contradicts this, then it speaks only of the actuality and not the truth. Even under the fatherly and effective providence of God which can cause it to work for good, a scandal is still a scandal. The disunity of the Church is a scandal. And there are some cases where the scandal is not even serious, but has only the character of a foolish embroilment. (IV, 1, p. 676 f.)

The writer, enfin, has been challenged to stand and be counted, though he had wanted to leave it an open question. With all caveats shorne away, it seems to him, then, that—

1. With Karl Barth, we must acknowledge that divisions in Christ's Church are a living scandal, which it is imperative to rectify before that scandal diminishes the Church further;
2. With Pope Paul, we must admit an ecclesial relationship between Roman Catholic and Anglican Churches, which must be widely recognised and fostered to the full;
3. Every 'Church' possessing an ecclesial reality should be seen to have its own correspondingly valid eucharistic expression, its priesthood springing as much from this as from older 'chain-link' or 'succession list' concepts of valid ordination (cf Portal Mercier, 'Anglican Orders: a New Concept', JOURNAL, Spring 1974, 28—36).
4. Every Church should share a oneness of faith in Christ and his mystical body, which presupposes a common understanding and sufficiency of assent to the fundamental doctrinal truths that support this revelation, though this should not exclude a difference (even a considerable difference) in the doctrinal expression of those truths according to long divergent traditions;
5. The Eucharist, when shared by Christian Churches, may be expected to build up unity of faith as well as express such achieved unity; but official intercommunion should be seen (by analogy with engagement to marriage) as an interim stage not to be prolonged indefinitely, or it will obscure the lack of unity yet to be achieved, and will reduce the desire for its achievement;
6. Individual intercommunicants should be presumed to be in good faith, since no sincere Christian would wish to communicate at a service where he felt ecclesially alien, and since the sacrament is *propter nos et propter nostram salutem*. His occasional intercommunion could build up faith and charity and the desire for full communion;

7. A will to change, to break forth under the Spirit from the present cogently explicable impasse is imminently required from both Churches under Christ: rehearsing perfectly convincing arguments for the status quo from each point of view may assuage consciences, but it will not further the work of the Spirit of Jesus on earth. The Spirit is calling us forth.

APPENDIX I: EXTRACT FROM *I WAS A STRANGER* by General Sir John Hackett, GCB CBE DSO MC MA BLitt (Chatto & Windus 1977 219p £4.95).

The setting is the battle of Arnhem in September 1944, where the author commanded a brigade of the 1st Airborne Division:—

> Quite early on I had seen a chubby, glowing face peering at me and had recognised with pleasure Danny McGowan, Roman Catholic padre to my own brigade, clean-looking, healthy and cheerful as ever. He now came to see me daily, while he carried out some of the strangest and bravest work I have ever known. Every day he used to go out from the hospital and walk over ground where the Division had fought, burying dead, registering such graves as were already marked, picking up the pay-books soldiers always carried (invaluable documents for Records), gathering in whatever was likely to be useful in the hospital from the huge quantity of miscellaneous material spilled around the countryside and doing a hundred-and-one other valuable jobs. He was always impeccably dressed in uniform as an Airborne chaplain, from the red beret on his head down to his polished black boots, clean and shining from head to foot. He went about by day quite openly, accompanied by a Dutch youth, moving freely among the German troops who were now working hard to prepare the defence of the area against the further attack expected from the British. Both wore Red Cross armbands but these were of little significance, after the traumatic events of the last two weeks, to German soldiers who saw them worn under a red beret.
>
> . . . McGowan was the only English-speaking priest available to us in the hospital but he was a Roman Catholic. The strictness with which I had seen Catholic chaplains apply priorities which at best seemed dubious had before now made me restless. A predecessor of Danny's had made them quite clear. His first duty above everything else was to his Church. A general obligation to all those professing Christ came a long way second and the interests of the men in the brigade, as people, nowhere at all. I was greatly cheered when Danny came to us. His eyes may have been on the next world but he was aware that his work was in this, and that there was a war going on in it in which Christian values were at risk. It caused me no surprise to learn that in St Elizabeth's Hospital he was bringing men together in the wards and corridors for prayer whether they were members of his own church or not. This was good, but was it, I wondered, enough? Men were dying. Some were devout Christians but were Protestants. Would he, I asked Danny, as a Christian priest deny them the sacrament of Holy Communion? He had to, he said, but it was clear that he had already given much thought to what he saw as a terrible dilemma. I pressed him. He suffered a great deal from his conscience, I know, but in the end it brought him to a decision which in all the circumstances he was certain must be right. He began to administer the sacrament to any who sought it. (p. 28f)

Alas, the priest concerned has another account to give, which throws less light on intercommunion under the stress of a war situation. 'At no time did I give Holy Communion to anyone who was not a Catholic—one has to take their word about that. In those days people did not go so frequently to Communion as they do today, for example, on hospital visiting, either in war or in peacetime, the priest had gently to suggest that it would be a good thing to communicate. Then the person went to confession first usually—sometimes adding that he would rather not go on to Communion, and the priest would have to leave the matter. It was, in effect, not all that easy to get RCs to go to Holy Communion. There certainly was never any request from a non-Catholic!

Now on the question of praying with non-Catholics or helping them to make a good death, as near a perfect act of contrition as they could make and then giving them conditional absolution, that was something I did fairly often and it was never difficult. The men seemed to welcome it.'

(D. McG. Brighouse, W. Yorks, 20 Apr 78)

APPENDIX II: THE GENERAL SYNOD & CARDINAL HUME

The General Synod of the Church of England was set up in 1970 and superseded the Church Assembly. It is the governing body of the Church and can frame measures which, when they have received parliamentary approval and the royal assent, become law.

The membership of the General Synod is composed of the Convocations of Canterbury and York together with a House of Laity elected by the laity of the dioceses. Thus each diocese (and there are forty-three of them) has about six lay representatives as well as the Bishop of the Diocese (ex officio), one archdeacon, and about six clergy proctors elected by the priests of each diocese, on the General Synod. Those elected serve for a period of five years. We are, thus, about half way through the life of the second Synod, the first having functioned from November 1970 to July 1975. The present Synod began its work in November 1975 and will continue until 1980 when new elections will be held. The Synod meets three times in each year, in February, July and November, usually in London at Church House, Westminster, but once or twice at York. The July 1978 meeting will be held at York University. The procedures of the General Synod are modelled on those of the British Parliament, with suitable adaptation. On certain occasions the Synod votes as a whole, on others the vote is taken in separate Houses; in that case a motion must be passed in all three Houses, sometimes by a simple majority, sometimes by a specified majority.

It was to this body that Cardinal Hume came on 1st February 1978. This was the second time that an eminent Roman Catholic had been invited to address the Synod, the first being Bishop Alan Clark, who spoke during the life of the last Synod. On 1st February there was an air of general excitement throughout the Synod with the feeling that an event of particular significance would be enacted that day. Never since Her Majesty the Queen opened the current session of the General Synod in 1975 had any event there aroused as much interest. Long before Cardinal Hume was due to speak at 12.15 pm, the visitors' gallery was filling up, so that by noon there was standing-room only. The television lights were switched on too—always a sign that something significant is about to happen!

When Cardinal Hume entered, accompanied by the Archbishops of Canterbury and York (both friends from his Ampleforth days), there were more people in the chamber and gallery than at any earlier time, except the Opening mentioned above. To me Cardinal Hume looked strikingly the same in his usual Benedictine habit (the one concession to his eminent position being his scarlet skull-cap) as when he had sat on the sofa in Ampleforth Vicarage not infrequently in the years leading up to 1976, for meetings of the Abbot's Group. His address was listened to with real interest and hope and at the end he received a standing ovation. What he said was immensely important, but his presence there, and what he is, spoke even more eloquently. His words will, I believe be heard with considerable respect and attention by many within the Church of England.

Ampleforth Vicarage. **Barry Keeton**

A SHARED CHURCH (St Andrew's, Cippenham)—a sharing of a building 60ft square by Anglicans and Catholics on an equal footing—is discussed by Fr David Woodard in The Tablet, *20th March 1976, 301f. Their rich experience of pastoral and liturgical sharing stands short of shared Eucharists: but it is a wide sharing—'the sacred shares the building with the secular'.* (Ed.)

DIVORCE IN THE NEW TESTAMENT

by

HENRY WANSBROUGH, O.S.B., M.A., S.T.L., L.S.S.

Both the Church and our society have in the last few years been making some radical reassessments of our traditional values, and not least in the area of human relationships and marriage. The following paper, originally written for a meeting of the theological committee on marriage and divorce of the Anglican/Roman Catholic International Commission (ARCIC), falls into the context of these reassessments, which are continuing—for instance, in the context of the new Directory on Mixed Marriages.

The author is lecturer in Scripture at Ampleforth Abbey. He has revised and rewritten his paper for the JOURNAL.

One of the issues on which Catholics are notorious for differing from others, including perhaps the majority of other Christians, and certainly many other people of respected and firm moral principles, is the attitude to divorce and remarriage. The Church's refusal to remarry divorced persons and, even more, her refusal to admit to communion those who enter a civil marriage after divorce, creates agonising personal problems. There can be very few Catholics who do not number among their friends Catholics who are denied the sacraments and the full life of the Church because they have entered a second marriage outside the Church. Often these people are in all other respects models of fidelity and zeal for Christian principles, are entirely free from blame for the break-up of the original marriage, and would certainly be committing grave injustice were they to desert their second partner. And yet the Church can do no more than extend her love and sympathy to these people. That she cannot change her stance can be due only to her conviction that it would be contrary to the word of her Lord expressed in the scriptures as understood in the tradition of the Church. This uncompromising stance has naturally given rise to a great deal of discussion, especially since modern critical methods have begun to be used on the Bible even within the Church, and it may be useful to re-examine the evidence to see whether the age-old interpretation of the New Testament on this point still stands.

In the gospels there are two passages which deal with the question, one given by both Mark and Matthew (though they differ in detail) telling of a controversy on the subject between Jesus and his opponents, and the other a short saying, existing only in Matthew.

Mark is the first of the gospels. He drew his materials, including this story, or at any rate the saying of Jesus which is its centre, from the oral traditions about Jesus handed down in the first generation of Christians, and he included it in his account of the Good News of Jesus Christ. Matthew drew on Mark in writing his version of the Good News, and among a great deal of other material included this story, although of course he adjusted it to convey the message to his own audience. Thus though Mark is closer to the original situation and the words of Jesus, Matthew may well be the clearer. We must not, either, exclude the possibility that Mark too may have edited his sources in such a way as to bring out Jesus' message more clearly for his own particular audience.

In this episode of controversy between Jesus and the Pharisees (Mk 10:1-12,Mt 19:1-12) there are two significant differences between the evangelists. One is that Mark adds a corollary for his own special audience: according to Jewish Law women were so far from having equality of status that a man committed adultery not against his own wife but against the husband of 'the other woman'. Similarly a wife could not divorce her husband; only the husband could initiate proceedings. Now Mark was writing for a non-Jewish Christian community, so he is careful to indicate both that adultery is an offence against the wife and that it is just as wrong for a woman to divorce her husband as for a man his wife. So he adds the words in italics: 'Whoever divorces his wife and marries another commits adultery *against her, and whoever divorces her husband and marries another commits adultery*' (Mk 10:11-12). This supplement by Mark was, so to speak, only dotting an I or crossing a T; but what of Matthew's supplement? According to him 'Whoever divorces his wife *except for porneia* [the Greek word must remain untranslated because its meaning is crucial and controverted] *and marries another commits adultery*' (Mt 19:9).

There are two questions here, obviously interrelated: what is the meaning of *porneia*, and what is the sense of the addition, is it a mitigation of an originally absolute prohibition or not? Neither of these questions can be answered without a look at the background of Jewish teaching on divorce at the time of Jesus. At least since the regulations of Deuteronomy 24:1, that is for 600 years, a man had been allowed to divorce his wife 'for a shameful thing'. Already before the time of Christ there were two divergent interpretations of this phrase: the strict school of thought, led by Rabbi Shammai, interpreted it to mean a grave sexual misdemeanour, while the laxer school, led by Rabbi Hillel, understood it to include such trivial matters as the wife burning the dinner or even the husband finding another woman more attractive than his wife. It is possible that the controversy between the two schools is the background of the question put to Jesus, though there is little sign of it in Mark. Matthew, however, does seem to be aware of it, for he changes the question as given in Mark by adding the words in italics 'Can a man divorce his wife *for every cause*?' (Mk 10:3, Mt 19:3). In Mark the question is whether it is possible at all, whereas in Matthew they ask whether every slightest cause suffices. This adjustment fits well the context in which Matthew was writing; there are many other indications that he was in contact with Jewish thought and controversies after 70 A.D., when Judaism, shattered by the Fall of Jerusalem, was endeavouring to reconstruct a unity by securing uniformity of practice and settling for a firm interpretation of controverted issues. Against this background it would be possible to argue—and it has in fact often been argued—that Matthew, by his exceptive clause—represents Jesus as opting for the stricter of the two current interpretations and permitting divorce for adultery. This would be a case where the evangelist mitigates the original teaching of Jesus. But this interpretation depends on the interpretation of the meaning of *porneia*, understanding it in a different sense from that which it bears in practically the only New Testament passage where its exact meaning can be ascertained (1 Cor 5:1), referring to marriage of a man to his father's wife. That *porneia* was the subject of some special concern in Judaeo-Christian circles such as those in which Matthew was written is clear from Acts 15:29, the letter from Jerusalem, in which it is forbidden to Christian converts from paganism. It is unlikely to mean simply sexual immorality here, since this would go without saying, and because the other prohibitions touch matters where there was particular legislation in Judaism. Thus *porneia*, could well mean in Acts 15 marriage within the Jewish forbidden degrees. The probability is strengthened by the fact that the culinary restrictions which are mentioned just before *porneia* in Acts are prescribed in

Leviticus 17 immediately before the promulgation of the forbidden degrees of marriage in Leviticus 18. There would thus be reason for Matthew to include this provision, concerned as he is with Judaeo-Christian communities, where the other synoptics see no necessity to do so. The reason why the word *porneia*, of which 'prostitution' is the general sense, was used to convey this is that in contemporary Judaism illegitimate and invalid marriages were referred to by the Hebrew word *zenut* which also has the general sense of 'prostitution'. It would be unwise to build too much on the exact use of prepositions in Matthew's awkward Greek; but it is perhaps worth mentioning that *mē epi porneia* does not well express a cause which is an *action* such as adultery, but expresses quite naturally a *state*. Similarly in 5:32 the corresponding phrase translates 'apart from the case of *porneia*'.

It has been objected to this solution for the Matthew passages that such marriages were in any case null and void, so that no further legislation would have been necessary, and that 'it is not credible that such incestuous unions were sufficiently common to warrant a special exceptive clause about them' (Montefiore †) . They were, however, pretty frequent in the contemporary non-Jewish world; several cases are cited in Dura-Europos (uncle to niece and even brother to sister in 32/33 A.D.) and Egypt; the letter of Acts 15 shows that Judaeo-Christians were fussed about them. It is not true that they were in any case null and void, for in paganism they had been genuine enough. What was to be done about them certainly needed legislation, for it is in any case not clear what should be done in situations like this, and especially in this case difficulty is caused from the legislation of similar cases in Judaism; for converts to Judaism marriage within the forbidden degrees was permitted because by conversion the new proselyte was deemed to be like a new-born child and therefore to be sundered from his old kith and kin. Such marriages were therefore valid for converts to Judaism, and if there was any different legislation for converts to Christianity, this would need to be stated. Matthew's exceptive clauses do not in themselves answer the question whether they must be dissolved, but only except them from the general prohibition of divorce.

It will be seen, therefore, that Matthew 19:9 and 5:32 are not to be construed as taking up a position within the Hillel-Shammai debate, in spite of the attractiveness of this *Sitz im Leben*. At most this debate is alluded to by the initial 'for every cause', but the answer to their debate is already given in Jesus' reply before the additional logion of verse 9.

A further exception to the general prohibition of divorce comes in 1 Corinthians 7:12—16. Paul is dealing with the question of a Christian—presumably a convert—with a pagan partner. He has just (verse 10) reiterated the Lord's prohibition of divorce, and now proceeds to give his own authoratative ('for I think that I too have the Spirit of God', verse 40) ruling in this particular case. He encourages the Christian partner by the thought that the pagan partner is sanctified through the union, and by the hope that the pagan will be saved through it. But there is nothing to be done if the pagan is not willing to stay: 'if he wants to be separated let him be separated, for the brother or sister is not held bound in such cases; the Lord called us to peace.' The initiative for the separation comes from the pagan: it is simply that the Christian is not bound to follow and chase after the departing spouse. The expression 'is not held bound' does not in itself make clear that the Christian is free to remarry, meaning as it does 'is not enslaved'; but here we are helped by the context: this instruction is put in sharp contrast to the general prohibition of separation, in which comes the parenthesis 'but if she does separate let her remain unmarried

† *Marriage, Divorce and the Church* (SPCK, 1971), p.85.

or be reconciled to her husband'; clearly in that case at least a residuary link remains from the marriage. But in the treatment of the mixed marriage there are two major differences: firstly Paul retracts his strong prohibition of separation, whose strength was the reason for the prohibition of remarriage, and secondly he does not repeat the prohibition of remarriage or the exhortation to be reconciled; it looks as though he gives this up as a bad job. Therefore it does seem that the normal opinion of commentators, that remarriage is implied to be legitimate, may be accepted.

Both the exceptions in the New Testament to Jesus' prohibition of divorce concern, then, cases where conversion to Christianity has taken place; there were bound to be a few loose ends to be tidied up in cases like this. But the important factor here is that the exceptions belong to a closed and clearly limited class, and there is no obvious way in which the principles in play here can be extended to cover divorces between Christians.

The debate then turns to the question of the legislative force of the New Testament and of the words of Jesus. Did Jesus intend his words to have exact legislative force? Did the evangelists intend their words to have such force, and in this case have they such force? Is the New Testament to be taken literally as a sort of moral theology text-book, a kind of oracle to supply ready answers to moral questions? Or does Christ lay down only general principles or only ideals? Should all his statements and exhortations be taken with equal force and equally literally? If not, how is one to make the distinction between them? To ask such questions is not merely the irreverence of the scripture scholar[1], but is an essential means for every Christian to penetrate to the living gospel of Christ.

The wider question whether the words of Jesus are ever intended to have strictly legislative force need not perhaps be tackled here. Here we need to discuss only the more restricted questions whether his words always have legislative force, and then whether the Sermon on the Mount in particular is intended to have legislative force. One school of thought considers that this would be radically to misunderstood the Sermon on the Mount. Thus as authoritative a figure as R. Bultmann writes (*Jesus* 1926, p. 81) 'It would of course be a complete misunderstanding to consider the "But I say to you" sayings as formal legislative prescriptions of an external authority which could be fulfilled by external conduct.' This view is echoed by Bishop Montefiore, who distinguishes between two types of Jewish teaching, *halakhah* and *haggadah*. Of these the former is concerned with maxims and rules of behaviour, while the latter is more edifying stories; it 'contains history, fable, allegory, meditations, prayers, reflections, philosophical and religious discussions, and a large number of moral sayings'.[2] Only the former has any legislative force. Montefiore argues that the other corrections of the Old Law in the Sermon on the Mount are *haggadah*, so without prescriptive force: 'The other sayings in the passage are not generally understood to be taken literally. "If thy right eye offend thee pluck it out" (Mt 5:29) is not to be literally obeyed. Similarly, "Swear not at all" (Mt 5:34) has not been taken by the Church down the ages as a veto on all oaths, "Resist not evil" (Mt 5:39) has not been generally understood to mean that all Christians must always be pacifists; and similarly "Give to him that asketh thee" (Mt 5:42) has not been taken as an absolute command to Christians to give away whatever is asked regardless of their own commitments and responsibilities. Mt 5:32 is the only saying in this whole passage that is taken as *halakhah*' (op cit p.93—94).

[1] During the Second Vatican Council one of the English bishops said to a certain student in Rome, 'Studying the Bible, are you? I suppose that means you don't believe in it.'

[2] M. Friedländer, *The Jewish Religion* (London, 1891), p. 138.

According to this argument the prohibition of divorce is, then, no more than a 'moral saying', presenting an ideal, but not legislating. But a number of objections must be made. Firstly, it is faulty method to interpret this saying from its context in the Sermon on the Mount, for the 'Sermon on the Mount' is not one continuous piece delivered at one time, but is a collection of sayings assembled by Matthew from a number of occasions in Jesus' ministry, and indeed expanded, interpreted and edited by him. The Sermon is a secondary context, and where we have the primary context we should use this by preference for interpretation. In the case of the divorce-sayings the primary context is to hand, namely the controversy with the Pharisees in Mark 10.1—9. Secondly, since the Sermon is a collection we should not assume that all its contents are of the same type. One significant distinction is that in this, almost alone of the six corrections of the Old Law (Mt 5:21—48, all articulated on the six-fold formula 'You have heard that it was said to the ancients . . . but I say to you') is composed of strict legal terms. The only other saying of this kind is the one on oaths, neighbour to the saying on divorce; and this in fact is loosely interpreted because of the untruthful society in which we exist makes it essential to have some solemn formula—but we shall return to this saying. All the other sayings are indeed impatient of a strictly legal interpretation; from their very terms they could not be applied as law. Thirdly, to say that a saying is not a law does not mean that it can be disregarded. 'In order to deliver its message, each statement of the Sermon on the Mount must be studied Gospel. Yet the fact that the statements of the Sermon cannot be considered as laws does not turn them into an optional piece of advice.'[3] It merely means that they cannot be applied as so many rules of thumb, but must be thought through and prayed over, till they become 'studied Gospel'.

This disagreement does, however, point to the important truth that not all Jesus' statements can be taken univocally, that is, in the same sense. In ordinary parlance one may speak in quite a different way according as one is addressing a dog, a child, a colleague or a superior, a manual labourer or an intellectual. It is important also to interpret what one hears according to its context as advice, command, poetry, satire, wit or deadly earnest; misjudgment on this point is not too rare among the young or inexperienced, and may have strange consequences. In the case of the words of Jesus the difficulty is compounded by the fact that we often lack the context in which the statement was originally made, and so have further difficulty in tracing its force and purpose. There are certainly some statements of Jesus which shock by their ferocity, by their unqualified absoluteness. These are sometimes called 'prophetic statements' because their unqualified statement of the demands of God resembles the tone of the demands of the Old Testament prophets. It is hard to take literally such sayings as, 'If your right eye is a cause of your falling, tear it out and cast it away' (Mt 5:29), and indeed the tradition of the Church has never approved of taking it literally. 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven' (Mt 19.24) cannot be toned down by the rich man's hope that there was in Jerusalem a gate called 'the eye of the needle', for there is no evidence at all for such a gate; the literal meaning is the obvious one, but the question is whether it was meant to be understood literally.[4] Does 'better for him had he not been born' exclude all hope of repentance for Judas? Sometimes the evangelists themselves tone down these statements. Matthew has 'Whoever causes one of the little ones who believe in me to

[3] Aloysius M. Ambrozic, *Indissolubility of Marriage in the NT: Law or Ideal?* (Paper read in Canada, October 1972, and privately circulated).

[4] In Jesus' terminology 'to enter the kingdom of heaven' does not mean 'to get to heaven' but to join the company of Jesus on earth.

fall, *it is good* for him that a millstone should be hung round his neck and he be drowned in the sea' (18:6), but Luke softens this to, '. . . it *would be better* for him . . . *than* that he should cause one of these little ones to fall' (17:2). On the other hand Matthew can be the gentler: when Luke has 'if anyone comes to me and *does not hate* his own father and mother . . . he cannot be my disciple' (14.26), Matthew has only 'he who loves father or mother *more than* me' (10:37).

All these statements express an uncompromising demand in a vivid and forceful way which cannot but catch the imagination. But to take them literally would go contrary to so many others of the principles enunciated by Jesus that a literal interpretation becomes inconceivable, even if a literal interpretation exists. What is 'a rich man'? What of the parables of mercy? What of the positive commands not to kill and to honour parents? It is not merely sophisticated evasiveness to say that only the insensitive demand that all statements should be taken literally. These sayings should rather be taken to *point to* a truth and a set of values; they indicate an ideal which one must strive to fulfil throughout life, rather than a strict command, to be understood literally.

Of the six corrections of the Old Law in the Sermon on the Mount the one apart from the saying on divorce which most lends itself to a strict legal interpretation is the saying on oaths. And yet it is only minorities within the Christian community which have felt that fidelity to the mind of Christ involves eschewing all oaths, even in a law court. Rather than the prohibition, the positive teaching is surely the more important, that taking oaths should be unnecessary. If there is trust and truth between people it is unnecessary to call in God as a witness, and it is only the frequency of untruth which makes it necessary to use this device on solemn occasions to stress that truth is being told. What should be eliminated is not oaths but untruth, of which oaths are only a function and a symptom.

But is there any such way in which we can understand the saying on divorce? Is there any truth or value other than the obvious meaning to which it can be said to point? Even if we class it among the parent-hating, eye-of-the-needle sayings we can still only say that it needs to be toned down, that to call remarriage after divorce 'adultery' is too vehement an expression. It would still remain that it teaches that such divorce would be a serious falling away from the ideal of Christ, just as other sayings teach the horror of Judas' betrayal or the gravity of leading others into sin. Jesus did not intend to legislate—the style of his pronouncements is prophetic, not legislative—but his statements are none the less forceful for that.

By considering the saying on divorce in the context of the Sermon on the Mount we reach an understanding of it principally as Matthew wished it to be understood. The primary context, however, as we have already pointed out, is a controversy with the Pharisees. Here it falls into a series of radical sayings of Jesus which cut through the guarded casuistry of the Pharisees to proclaim uncompromisingly the demands of God.

Formally the dialogue fits into a well-known pattern of an exchange with four members: the interlocutors of Jesus ask him a question, either to trap him or to discover where he stands in a particular point of controversy—he replies with another question, seemingly harmless enough—they answer Jesus' question—Jesus ripostes by showing the inadequacy and limitedness of their answer. This basically rabbinic pattern of dialogue occurs in the gospel in such incidents as Tribute to Caesar (Mk 12:13—17), or the Temple Tax (Mt 17:24—27) or the Question of Authority (Mk 11:27—33), except that here the process slightly misfires because the Jewish authorities cannot afford to answer Jesus' question.

This technique is one means used by Jesus to show the inadequacy of the Pharisees, a demonstration that occurs frequently as the outcome of Jesus' dialogues, particularly when they try to trap him. They present to him alternatives within the current understanding of Judaism, and he bursts through them to a deeper understanding of the will of God; it is always the prophet's role to show the inadequacy of the categories which seem to ordinary people to build the only possible framework of life and thought. So in the passage on Tribute to Caesar he is offered the alternatives of loyalty to or protest against the Roman domination, only to show that the political question is unimportant beside that of total loyalty to God. In the Question about the Great Commandment (Mk 12. 28—34) he is asked which of the 623 commandments of the Law is the most important, only to shrug off this dispute as petty and penetrate to the purpose of them all. In the Sadduceean Teaser about Husbands in the Resurrection (Mk 12.18—27) he cuts through the riddle by giving a profounder view of life and relationships in God at the resurrection. So in the case of Divorce he is invited to side with one school or the other over the circumstances when divorce is permitted, but cuts through the petty wrangling to present the much more radical demand of God which he sees to be inherent in the nature of human sexuality. In all these cases Jesus deserts the mincing qualifications of casuistry to put forward the simple, unconditional requirement of God with the clarity and absoluteness of the prophet.

This, however, is not the end of the matter. Jesus, as we have seen, was no legislator but taught in the prophetic manner, stating principles in their extreme form without detailing their application. Matthew, on the other hand, was concerned with detailed application of principles, and time after time expands a saying of Jesus by applying it to particular situations, quite after the manner of the Jewish teachers of the time. This he does when he gives rules for reproving a brother (18.15—20), a casuistry which can hardly stem from Jesus, or when he mocks Pharisaic casuistry about oaths (23.16—21, in surprising contrast to the simple prohibition of oaths in the Sermon on the Mount). Hence Matthew's exceptive clause about *porneia* is typical of his exact legal mind. Paul also, time and again, shows that he is concerned about details of conduct, and gives concrete answers to concrete problems. In the case of divorce, however, nothing which these two careful lawyers prescribe even suggests any diminution of the absolute demands of Christian marriage. Applications of principles to particular cases may be left to the Church to decide, but it is hard to see how the Church may ever sanction and bless what Christ has once stigmatised as adultery.[5]

[5] This is not to say that those who do remarry after divorce are to be rejected as beyond the care of the Church. More and more the so-called 'pastoral solution' is being applied, by which, under certain conditions those who have contracted such a quasi-marriage are re-admitted to communion.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: The Cross on Calvary; Death, Burial, Life; Protestant Theology; Evolving English Catholicism; Doctors' Lives; General.

1. THE CROSS ON CALVARY

Martin Hengel CRUCIFIXION SCM Press 1977 90p £2.25.

It is easy for a crucifix to become such a familiar part of our surroundings that it makes very little impact. In this slight but scholarly book Professor Hengel searches widely into Roman and Greek literature and shows how widespread and frequent crucifixion was in the world into which Christ was born. It was something with which everyone was familiar and the shame and cruelty prevented anyone from taking it thoughtlessly as just part of life.

Against this background Professor Martin Hengel reflects on the Christian message of the Cross. It was the ultimate punishment. It was intended to be a deterrent. Flogging was a regular accompaniment but additional torments were left to 'the imaginative sadism of the executioners'. It was not for *honestiores*, but was reserved for the lowest class of criminals: rebels, dangerous criminals, violent men and bandits. *Cum iniquis reputatus est.*

It was the ultimate in degradation. The victims were crucified naked. Normally they were not buried but were left for wild beasts and birds of prey. Everyone knew what it meant 'to take up your cross'. To men of the days of the Roman Empire the Christian message was a certain sign of madness. For St Paul and the missionaries of his day the message of the Cross was 'a specific and highly offensive burden'. To claim that Jesus Christ who had suffered such a death was Kyrios was offensive to every sense of decency, religion, propriety and indeed sanity.

Professor Hengel has a chapter devoted to the punishment of slaves. Every slave had to reckon with the possibility of crucifixion. This chapter adds a new dimension to Philippians II in particular: to the contemporaries of St Paul there was an all too obvious connection between 'taking the form of a slave' and becoming obedient 'even to death on a cross'.

In the concluding chapter suggestions are offered for contemporary theological thinking about the crucifixion. Paul 'never forgets that Jesus did not die a gentle death like Socrates . . . much less passing one "old and full of years" like the patriarchs of the Old Testament. Rather he died like a slave or a common criminal, in torment, on a tree of shame. Paul's Jesus did not just die any death; he was "given up for all" on the cross in a cruel and contemptible way.'

'The theological reasoning of our time shows very clearly that the particular form of the death of Jesus . . . represents a scandal which people would like to blunt, remove or domesticate in any way possible . . . Reflection on the harsh reality of crucifixion in antiquity may help us to overcome the acute loss of reality which is to be found so often in present theology and preaching.'

Edmund Hatton, O.S.B.

Editorial Note: *Professors Martin Hengel of Tübingen and Kurt Aland of Münster are currently engaged in investigating an important cache of documents pertinent to Holy Scripture, found in the last twenty months, a collection possibly as large and significant as the Dead Sea Scrolls. They have been discovered at the sixth century monastery of St Catherine on Mount Sinai, where in 1844 and 1859 Tischendorf discovered 390 folios composing some OT and all NT books, the find now known as the* Codex Sinaiticus *and housed in the British Museum (bought from the Soviet Government in 1933 for £100,000). The estimated date of the Codex is late 4th Century and provenance is lower Egypt (with the Codex Vaticanus, to which it is closely allied in NT, as joint witnesses of the 'Neutral Text'); were it complete, it would cover over 720 folios. Now 8 more pages have been found, 4 from Genesis, they are among 47 cartons of mss and ikons discovered when an ancient wall was being dismantled. File headings on some of the cartons are written in a special lower-case style used before 300 AD, and one 100 page set of fragments dates from 7th Century. Professor Hengel states. They could provide us with more information about the text of the Bible and about early papyrus writings. They could even teach us something about early Christian liturgy, about which we have very little written information. There could be texts from Gospels and from the Apocrypha.*

Gerald O'Collins, S.J. THE CALVARY CHRIST SCM Press 1977 115p £2.25.

The author describes his book as 'A personal essay on Jesus' death'. 'The cloud of stale words covering Calvary' evoked from him a positive attempt to allow the Crucifixion to speak again with new power. Certainly a reading of it in Holy Week at Ampleforth was a beneficial exercise for this reviewer and may indicate the success of the author's enterprise, though the fellowship of the Community and the shalom-full setting of the Abbey church and Grange chapel made no less a contribution to a memorable Retreat.

He begins by comparing Jesus' death with that of those who died on battlefields, by the hand of an assassin or as martyrs, with the intention of building 'a context in which we will appreciate more sharply the story of Good Friday'. He then examines the ministry of Jesus in St Mark and finds a shift of perspective from the early part in which Jesus was busy communicating life to an attitude of mind marked by failure, victimhood and obedience. In surveying the arrest, trial and crucifixion he makes us look at the starkness of the death of Christ.

In an exciting chapter entitled 'The uncrucified is the unhealed', (his own reformulation of the older principal 'the unassumed is the unhealed') he examines the coincidence of power and weakness in the Crucifixion, almost in fact a dramatisation of the Beatitudes. 'How blest is He who suffered Crucifixion for the cause of right: in the fullest sense the Kingdom of Heaven is His.' (cf Mt 5:10). He lost His life and so gained His life —for all. The Sermon on the Mount foreshadows the death on Calvary and the healing power of God engages itself most fully in the crucified weakness of man. The *dei pathein* of St Mark was right: only so in such weakness could the fullest healing power of God be unleashed.

In the final chapter he asks how one event in history could carry such universal implications. He dismisses talk of propitiation and punishment and sees atonement as a call to man 'to uphold the objective moral health of His world' perhaps through accepted (not self-inflicted) suffering. The evidence is conclusive: the dying and rising of Jesus gained for Him a universal status implicit in His whole ministry.

Father O'Collins is well known to readers of The JOURNAL as a distinguished scholar who teaches at the Gregorian University in Rome. I believe he has written an original book, enlightened by his scholarship, but even more by his zeal to be at the foot of the Cross and learn truth at that point of reality. I can hear one of our Anglican prophets, the late Bishop Joe Fison, telling us undergraduates that that is the only place where we can receive the blessing of the Holy Spirit. I am grateful to Father O'Collins for his thrust in that direction.

Bankside Close,
Upper Poppleton, York

+ **Morris Selby**

Muhammad Sir Zafrulla Khan DELIVERANCE FROM THE CROSS The London Mosque (16 Gressenhall Rd, SW18) 1978 104p £1.25.

Muslims believe, in accordance with their Holy Quran, that Jesus was born without a father and became a prophet in Israel; that he was put upon his cross but was taken down before life became extinct, was ministered to and so was resuscitated; that he met his disciples and thereafter departed from Judaea to carry his message to the lost tribes of Israel; that he eventually died at a good old age on a pleasant plateau with springs of running water (Q 23.51). They believe in his second coming in the latter days, as prophesied by the Holy Prophet Muhammad, when his function would be to wipe out evil, restore virtue, revive Islam and refute the fiction of the death of Jesus upon the Cross.

The author, a lawyer and former President of the International Court of Justice, is a member of the Ahmadiyya Movement which believes that Jesus went to India in search of the lost tribes of Israel. With a lawyer's perseverance among documents, he gathers up evidence from Scripture, the Quran and modern sources (including Turin Shroud evidence) to suggest that Jesus, no longer breathing when taken from his cross, was resuscitated by the aloes and spices used for his burial, these then strengthening the action of his heart. Gradually, taking three days, he was brought to consciousness. Eventually

he went in search of the Afghans, Kashmiris and others of Jewish descent, several of which had tribal names such as Solomon, Moses, David and Joseph. The Indian Premier, Pandit Nehru is called as witness, from a book he wrote on India: 'All over central Asia, in Kashmir and Ladakh, and Tibet, and even further north, there is still a strong belief that Jesus (or Isa) travelled about there . . . There is nothing inherently improbable in his having done so.' Nothing?

A. J. S.

II. DEATH, BURIAL, LIFE

John Hick DEATH & ETERNAL LIFE Collins 1976 495p £5.95.

Professor John Hick's latest book is an outstanding achievement; it calls for and deserves close study. He has sifted a vast amount of material from both eastern and western sources in an attempt to adumbrate what he calls a 'global theology'. A convinced Christian, his eye for the essential in each religious tradition enables him to reach the heart of the Indian contribution while avoiding a vacuous syncretism. His tentative, step by step approach, in close touch with the significant material, results in a most persuasive presentation. This study is happily free from the western oneupmanship which has vitiated so many Christian attempts to evaluate the religions of the east.

Following the principle of 'openness to all data', he is concerned not with credal positions and dogmatic pronouncements but with whatever concrete evidence may be thought to exist for life after death. Such an enquiry must take account of 'the teachings of all the main religious traditions and philosophies, and also work in the still fairly new parascience of psychical research, as well as in the relevant findings of such orthodox sciences as anthropology, sociology, psychology and genetics'. Acquaintance with the literature in these various fields enables him to steer a middle course between those who would affirm some specific conception of the life-to-come and those who would reject absolutely the idea of personal survival in any form. He argues that a number of very different conceptions of the after-life are theoretically viable and that we have at present no decisive means of choosing between them. This leads to a careful examination of the Indian concept of reincarnation or, preferably, rebirth.

Professor Hick casts doubt on the claims of individuals, including the legendary assertions ascribed to the Buddha himself, to have had previous lives. He thinks that a chain of personal memories is required for this assumption and that there is little acceptable evidence for it. On the other hand he favours strongly the hypothesis that our fate may not finally be decided at death: we may have other lives to live in other worlds, though not perhaps in our present bodily form, before the final state is reached. The doctrine of karma has its place here: we reap but what we sow and seventy odd years may be too short a time for the harvest to come to fruition. An immediate assignment to heaven or hell following death is unacceptable. Rather we should envisage the individual's slow maturation until, enduring the unsatisfactoriness of the multiple forms of human existence, all of which bring suffering, he achieves the death to self in which true life begins.

Professor Hick regards as hardly tenable today Augustine's magisterial presentation of the Christian myth dating from the fifth century in which he 'first wove the dark themes of guilt, remorse and punishment into the tremendous drama of creation, fall, incarnation, heaven and hell which has dominated the christian imagination in the west until the last hundred years or so.' To be preferred, it is argued, is the minority view dating from the time of Origen that all men would eventually be saved. According to the early Greek Fathers man was not created in a perfect state from which he then fell, but was initially brought into being as an immature creature who was only at the beginning of a long process of growth and development. 'Man did not fall disastrously from a better state into one of sin and guilt, with death as its punishment, but rather he is still in process of being created.' Irenaeus can be cited in support of this view, which is probably much more in harmony with the best theological thought of today than the once and for all predestination doctrine of Augustine.

No summary can indicate the manifold riches of this book. We are given an account of the effects of the genetic code on the predictability of human action, reports of extra-sensory perception and alleged messages from beyond the grave, an insight, based on primary sources, of the Tibetan *Bardo* state; while the Christian message of hope and God's lovingkindness towards all is kept steadily in view. With the poet Keats we should understand this life, not as a vale of tears, but as 'the vale of Soul-making'. The author's 'eschatological speculation' terminates in 'the idea of the unity of mankind in a state in which the ego-aspect of individual consciousness has been left behind and the relational aspect has developed into a total community which is one-in-many and many-in-one, existing in a state which is probably not embodied and probably not in time.' But to apprehend the range and depth of these abstract phrases, to feel the force of the evidence that supports them, the book must be read carefully through. It is a rewarding experience.

Aelred Graham, O.S.B.

Geoffrey Rowell THE LITURGY OF CHRISTIAN BURIAL (Alcuin Club Collections no 59) SPCK 1977 ix + 137p £3.75.

The history of the Christian funeral rites is a neglected corner of the field of liturgical studies. Yet perhaps no other part of the Church's worship provides so graphic an index of changing attitudes. In the patristic age the Church waged a constant battle against the encroachment of elaborate pagan mourning customs; 'the sacrifice of our ransom' was commonly offered for the dead, but a funeral was an occasion for dignified joy accompanied by the palm of triumph, rather than the funerary cypress. This note of joy and triumph was retained in the developed Eastern rites. In the medieval Western liturgy, however, while there was no less emphasis on prayer for the dead, the sense of joy came to be replaced with a sombre meditation on death and judgment for the edification of the congregation. The liturgies of the Reformation naturally discarded prayers for the dead. The Lutheran rites stressed the admonition of the living and the hope of the general resurrection; Calvinists tended to regard funerals as secular necessities for which no rites needed to be prescribed. Cranmer's 1549 Prayerbook had retained a prayer for the departed; but in 1552 even the commendation of the soul to God's mercy was excised, though the final prayer held out the hope of the general resurrection; there was however still provision for funeral Eucharist.

The twentieth-century liturgical movement has led in most Churches to revised rites once more accentuating paschal joy. Prayer for the dead was one of the Catholic elements that the Oxford Movement revived unofficially in the Church of England; the new Anglican rites in both England and the USA now provide optional forms for such prayers.

Dr Rowell's scholarly and lucid study traces the history of the Christian funeral rites from the Jewish and pagan origins through these stages to the present day. He has wise remarks to make about the Church's responsibility to help people to take a mature attitude to death in an age when we are artificially shielded from contact with death as much as possible.

It is good to see the Alcuin Club maintaining its high traditions, and renewing its association with SPCK. Although the author might well have allowed himself some treatment of the archaeological evidence for early Christian burial customs, this is a valuable study of a neglected subject.

Campion Hall,
Oxford OX1 1QS.

E. J. Yarnold, S.J.

III. PROTESTANT THEOLOGY

Robert C. Roberts RUDOLF BULTMANN'S THEOLOGY: A CRITICAL INTERPRETATION SPCK 1977 333p £4.95.

Despite Bultmann's enormous and continuing influence upon biblical studies in the English-speaking world, relatively few serious studies of his work have emerged from this world; and such studies have so far tended to be sympathetic. The present work, however, is both the most exhaustive and the least sympathetic to be written in English to date, a sharply critical, indeed hostile, essay, which attempts to show the extent to which, for Bultmann, a single presupposition provides the mould into which the whole of

the Christian theology must somehow be squeezed. 'Christian teachings as beliefs and their attendant concepts just do not lend themselves to reduction to a single principle' (p.324): a conclusion which, if true, suggests that Bultmann radically misunderstood the nature of Christian faith itself. Dr Roberts would not, I think, demur from such a suggestion.

What, then, is this programmatic principle? It is the gulf between 'existence' and 'world' (p.20 ff), between the two orders of reality, the one of freedom, authenticity and act, the other of determination, predictability and mere happening; it is the classical distinction in German thought between *Geist* and *Natur* pushed to the extreme. Faith, being of the order of existence, is *pure* act, pure freedom, and so has nothing to do with historical recollection, cosmic speculation, or ethical regularities, all of which make human beings objects rather than subjects (p.38 ff). There can be no development of character for the Christian (p.55 ff); only the unique call to 'radical obedience', surrender of self-will, in the unique situation when the claim of the neighbour is experienced.

After a brisk survey of major themes in the New Testament itself, and a comparison of these with Bultmann's version of New Testament preaching, Dr Roberts goes on to deal in his second section with Bultmann's attitudes to science and to language. He has no difficulty in showing that Bultmann's positivist view of the physical sciences is naive and anachronistic, and, in his two chapters on 'Language and Meaning', demonstrates the confusions underlying Bultmann's distinction between 'address' and 'general truth' and questions the intelligibility of any attempt to make faith 'concept-independent'. This section of the book is of very great interest, as are the chapters on 'Understanding' and '"Translating" Exegesis' which follow. A third section examines in more detail Bultmann's account of God's reality, of ethics, and of faith as 'act' (rather than disposition); and the inexorable conclusion follows, that Bultmann's scheme has no real intellectual coherence, merely the aesthetic appeal of a strongly unified presentation.

As a contribution to a certain 'demythologising' of Bultmann, this book is valuable. Yet one is left uneasy at so confident a dismissal. Bultmann was at heart a deeply conservative Lutheran, who understood better than many the seriousness of Luther's demand that all 'natural' knowledge must pass under the cross. The world is the world of our bondage, and in it is no salvation: we cannot build ladders to heaven by science, history or morality. But perhaps what Luther allows more than Bultmann is that there is salvation *for* the world: Bultmann has little of Luther's complex and ironic view of 'vocation', the transfiguring of the commonplace. Luther at least sees the reality of growth in faith, through the prosaic round of 'worldly obligation'; not so his disciple. Here Dr Roberts' criticism is indisputable. Yet his own reconstruction of the New Testament witness seems occasionally just a little tame, a *little* bland. Christian belief may not be containable in one concept, but it does focus on one image, that of the crucified Lord, the God Who is indeed separated from the 'world' *by* the 'world'. That fundamental astringent point remains central for Bultmann. It may be that even that is to homogenize early Christian witness too much; but the 'aesthetic' sense of the governing thematic image is not so peripheral in faith as Dr Roberts seems to suggest. Bultmann, for all his confusions and exaggerations (and we may well be grateful to Dr Roberts for so accurately and elegantly identifying them), is one of the great preachers in our time of the scandal of the cross; and his memory may be honoured for that in the Church for many years yet.

Westcott House,
Jesus Lane, Cambridge.
Rowan Williams

Ed. G. W. Bromiley & T. F. Torrance Karl Barth CHURCH DOGMATICS: INDEX VOLUME T & T Clark, Edinburgh 1977 552p £10.40.

This completes the authorised translation from the German. Half of it is taken up with a dozen pages of detailed Contents and with indices of Scripture, names and subjects; half with aids for the preacher, some 800 extracts drawn from the sixteen chapters of the *Church Dogmatic* set out according to the rite of the Lutheran Liturgical Conference of Germany as recommended to pastors of the Evangelische Kirche.

After publishing 13 volumes in over 9000 pages, Karl Barth terminated his monumental *Church Dogmatic* with a fragment on baptism. (For details of the whole work, cf this reviewer's 'Karl Barth: Protestant theologian & Christian prophet', JOURNAL, Spring 1977, 34—51.) Towards the end it became imperative to have a general index, and to this Barth gave his assent. The project was at first so ambitious that it was considered that it might contain also a series of essays on the established influence of the *Church Dogmatic* on the various Churches and branches of the Christian world. That being abandoned, the preachers' aid for the Christian year was introduced instead, to Barth's delight. Near his end he said in a broadcast: 'My whole theology, you see, is fundamentally a theology for parsons. It grew out of my own situation when I had to teach and preach and counsel a little.'

Of the 14 volumes in English (including this), all but the first, forty years ago by G. T. Thomson of Edinburgh, have been translated by these two professors, also of Edinburgh University. This volume poses particular translation difficulties in that the order of concepts is necessarily different in English translation, and 90 pages of English correspond to 100 pages of German. It has not been an easy task for the translators. For all that, they find in the uplands of the *Church Dogmatic* 'rich stores of learning and understanding from which all of us can and ought to profit. To have helped to open these stores to a broader range of readers is no little reward for the time and effort expanded'.

For all their labours here, these translators have not been exhausted by their creation. Indeed Professor Thomas Torrance, Professor of Christian Dogmatics at Edinburgh and a leader of the Church of Scotland, has found time to be Editor of *The Scottish Journal of Theology*, to be an officer of various learned societies, to be a visiting lecturer to North America and to write a flow of books (many on Calvin) from 1942 to the present day. He has just been awarded the 1978 Templeton Foundation Prize of £50,000 for his work on the relationship of science and theology. (He follows Chiara Lubich from last year, JOURNAL readers will recall.) All this before he reached a retiring age of 65: what a fine life-gift!

Alberic Stacpoole, O.S.B.

John Macquarrie THE HUMILITY OF GOD SCM 1978 84p £1.10.

The author is Lady Margaret Professor of Divinity at Oxford, and the occasion of these addresses being composed is the round of duties that fall to a Canon of Christ Church cathedral. Canon Macquarrie found himself portraying what he calls 'the down-to-earthness' of God, his involvement in the life of his creatures; and hence the title.

There are five meditations. The first is 'The Sharing', creation, original sin and righteousness, hope and calling. The second is 'The Coming', revolution, Incarnation, Jesus as man and God. The third is 'The Teaching', providence, prayer, reconciliation, liberation, reconciliation. The fourth is 'The Passion' in prospect and in relation to each Person of the Trinity. The last is 'The Overcoming', Resurrection and Ascension, the life of the Spirit and consummation. It is a good meditative pattern, focussing on the process of existence and the dynamism of God's creative act.

A. J. S.

F. W. Dillistone C. H. DODD, INTERPRETER OF THE NEW TESTAMENT Hodder and Stoughton 1977 255p £5.95.

Charles Harold Dodd may well be the greatest biblical scholar that Great Britain has produced in the twentieth century. It is fitting that we should have a careful record of his life which spanned ninety years (1884—1973) and his writing career which spanned sixty-five. It is also fitting that his biography be reviewed in the periodical in which he published his final contribution, a review in 1972 (Spring, p.17—23) of my two-volume commentary on *The Gospel According to John*. Dillistone himself calls attention to this review (p.200—kindly but mistakenly identifying me as a Jesuit) as a sign of the road travelled by Dodd in his scholarly and religious pilgrimage, a pilgrimage that led him from the chapel of his birthplace in North Wales to the universities and to a close working relationship with Anglicans, Lutherans, Presbyterians, and even Roman Catholics.

Of course, from the *Sturm und Drang* viewpoint Dodd's life was not an exciting one. His was the unruffled academic career of a clergyman who, when he embraced biblical criticism, did so in the way least inclined to shock the non-initiated; his was a

happy marriage relatively late in life which surrounded him with family warmth and protection from his professorial absentmindedness; his was a peaceful old age with international academic honors showered upon him, and clarity of mind till the end; his was a gentle humor which greeted his creation as a Companion of Honour with the observation that now he could write his name C. H. Dodd, CH DD. Scarcely the stuff that best sellers are made of! But Dillistone has done all that is possible to flesh out the facts, so that the biography has charm and interest even for those whose primary concern is not biblical scholarship.

However, the curiosity with which I approached this biography was that of one professionally interested in a scholar whose books had greatly influenced me, even when I disagreed with him. Here are some of the facts that caught my eye and the thoughts they provoked. Dodd showed an early appreciation for mathematics and for Euclid and a later liking for mystery stories—did that throw light upon the lucid clarity of his thought and writing, almost to the point of a combined mathematical analysis and 'who done-it?' quest in *Historical Tradition in the Fourth Gospel*? He showed a corresponding lack of interest in philosophical theories of knowledge and problems of metaphysics—was this shown in what I would characterize as his 'British' approach to the biblical text, seeking to interpret it without appeal to a systematic philosophical outlook so characteristic of the Germans? And I might ask further did this disinclination also result in Dodd's failure to work out an overall theological picture of New Testament times, a signal lack in a scholar who commented on so many parts of the New Testament? I was struck by the description of his strict non-conformist upbringing and his struggle as a non-conformist to get a major biblical post in the great English universities (a problem not known in exactly the same terms on this side of the Atlantic, but approached in the past by the situation of Roman Catholics vis-a-vis the dominant Protestantism in the divinity schools). This explained for me the obvious faith and piety visible in *The Authority of the Bible* and *The Founder of Christianity*; yet it may also throw light on why Dodd did not grapple with the more radical implications of biblical criticism which challenge the individual's ability to discover the historical Jesus beneath the pages of the Gospels and emphasize our collective dependence on a Church. Dillistone is quite right (p.127) when he remarks that Dodd's treatment of corporate experience in the Bible carries less conviction than his treatment of individual inspiration. And finally I noted with interest Dodd's fascination with the Graeco-Roman world in his Oxford studies, and I felt reconfirmed in my judgment that the masterful *Interpretation of the Fourth Gospel* was slightly weighted in favor of the Greek vs. the Hebraic origins of Johannine thought patterns.

While Dodd's biographer, himself a theologian, has chosen to avoid a critique of Dodd's work, he has given others who may choose to write a critique the biographical raw material to make their work intelligible. Undoubtedly some soul in search of a doctoral thesis will seek to do so; let us hope that his or her work will catch some of the clarity and the charity that marked Dodd's own contributions.

Union Theological Seminary, **Raymond E. Brown, S.S.**
3041 Broadway, New York 10027.

Canon Dillistone is now at work on another biography (his last before the above being the life of Charles Raven). He is to write a life of Max Warren, 'perhaps the most distinguished missionary leader in the Church of England during this century', who was General Secretary of the Church Missionary Society during 1942—63.

IV. EVOLVING ENGLISH CATHOLICISM

Adrian Morey THE CATHOLIC SUBJECTS OF ELIZABETH I Allen & Unwin 1978 240p £7.95.

This book is, alas, not based on any new research by the author. This is a pity because his period, up to about 1970 the most active field of recusant history research, is nowadays the most stagnant one. In fact *The Catholic Subjects* is a textbook for Sixth Formers, undergraduates and general readers. As such it has a good many virtues. It is an attempt to meet a real need. All the hitherto available general surveys of Elizabethan

Catholicism in print are either out of date or too scanty or too complex and diffuse for textbook readers. The book makes use of most available publications, classical and recent. It covers all sides of the subject while avoiding a confusing excess of detail and eschewing complex technicalities. It is relatively short, straightforwardly written, and notably well-produced by its publishers.

But, as all teachers of history know, the ideal textbook has yet to be written. Some fall at the first fences (as badly produced, too childish or too abstruse). Others start well, but (sometimes for no very apparent reason) make little impression on readers. Adrian Morey has made a gallant effort but has not achieved that elusive perfection. In tone and pace his book is 'scholarly', gentlemanly written: the colour, stink and courage of the period are reduced to water-colour tones. Again, those Sixth Form pupils from whom teachers hope most and (I suspect) many contemporary general readers will find in the book little of the mental stimulus and provocation they want. Adrian Morey's view of the period is conventionally conservative. The Elizabethan Establishment and Anglicanism are dismissed briefly as obviously cruel, corrupt and ignorant. Anglican clergy are habitually called 'Calvinist ministers', 'ministers of the State Church'. Puritans are treated almost as if they were the 16th century equivalent of Scientologists. William Allen (in spite of mild but plain doubts expressed years ago by conservative recusant historians and a good deal of recent research into 16th century clerical training in Europe, Catholic and Protestant) is still regarded as the single-handed founder of the seminary system in Europe. The Catholic Counter-Reformation, its methods, spirituality and saints seem to be regarded as obviously above serious criticism. Where the author has come across, in the recent publications he has used, views stepping outside classical English Catholic historical orthodoxy, he either ignores them, or relays their substance exceedingly briefly and dismissively. He has, indeed, his own criticisms to offer (Rome's persistent lack of interest in English affairs, the excessive insularity and quarrelsomeness of some Elizabethan Catholics), but these are polite, *piano* and very orthodox.

Bracknell, Berks. **J. C. H. Aveling**

S. W. Jackman NICHOLAS CARDINAL WISEMAN: A VICTORIAN PRELATE AND HIS WRITINGS The Five Lamps Press 1977 143p £5.50.

Wiseman has an important place in the history of nineteenth century English Catholicism and there already exist several adequate biographies. This short work is an attempt to assess him as a writer and to suggest where he belongs in the overall milieu of nineteenth century studies. The first chapter is a 'portrait sketch' which is derived from the works of Wilfrid Ward, Denis Gwynn and Brian Fothergill and nothing new to be found here. The following chapters discuss Wiseman's writings on theological questions, art and its practicioners, his novel *Fabiola*, his historical writings and his reviews of books. Within the modest scope of the book the examination of Wiseman's writings is competently done, and clearly if somewhat pedestrianly expressed. But one cannot help but wonder whether such a task was worth while. Wiseman was not a theologian or an art critic. In fact he was singularly unappreciative of anything but Roman theology of the traditional type. As a novelist his talents were mediocre. It does him no service to consider him in this way and his greatness is diminished thereby. It might have been helpful to have set his literary productions and his view of art and literature against the background of the nineteenth century and its romanticism: but this has not been done in this book. It would seem to be a mistake to try to isolate a man's writings from the contribution he makes to society. Wiseman as a writer has a certain flair, his very handwriting indicates this, but this only becomes significant when it is used in the service of the many causes he promoted. One would never read Wiseman for the sake of his style alone: a work that confines itself to trying to assess Wiseman's position from this angle is bound to be slight and lightweight.

Trinity & All Saints' Colleges, **M. E. Williams**
Leeds LS18 5HD.

Adrian Hastings BISHOPS AND WRITERS: ASPECTS OF THE EVOLUTION OF MODERN ENGLISH CATHOLICISM Anthony Clarke 1977 x + 263p £3.00.

This lively and exceedingly interesting collection of essays was planned as a *festschrift* to mark Canon Garrett Sweeney's twelve years' mastership of St Edmund's House, Cambridge. It includes four contributions by the Master himself, the last of which unfolds the genesis and the involved history of St Edmund's House up to its recognition in 1975 as a College in the University. Canon Sweeney's other three essays, which are savoured throughout with agreable touches of humour, are the fruit of what must have been a laborious study of volumes of episcopal speeches and other unfamiliar sources of information. 'The forgotten council' dispels various erroneous notions about the first Vatican Council, such as that it decreed that 'the pope is infallible'; 'The small print of Vatican I' does a similar work as regards the idea of 'primacy' and concludes that, if this dogma is properly restated, it need not be an obstacle to Christian unity; 'The "wound in the right foot"?: unhealed?', which derives its title from Rosmini's *Five Wounds of the Church*, tells the very strange story of how the papacy, after much reluctance, took on what was for it the novel task of nominating bishops for the Church throughout the world, and urges that there is nothing sacrosanct or unchangeable in this practice.

The introduction to the book by John Coventry, SJ, the present Master of St Edmund's House, points in the same direction. It is about 'Freeing the papacy' and ends with these words: 'To free our understanding of the papacy from the essentially transitory categories in which it has found expression in the past is to free it for its future. That future is one which the Church is free to construct, indeed is called on by Christ's will for unity to construct, in obedience solely to the Gospel.'

J. Derek Holmes contributes an essay in which he clarifies the hitherto somewhat obscure attitude of Newman to ultramontanism and liberal Catholicism in the period preceding Vatican I. Hugh MacDougall on 'The later Acton: the historian as moralist', explains why his 'short-term influence on the development of English Catholicism was minimal'. Nicholas Lash, writing on 'Modernism, aggiornamento and the night battle', realizes the complexity of the issues, and the variety of the persons, involved in the Modernist movement. He discourses suggestively about a few of them, but in the context of English Catholicism one would have expected more to be said about Tyrrell and less about Blondel whose influence and renown have not been remarkable on this side of the Channel.

R. J. Lahey, utilizing the relevant archives, unravels the commonly misunderstood or largely unknown attitude of Cardinal Bourne to the Malines Conversations. Adrian Hastings, in 'Some reflexions on the English Catholicism of the late 1930s', recalls and reassesses with a measure of astringency the achievements of some notable, chiefly lay, characters who were prominent at that time. 'English Roman Catholicism in the 1960s' by Bernard Sharratt is a generously documented survey of the ways in which the initiatives of Pope John and Vatican II were, or were not, followed up in England during that important decade. This essay will be very serviceable to future historians of the period.

As a whole this attractively produced symposium constitutes a valuable collection of material both for ecclesiastical historians and for the promoters of ecumenism.

Friars of the Sack, **Alec Vidler**
Rye, Sussex.

V. DOCTORS' LIVES

Richard B. Fisher JOSEPH LISTER, 1827–1912 Macdonald & Jane's 1977 351p £7.95.

'Geography is about maps', Rebecca West reminds us, 'and biography is about chaps'. In respect of this particular chap, Mr Fisher has carried out a painstaking piece of research and has produced an illuminating account of his subject's prosperous Quaker family background (the first since 1917), and of the state of surgical knowledge and practice in those days. It marks the 150th anniversary of Lord Lister's birth.

And what of the knowledge and practice? It is easy with hindsight to view with distaste those primitive attempts to treat injury and disease, frequently with disastrous

results and an appalling mortality, practised by a profession frustrated by ignorance of facts which we now accept without question. Denied the advantages of laboratory tests essential to modern diagnosis, the use of X-rays, and with no inkling of blood-groups and of the hazards of blood transfusion, it is little wonder that it was 'considered almost criminal' to open the abdomen and that the incidence of amputations—crippling and often in the event ineffective—was very much higher then than today. To fall into the hands of the surgeon then must at times have caused a greater dread and an equal certainty of death than if nothing were done at all. And yet new knowledge, and with it a new approach to medical science (as it was to become), did at last appear towards the end of the century, at first painfully and slowly, then in the first half of the twentieth century in a steady stream and now a flood so that today no one can practise medicine and claim to know all that is known—the specialist is indeed in danger of knowing more and more about less and less.

Not that the new knowledge was at first accepted easily—quite the contrary, as Lister himself was to experience for much of his life, indeed almost until his retirement. But his courage in persisting in his methods—the development of the antiseptic technique in surgery by applying Pasteur's germ theory to the prevention of post-operative infection—was a mark of the man despite widespread opposition from colleagues and strangers alike, and his determination was rewarded by recognition not at first in his own country but in Continental Europe: he was for long a prophet without honour at home. In the end he was noticed: Bernard Shaw indeed remarked that, because of him, 'the *fin de siècle* stank of carbolic acid'.

What is of equal interest, however, is the character of Lister himself, and inevitably one is tempted to ask the question 'How would he have fared in the hospital service of today?' There can be little doubt that given his ambition, his attention to detail, his devotion to surgery—equalled by his interest in his patients great or humble—he would have become as much a leader of his profession as he was in his own time. Whether he would have approved of the National Health Service in other respects it is probably fruitless to surmise. Essentially conservative in his approach, he developed a marked dislike for politics of all kinds, and he was unhappy in his dealings with the hospital administrators of his day. It is probably a fair guess to say that his approach would have been little different in his dealings with their modern successors.

Nothing is more remarkable than the account of the continuous, patient researches carried out with the aid of a devoted (if long-suffering) wife in his private laboratory at home. Whenever he moved house as he took up new appointments, a new laboratory was set up. It was an astonishing achievement when one considers that today few can publish results without the aid of advanced and expensive laboratory equipment, the statistician or the computer.

Lord Lister's life is well told, and there are fewer warts than one might expect. He was deeply devoted to his father, who encouraged him constantly and to the end of his life. He was fully committed as a young man to the Quaker religion, and suffered a severe blow to his self-confidence when, at a meeting of Friends, he proposed himself as an Elder and was, in effect, turned down. Mr Fisher believes that this set-back gave rise to an uncertainty in his capacity to make decisions that dogged him for the rest of his life; he may well be right. He suffered a nervous breakdown at twenty, becoming a surgeon with great hesitancy. He was a poor time-keeper, who used to keep people and patients waiting inordinately. His addresses and speeches were invariably finished in haste and at the last minute. Such foibles are failings in lesser mortals but mere eccentricities in the great; and to the latter Lord Lister certainly belonged. He was often blindly insensitive, always strongly anti-feminist and usually a conscious snob, but his patients from the Queen down universally adored him.

The greatest sadness which Agnes and Joseph Lister had to endure was their failure to have children, but they made up for this in the enjoyment of nephews and nieces, for the family was close and affectionate. They travelled widely in Europe, in days when travelling was deliberate and leisurely, spending several weeks visiting countryside and cities, and paying calls on medical colleagues and friends. His wife died at the age of fifty-seven in 1893, and he was to survive her for a further nineteen years, in the end full of honours and having at last received that belated recognition that is so often the lot of

an original mind. At the last he was offered a tomb in Westminster Abbey, but preferred to be buried at his wife's side.

Langham House,
Bowdon, Cheshire.

Frank da Cunha, F.R.C.O.G.

Sheila Cassidy AUDACITY TO BELIEVE Collins 1977 335p £4.50.

This is the story of a courageous woman, who by chance got involved with opponents of the present Government of Chile, was arrested, imprisoned and tortured and has lived to tell the tale.

Of course it was not chance really. As a doctor in a poor part of Santiago she could not help being appalled by the deprivation around her and did her best to alleviate it. As a Christian (who during her time in Chile accepted, after many years, that her future must lie as a nun) she shared the suffering which she could not alleviate. Eventually, one is tempted to say inevitably, she was asked by a priest to attend a wounded guerilla. For such a woman refusal was impossible, though fear was real enough. She did what she could for him; when he was moved to sanctuary in the Papal Nuncio's house another doctor was called in and Dr Cassidy returned thankfully to normal life. But the damage had been done and soon enough the secret police came for her.

Dr Cassidy is no Marxist; she valued Allende's government because it was humane; her indignation, too, is humanitarian, her instincts practical; sometimes she reminded me of Mary Kingsley, who is said to have faced the crocodiles of West Africa armed only with an umbrella. She does not have any prescription for the ills of the Third World, nor take any particular interest in revolutionary doctrines. Her interest is in individuals and she knows, and conveys without lecturing the reader, that in virtually any political system men will be found who will willingly, even joyfully, torture their fellows in the name of authority. The evil, in other words, is in man, not 'the system'.

Though torturers are easy enough to recruit they seem also to fear the future, for they take pains, as Dr Cassidy observes, to hide their faces from their victims. This suggests that the idea, now increasingly often mooted, that the names and any other available details of torturers should be recorded in a published directory, might have some effect. It would not be pleasant to have an entry in an international *Who's Who* of terror.

There is much, of course, which Dr Cassidy does not tell us. More political information, particularly about life outside Santiago, would have been welcome, as would have been her systematic reflections on relations between Church and State in Chile and more generally on the possibility of reconciling Marxism and Christianity. But that is not the book she has written. What she has done is to give us a record, written with extraordinary honesty and courage, (and sometimes with a nice turn of phrase, as when she says she felt after a long talk with a priest, that she had been 'unknitted like an old sock') of the horror of poverty and authoritarian rule, and of her own unhesitating acceptance of the duties imposed by her profession and her religion. She looks back on prison with a kind of nostalgia and anyone who reads her book will understand why her time there was the great experience of her life.

Centre for Southern African Studies,
University of York.

Christopher R. Hill

VI. GENERAL

Joan & Bill Spence ROMANTIC RYEDALE Ryedale Printing Works, Helmsley 1977 152p £1.50.

This is a book whose credentials cannot be faulted, for it was written by a Ryedale couple in Ryedale, and published by a Ryedale printer. It is the fruit of a joint venture undertaken by the Spences (who have taken all their own photographs, getting a brother to paint the cover design) and the Buffonis of Ryedale Press.

The text, in bold 12 pt Univers (a boon for old eyes), contains something for everyone—from hard historical fact, through fascinating folklore, to an account of modern developments in this delightful region of North Yorkshire. It covers in six sections the Rye Valley and Hambleton Hills, the Dales, the Northern Street, the Vale, the Southern Street and the Howardian Hills. The layout is attractive, with an interesting use of margin photos. For devotees of *The Ampleforth Countryside*, it is a 'must'.

Basil Postlethwaite, O.S.B.

COMMUNITY NOTES

ST PETER'S CHURCH, SEEL STREET, LIVERPOOL

Ampleforth Abbey have found themselves unable to continue to serve the parish of St Peter's because of their shortage of priests and the many demands being made on them. His Grace the Archbishop has arranged that the Sacred Heart Fathers, who at present staff the neighbouring parish of St Vincent's, will accept the responsibilities for a new reorganised and combined parish when Fr Rupert Everest has withdrawn at the end of the summer.

Fr Abbot writes that it is with great regret that he has been forced to the conclusion that he had to take this decision after spending the last two years exploring every possibility that had been suggested. He feels that it is not right for an Order to hold on to more parishes than its members can adequately staff; and, of course, he has to consider the needs of all the parishes under his care.

Fr Rupert writes: 'It has been a wonderful experience to live and work for seven years in a parish so full of tradition. St Peter's, which started as a chapel in the fields outside the city, has always been a parish of change reflecting the fortunes of port and trade, of peace and war, of new building and neglect. The parishioners, who have borne much suffering over these years, have always met and overcome the trials of the times. I am sure that with their neighbours under the guidance of the Sacred Heart Fathers they will help to revive the life of the Church in the Inner City.'

PERSONALIA

Cardinal Basil Hume has created a new post, PA for non-diocesan affairs (to be filled by Mgr George Leonard) because of increasing demands being made upon him nationally and internationally. Besides his Vatican post as a member of the Secretariat for Christian Unity, he is now permanent representative of the English and Welsh bishops to the Council of European Bishops Conference. The Symposium of European bishops in Rome is to consider 'Young People and Faith' in October, and the Cardinal is to lead five episcopal delegates to it.

Fr Martin Haigh, during the Spring Term, gave a retreat to the sisters of Marie Reparatrice, Newcastle; and during Eastertide he gave his slide lecture on the Holy Shroud to an audience of over 300 at Westminster Cathedral Conference Centre.

Fr Julian Rochford was an invited member of the meeting of the Human Rights Society's Conference on Religious Education at the Caxton Hall, Westminster on 23rd February. He contributed to seminar group B, 'the curriculum and content of religious education including Christian and non-Christian religions'. He is a member of a London committee on interdenominational schools. He continues to teach RE to the eighth year at Ryedale School.

Fr Geoffrey Lynch has been participating in Novicemasters' meetings (report elsewhere). In the Autumn he took the chair at the Easingwold Christian Council annual meeting, when the Archdeacon of the East Riding, Venerable D. G. Snelgrove, spoke on the social responsibility of the Church—'Can the Church afford to care?'

Fr Henry Wansbrough continues to write. His book *Risen from the Dead* (St Paul's 140p £2) appeared in late March. He reviews regularly for *The Tablet*,

The Clergy Review; and is completing his Reflections on the Sunday Readings, a three-year cycle for *The Catholic Herald*, which may soon by published in book form.

Fr Ralph Wright, now a permanent member of the St Louis Community, has gathered together his poems over the years into a little book entitled *Ripples of Stillness* (Daughters of St Paul, 50 St Paul's Ave, Jamaica Plain, Boston, Ma.02130 $5.95). Some 77 pages of photos and reflective words compose the 36 poems here gathered into a little volume. Some of them have appeared before in *The Tablet*, this JOURNAL and *The St Louis Priory Journal*. Most of them are religious meditations.

Fr Alberic Stacpoole introduced the ARCIC Agreed Statement on the Ministry at the 21st York Diocesan Synod in October. In November he gave a paper (to be published) on 'The English Tradition of the Doctrine of The Immaculate Conception' in Canterbury to the Ecumenical Society of the Blessed Virgin Mary, the St Anselm Society, and the Society of SS Alban & Sergius; repeating it to the ESBVM at Oxford. He was a member of the British Council of Churches Conference at Swanwick, *Britain, Today & Tomorrow*, contributing to section F, 'Culture, Morality & Styles of Life'. Canon Trevor Beeson of Westminster Abbey is deputed to turn the Conference papers into a book.

Fr Andrew Beck was a member of the Conference of EBC Schools' Religious Studies & Retreat Masters, held at Douai Abbey in March. He has given talks to Quakers at Harrogate and Methodists in the Grange.

Fr Aelred Burrows gave their annual retreat to the Benedictine nuns of Tyburn Convent, Hyde Park Place; and at the consecration of their church in March preached in the presence of the Apostolic Delegate, Abbots and provincials of the English Martyrs' Orders. He has also given retreats to the Notre Dame sisters in Oxford and the sisters of the FCJ Order at Poles Convent, Ware.

Fr David Morland is spending the spring and summer at St Mary's Priory, Leyland. He has been translating Karl Rahner for Darton, Longman & Todd. He has done a programme for the Open University (Radio) on *Religious Experience*, which is to be broadcast on 1st July at 1420 and 8th July at 0720. (This was arranged with Dr Francis Clark, a Catholic, who is largely in charge of the religious studies for the Open University, and this summer has arranged a very full and careful set of courses on subjects religious.)

Fr Felix Stephens is now into another cricket season that may again end with speeches. Of late seasons, he has replied to the Archbishop of York at the Northern Cricket Society dinner, spoken at the silver jubilee dinner of the Wombwell Cricket Lovers' Society, and been the guest speaker at the York Senior League dinner and the twentieth annual dinner of the York & District Senior Cricket League which was attended by more than 200 people in the Royal Station Hotel. He has been a co-drafter of a report on 'School & Youth Cricket in the Seventies' (National Cricket Association); and has lectured on the Packer phenomenon. Proposed by Fred Trueman, he was elected a member of the Lord's Taverners last December. During 1969—76 he has served on the Junior & Youth Committee of the National Cricket Association. He began this season with a week of coaching selected school boys at Lords.

Fr Timothy Wright attended the Farmington Conference (Cumberland Hotel, 4th January), which brought together people connected with religious education:

it was addressed by both Archbishops, of Canterbury and Westminster. He then shared the chair with Rev James Barnett of Uppingham at a two-day conference they had organised at Westminster Central Hall to discuss the possibility of introducing a more academic and theological approach to religious studies at O and A levels. Thirty attended; and it is hoped to call a committee meeting under the auspices of the Farmington Institute, next January at Keble College, Oxford with a view to refresher courses in scripture, Church history, theology and ethics for teachers of academic RS. He also attended the meeting at Douai Abbey for Senior RS Masters of EBC schools (Downside, Ampleforth, Douai, Belmont being represented).

Br Daniel Thorpe, in charge of visiting coach parties, has arranged the publication by Jarrold's of Norwich of a twenty page colour illustrated guide, *Ampleforth Abbey & College* (50p), with a text written by Fr Aelred Burrows. It says of 1802, when the monastery was founded, 'it was comparatively safe for Catholic religious to exist, provided they kept a low profile', and that we have done ever since, in our valley.

Father James Forbes writes:—

I had a dream. Then I woke up and discovered where I was—sailing through blue seas and Spring sunshine on my way to Tunis in a glorious Greek ship, *Navarino*. I had served in her, again as Chaplain, during the previous Easter, and the crew now call me Papa Demetrios. I left St Benet's on 18th March and spent the night at Archbishop's House before flying to join the ship at Genoa—flying, I am proud to say, with a seaman's ticket. We sailed for two weeks, calling at Tunis (for Carthage); Port Said (for Cairo); Athens; Taormina and Syracuse in Sicily; and returned to Genoa on 1st April. I then spent five days on the coast with the family of my Italian undergraduate, Achille Formis, high in the mountains north of Pisa, looking down on the small port of Levanto. I then went by train to Rome where I stayed with Henry and Alexander Smith's grandmother and then with Father Dominic at S. Anselmo. The visit to Rome was to join the Duke of Norfolk and his family, as *Aumônier de famille*, for his visit to the Pope—an unforgettable privilege. I had five minutes with the Holy Father on my own, and spoke in carefully prepared, highly excitable and inaccurate, O level French. There is not much that the Holy Father does not now know about St Benet's. If we do not do well in Eights Week and Schools it will not be for lack of the best possible recommendations. He gave me a beautiful rosary, and blessed Benedictine medals for every man in the Hall. We flew back from Rome in a Japanese Jumbo jet which was like a mixture between a Green Line bus and Hampstead Heath on a Bank Holiday, and I returned to St Benet's on 14th April.

Rev Barry Keaton, Rector of Ampleforth & Oswaldkirk and a close friend of the Community, has in late April been awarded his M.Litt (Master of Letters) by the University of Durham. He took his BA in Classics at Durham; and in 1969 lifted it to MA with a thesis on 'The Origin of Christian latin and the *Peregrinatio Aetheriae*', a virtually external MA that he undertook while serving his first ordained years, 1964—69, in the Middlesborough Deanery near enough to the University. He has a BD from King's College, University of London. In 1969 a World Council of Churches scholarship took him out to Rome to a year of courses bearing on ecumenical studies at the Gregorian University; and there he lived with the OMI studium generale superius at their International College. He is currently a member of the General Synod, and as such heard the Cardinal on 1st February. He is, not surprisingly, York diocesan ecumenical advisor.

A BENEDICTINE WORKINGTON JUBILEE

Father Sigebert D'Arcy came to Workington the year the Queen was crowned so we had two reasons to make jubilee, each celebrating total service and dedication.

Those who know Fr Sigebert know his qualities of endless patience and unfailing courtesy—telling signs of the primary virtue of charity. The opportunity to demonstrate that charity was always available in the industrial parish he came to with its ancient Benedictine traditions. He chose to exercise his ministry especially in the fields of education and ecumenism. The 1944 Education Act caused the Catholic school system of West Cumberland to be amplified to fit the new requirements. No Benedictine would be slow to improve educational opportunities and into this work Fr Sigebert came and gave his best, ultimately producing from that beginning the best of any of the schools, Catholic or otherwise, in the area. Nor was his interest in education kept for his own people. As a member of the Cumbria Education Committee he was and still is at the service of all.

Ecumenism in Workington has a long history going back into the mid-War years. In the town in the 1950s, it entered a dormant period. The second Vatican Council revived the work and under Fr Sigebert it flourished and has brought immense rewards. Few parishes even now can claim Anglican bishops and other prominent Anglicans as preachers at Masses in their churches; but it can be said of Workington so it caused no surprise or comment at Fr Sigebert's Jubilee Mass to see as many of our separated brethren in the choir stalls as were concelebrating priests at the altar, nor was it surprising to find many of these clergy at the *agape* which followed the Mass. Fr Abbot spoke of Fr Sigebert's work and why he was moving him to Warwick Bridge. The parishioners gave tokens of their love. Most telling though was their very clear expectation that when one day Fr Sigebert does retire he is expected to come back to them in Workington. They are a generous and loyal people, they love their monks and have a long history of being served by dedicated priests. Fr Sigebert is worthy to take his place amongst them.

RETREATS FOR THE YOUNG

Groups continue to come regularly to the Grange, often with their own masters/mistresses and retreat givers. As well as these, Fr Timothy Wright continues to organise his own retreats for the young, both at home and away.

In December, with a selected group of helpers drawn from former retreats at Ampleforth, he went to Brindle to give a retreat to the fifth year of St Mary's School, Brownedge. A week later he went on to give a similar retreat to the Sacred Heart School, Redcar, Cleveland, with the help of students from Ushaw College, Durham and former pupils of the school.

During the Easter holidays he ran a retreat for university and college students—a bouleversant affair lasting a fortnight, students dropping in as they wished for periods of a few days at a time, so that 25 of them came in all. Retreatants were expected to earn their keep by doing four hours of manual work daily painting the 28 sixth form rooms of Aumit House. During some evenings there were talks by Fr Timothy; and on other evenings discussions. Retreatants, where possible, came to the monastic Mass and Office.

CHRISTMAS CHRISTOLOGY

It should be recorded that, in the twilight days after Autumn Term exams and before the liturgy of the Nativity, the Community submitted itself to five lecture-and-discussion sessions in three intensive days on Christology. Fr Edward Yarnold SJ DD from Campion Hall, Oxford, came up with papers prepared for delivery in the light of lists of books that we had been recommended to read during the course of the term. A short account should be given here (and perhaps a fuller account at a later date).

The first lecture was on 'Christ & Myth', books recommended being Ed J. Hicks, *The Myth of God Incarnate* (1977) and Ed M. Green, *The Truth of God Incarnate* (1977). The word 'Myth' was added to the title of that collection of essays after they had been gathered in, and it was clearly catch-penny. The word, so mal-used in our culture, needs explaining: 'a picturesque way of explaining truths which cannot be expressed so readily or so forcibly in any other way' (G. Caird). The second lecture was on 'Christ in the New Testament', books recommended being C. D. F. Moule, *The Origin of Christology* and G. W. H. Lampe, *The Seal of the Spirit*, who indicates God as reaching out to his creation, as acting closely upon all his creatures; so that, through Jesus, God acts decisively to activate divinity in man and so fill out human potential. The Spirit is incarnate in all human beings, but most fully in Jesus (God-with-us), who is a catalyst born of the Spirit.

The third lecture was on 'Christ & the Trinity', books recommended being Karl Rahner, *The Trinity* and J. A. T. Robinson, *The Human Face of God*. The sense of the Trinity arose from Jesus' own experience at baptism, where he learned of the Spirit at work; and thus he taught his disciples the threefold dimension of God's outreach. God is incommunicable originality/self utterance/loving welcome (our Father, our brother and Saviour, our Spirit of adoption). The fourth lecture was on 'Christology from below', books recommended being W. Pannenberg, *Jesus, God & Man* and Karl Rahner, *Theological Investigations* V, 105—20. The word 'below' here means that one begins not with the Word made flesh by divine self-emptying, but with the man Jesus, seen as the most Spirit-filled, as most perfectly open to the promptings of God, as the most divinised of humans while remaining as we are in degree and function.

The fifth lecture was on 'The Psychology of Christ', books recommended being E. Yarnold, *The Second Gift* (esp p.89—106) and Karl Rahner, *Theological Investigations* V.193—215. We are told to 'put on the mind of Christ', but can we ever do so, for we must wonder whether Christ's experiences are of the same order as our own? (When Bishop Montefiore asked, 'Why did Jesus not marry?', he was probing his human normality). One has to raise the problem of Christ's knowledge, about which the Church has made no definition—he did not know the date of the last day, and did he have a direct awareness of the beatific vision? Did Jesus know throughout his ministry that he was divine? What of his power to grow under moral and intellectual challenges (how much is that a denial of his divinity)? Such were some of the problems debated by the brethren on the eve of Christmas.

THE EASTER RETREAT, 1978

During the first half of Holy Week, we found ourselves examining the boys, terminating the Term, writing academic and tutorial reports and cleaning up. The boys left on the Wednesday, and on Maundy Thursday (23rd March) we received our two hundred visitors, most of whom were to live in the sixth form rooms in the School Houses. That this happened at all was due to the splendid work of the domestic staff and the cooperation of the Matrons. The dozen boys who chose to stay with us for Easter formed the spearhead of the attack to change sixth form rooms into rooms for guests. It seemed that everyone expressed their wonder and gratitude.

The Easter Retreat nowadays—once called 'The OA Retreat', and more male orientated—defies adequate description. It is firmly based on the Triduum liturgy, the ceremonies of each day forming the centre-piece around which Fr Kieran's retreat conferences, the Talks and Discussions and the Prayer Groups, and of course the daily Office, clustered to make the Faith live in the lives of all of us who shared those four days together. Fr Kieran Corcoran's contribution was acclaimed by all age groups and all tastes, and we are grateful to him for his work and devotion.

A few statistics might be of interest for the record, to chart the changes. Of the 200 visitors, half were women, 40 were Old Amplefordians, 20 came from various universities. On Easter Sunday, for lunch in the Upper Building, (always a time for celebration), there were 215 people; and the Upper Building kitchens provided meals at other times for numbers varying from 150 to 190 (others feeding in the monastic refectory).

This year our guests took an added part in the Triduum liturgy, as readers. It was altogether very effective, and appreciated by all sides. The voices of men, women and boys of the School were alternated according to the quality of the scripture to be read. At the Easter Vigil, for example, the five great readings at the outset were made by a man/woman/man/woman/boy, to great effect. In all, there were eleven such readings up to Easter Day morning Mass, when again a man took the OT reading, a woman the NT. The sensitivity of expression in all of them was cause for marvel and pleasure.

This year those who rebel at the once vogue word 'Teach-in' had their way: that item was renamed 'Talks and Discussions', which is at least more descriptive—the monk or speaker leading each was expected to open the question with an offering for about half an hour, then become chairman and 'animator' (another vogue word). Each was done twice, the two discussions taking in most cases very different paths, according to who was there and what questions initially generated thought. It has proved down the years a valuable time for airing views, both clerical and lay, and for becoming *au courant* with present issues or the depth of conviction with which they were regarded or resisted. Six speakers conducted these 'Talks and Discussions' in the School Library, the Masters' Commonroom and two House anterooms. They were set out as follows—

I. ON THE LIFE OF THE SPIRIT: Fr Aelred Burrows spoke on 'Faith and Modern Man: the personal crises of faith', enlarging on the crisis man meets at five points in his life, ranging from early adolescence to late maturity; and Fr Stephen Wright spoke on 'Breath of the Spirit: charismatic renewal', showing how much the present explosion of charismatic action and literature is a return to the normal Christian experience of the early Church, the Spirit in the missionary community.

II. ON LIFE IN THE CATHOLIC CHURCH: Fr Timothy Wright spoke on 'Modern trends in Religious Education', which elicited a peppery discussion on the necessary differences of assumption between teaching in the privileged schools and teaching in the comprehensive schools, where even the teachers may lack conviction; and Fr Alberic Stacpoole spoke on 'Intercommunion', opening up the wider implications, notably the nature of Church and Orders, of power to effect the Sacrament, and interpretations of what the Sacrament is.

III. ON LIFE BEYOND THE CATHOLIC CHURCH: Mr Timothy Dufort, who has long given support for such ventures as St Symeon's House, Oswaldkirk, spoke on 'The Eastern Orthodox Church: its richer insights' with warmth and learning; and Fr Leo Chamberlain spoke to the title 'After Belgrade: Church and State in Eastern Europe', taking the recent talks on human rights, arms control and stockpile inspection as his centre-line, giving some historical perspective to the state of international negotiation and degree of freedom of speech and worship in the Communist East today.

These talks were all very well supported, with congregations for discussion of from 30 to 60, reluctant to break up when the time came for midday Office or supper.

The text of *Easter Sunday's Sermon* at the morning High Mass, delivered by Fr Kieran, is as follows—

In the play 'Waiting for Godot', which has for its setting Holy Saturday, the argument runs that in spite of striking the flint there is no light. Godot does not come, therefore God does not exist. It is a parable of disbelief. It is a type of play and of thinking that infects the world, and can give rise to a universal anxiety and pessimism. It is a sort of anxiety that results from people placing their whole faith and hope in such things as the world economy, or the state of the pound, important though these are. Surrounded by people who may have this outlook, we are not unaffected by it. Like the disciples on the road to Emmaus, we have to share in the rebuke made to them by the risen Lord: 'O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that Christ should suffer these things and so enter into his glory?'. We are slow to believe that man is born for glory, not gloom. It is natural to believe in gloom—it is Christian to believe in glory.

Each Easter as we celebrate these central actions of the God Man, Jesus Christ, with sincerity of heart, our eyes are opened a little further and we grow in faith in the risen Lord. We grow in that vision of God, that seed of eternal life planted in us at our baptism. We do this especially in the Eucharist, just as the Apostles recognised him in the breaking of bread. We move and grow into other Christs. We are christened deep down, dying to unfaith, to adhesion to the disease of sin and lifelessness as the great realities in the world. Death did its worst on Calvary—that was its finest hour—the death of God. Today tells us that disease, sin and death are not the ultimates in life because Christ has broken through these barriers—he has risen; he has conquered sin and death and we are one with him in his victory. He who believes in me has everlasting life.

The world of those about us looks for people who will radiate their faith in the risen Lord, who show forth, not in words but by their life-style, their attitudes, their inner convictions, the gifts of his life-giving spirit as they lead out their lives. These gifts are, as St Paul tells us, love, peace, joy, patience, kindness, goodness, faithfulness, gentleness, and self-control. Last night you held a candle in your hand symbolising the light of Christ. You are people sent to spread the light of Christ among men; how else is he to be seen?

'Peace be with you' was the greeting Jesus gave to the Apostles; and it is how he greets each of us now. May you receive this inner peace now such as he alone can give to strengthen you and give you courage in the days to come.

The theme of the four Retreat conferences given by Fr Kieran could be described as 'growth in faith'. The first talk emphasised relating faith to life, not making compartments in our lives; and the importance of achieving inner stillness if we are not to lead our lives on the surface. Living out our faith means being Christian of *conviction* rather than *convention*, but we have to start by having a faith in ourselves as loved by God as we are. If we don't have this acceptance of ourselves, then we reject not only ourselves but the God who made us; it is then impossible to forget ourselves and go out in love to others and to God our Father. Faith, like life itself, is sheer gift and we cannot grow in faith and love without help—we cannot live out the values of the Gospel according to

a 'do it yourself kit', implying that we are our own saviours; we have to take literally the truth of Christ's words 'without me you can do nothing'.

Central to our faith is the person of Christ revealing the human face of God and his love for us, so the second talk attempted to deal with who and what was Jesus Christ, the God/Man, and then to see what is his relevance to ourlives in the twentieth century. Many people cannot identify with Christ because for them he is not really human but a man in disguise only. This heresy of angelism which destroys Christ's humanity makes it impossible for him to be our model because he is not one of us. For such people it is only one step removed from seeing Christ and his Church as anti-life, anti-sex, anti-marriage and anti-world. The contrary is the truth—'God so loved the world that he sent his only Son'. Christ affirmed the glory of material creation when he used bread, wine, oil and water and spoke of the lilies of the field. Christ is the one whole man undiseased, wholly at one with self, with creation, with others, and above all with his Father in whom he places his total security. While we recognise that we are divided, diseased, not at one with self, with others or with God, it is a truth that should not depress us, because the truth of Jesus the God/Man gives us a hope and confidence that we can grow, we can change, we can be re-created. Baptism is for us a life-long process of recreation and growth in and through Christ on our journey to the Father. The latter part of the talk was taken up with pinpointing two attitudes of mind in Jesus. The first was summed up by the word 'genuineness'. It included all those virtues implied by the word: humility, integrity, living without pretence or hypocrisy, gentleness, poverty and detachment—all of them contained in the beatitudes. The second attitude was that of Jesus' self-emptying love. These attitudes are also the marks of his followers who see him as the Way, the Truth and the Life. They are impossible attitudes of mind to achieve on our own, but we like Christ have to let go, to allow God-control rather than self-control to govern our lives. St John's remark may then become more real to us: 'This is the love of God, that we keep his commandments, and his commandments are not burdensome'. We also grow in understanding of what St Paul means when he tells us to 'put on the mind of Christ'.

Since Jesus is not merely an historical figure but is the risen, victorious Christ, always living to make intercession for us, the third talk pointed to the Church as the way in which Christ's presence among men is here and now signified and made real. Christ endowed to his Church his life-giving Spirit for all time, and this is the only power that the Church possesses. It is only the power of love which attracts and transforms, whereas we are tempted to see the Church as a complex organisational political power block and think to see power as human power such as we connect with prestige, possessions, pomp etc. Such a reading of human power is powerless because these are not signs of the Spirit; they do not make the Church holy—they are counter-signs. The Church has a new awareness of itself since Vatican II which set it on a course from which there is surely no turning back. Gone is the old ghetto mentality by which we were led to believe that we were on a sort of Noah's ark, a sort of raft on which we alone, the crew, were saved. The Church has a growing awareness that her attitudes and marks must be those of Christ himself. She therefore sees herself as having to teach with authority, as Christ taught with authority, and her message is for *all* men. She sees herself in the role of a servant, rather than wielding a so-called political human power. She is a pilgrim Church, leading all men to the Father with here no lasting city. While that is one side of the coin, the Church is composed of human beings who are weak and sinful. The Church is both human and divine and this fact can give rise to tension. While it is true that there is a crisis of faith in the Church, this should in no way discourage us. There were crises in the Church from the very beginning of Christianity, and

they proved often to be growth points, martyrs for instance coming to be seen as seed beds of the early Church. The second part of the talk dealt with the importance of our relationship with the local Church, which was seen to exist for three purposes

1. Worship: the Church is at its most real when celebrating the Eucharist.
2. Charity: to help us to put into practice the commandment of love.
3. Mission: we are a people sent, a private Christianity being a contradiction in terms. We do not receive the faith for ourselves but to spread the light of Christ.

Finally, the sacrament of Confession was touched on, as Christ came to call not the just but sinners. How often Christ's refrain is heard in the Gospels: 'your sins are forgiven, your faith has made you whole'. Each of us needs healing, and this sacrament is vital for our growth in faith on our journey to the Father. When we articulate our sinfulness, our sinful attitudes, we are placing our belief squarely in the truth that God's goodness and mercy are greater than our malice.

Slowly we grow in faith and in that vision of God as our eternal destiny, full of inner conviction that Christ has conquered, has risen, and that we can live with the power of the risen Christ. The secret of that conviction lies in the response we make to God in prayer. So the final talk spoke about prayer. The suggestion was made that a great deal of damage had been done by the Church and spiritual writers of the past through categorising prayer, and in particular that the division between contemplative and active prayer was misleading, resulting in the idea that Christians were divided into those in first-class compartments and those in second-class compartments. We are called to holiness, whatever our way of life, all called to grow in faith and love through making a daily personal response in prayer. This categorisation has led some to think that contemplative prayer was the prerogative of monks and nuns, while the laity could get on with vocal prayers that they learned as children. So for many people their prayer life has remained infantile, not developing or grown. The talk therefore continued to speak of deep meditative prayer and stress that it should become the practice of all if we are not to lead our lives at a superficial level. In answer to the difficulty of finding time, it was pointed out that we all find time to carry out those things which we think important in our lives. It is a question of where our priorities lie. We have to remind ourselves that when we give time we give ourselves and that we don't pray for kicks, or for what we get out of prayer but for the sole reason that God is who he is and I am who I am—the creature before his Creator. Another excuse sometimes given is that 'I am no good' or 'I cannot live up to the demands of the Gospel'. The answer was given that it is just because of our inability to go it alone that we need the strength and power of God in our lives. If we persevere at prayer its fruits will be discovered in our daily lives, such as a clearer understanding of the mystery of life and the things of God, together with a greater appreciation of other people. We won't notice this happening, and certainly not when we pray, but we will all grow in the realisation that our faith does not consist in saving ourselves but in allowing ourselves to be saved by God.

And so the talks ended where they began. We can go to Mass on Sundays, carry out the observances of the law. These can be genuine, but they can be phoney unless they are leading us to a real growth in faith and a change of heart; it is only this that leads to life. 'Rend not your garments but your hearts.' 'I will take from you your heart of stone and give you a heart of flesh.' Slowly we grow in faith and love amid a world affected by the theology of pessimism, hopelessness and anxiety. We have to teach this Christian message of hope and

confidence in future glory, in forgiveness, the possibility of wholeness; we teach this in our lives, by what we are, by radiating a faith, hope and love in our life-style, but above all by inner conviction. We can only show these signs in our lives through having a strong personal prayer life.

ORTHODOX EASTER DAY: 30th April

The date of the celebration of Easter (and therefore all dependent days, notably the whole of Lent) has been a point of controversy between the Eastern and Western Churches since before the third century. The core of the calculatory argument is whether the Jewish Paschal day or the Christian Sabbath should determine the time for celebration; and whether the day of crucifixion or the day of resurrection should be the focal point of that celebration. A *modus vivendi* was reached at the Council of Nicaea (325), but it has left two different ways of calculating which may cause variations between the two Churches of up to five weeks. This year the West celebrated Easter on 26th March, the East on 30th April, the full five weeks apart. St Symeon's House, which lives in both liturgical worlds, found it a trial. [Ed.]

Fathers Cyril, Leo, Felix and Andrew went to celebrate the Orthodox Easter Vigil with Fr Simeon and the community at St Symeon's, Oswaldkirk. We were among a number of visitors who had come to enjoy this unique opportunity to witness the Orthodox Easter Liturgy in English. While we stood outside the Caravan—Chapel, holding Ikons being incensed, singing a hymn to the Risen Christ, our candles flickered in the midnight air and our thoughts went out to the thousands of people in the USSR and Communist bloc who are effectively deprived of the opportunity to celebrate their own Easter. We prayed as unworthy substitutes.

D. A. B

PASTORAL COUNSELLING COURSE: Ampleforth in April

We took an experimental step in a new direction during the Easter holidays when nine monks from all levels in the Community took part in a six day pastoral counselling course run by Fr Vincent Nichols of the Archdiocese of Liverpool and Fr Justin Price. Both have recently returned from Chicago, where they have been working under Professor Gerard Egan, training professional counsellors in the Institute of Pastoral Studies of Loyola University.

There was a degree of scepticism in the Community about the value of such a short course: in matters psychological a little learning can be a very dangerous thing. This reasonable reservation may have been compounded by an unspoken distrust of things foreign (and especially American!), and maybe even a certain complacency. Who knows? In any case, those invited to take part included a number of pastorally experienced, hard-headed and critically astute monks noted more for their open minds than for their enthusiasm for the latest fad. With their help we hoped to arrive at an assessment of the usefulness of this type of course in preparing for pastoral work in an English setting.

Approaches to counsellor training can be almost exclusively theoretical in their bias, sometimes producing counsellors who know a lot about personality theory, psychopathology and the rest, but who for one reason or another are precious little help to the people who come to them and may even do them harm. Research[1] shows that the crucial difference between the helpful and the harmful counsellor lies mainly in the quality of the relationship established with the client. In the ungainly jargon which so bedevils psychology, the successful counsellor offers his client a relationship embodying 'high levels of accurate empathy, non-possessive warmth and genuineness'. One of the principal aims of this course was to translate these ingredients not only into English but also into action by a systematic, practical training programme.

We spent eight or nine hours of the fourteen hour course working in small groups of three, each participant acting in turn as counsellor, client and assessor, in an attempt to acquire the skills by which 'empathy, warmth and genuineness' are fostered and made concrete. In these practice sessions, we dealt with minor, everyday problems in the lives of the participants. We found that the basic counselling skills were taken rather too much for granted and that 'counsellors' tended to move towards giving advice without first establishing a really firm basis of understanding between themselves and their clients. There was a tendency to concentrate more on the content of the client's problem than upon his underlying emotions, which consequently got in the way and made it difficult for the client to hear what the counsellor was saying. The initial stages of the course were therefore devoted to training the counsellor to discern and draw out the client's underlying feelings before attempting to deal with the content of the problem. Participants were able to experience the effectiveness of this approach in dealing with their own small problems in the practice sessions.

Admittedly, one week is not enough time to get a firm hold on the counselling skills, nor to become an expert counsellor, far less a psychotherapist. Nonetheless, we all find ourselves from time to time in the position of counsellor. As one participant put it at the end of the course: 'I suspect its main impact on me is . . . to make me more aware of my ignorance; hence I should be less dangerous and more positively useful in future counselling activities.'

J. A. P.

Part two, Community/Organisational Development Course *will appear in the Autumn Number of the JOURNAL.*

[1] C. B. Truax and R. R. Carkhuff *Toward Effective Counselling and Psychotherapy: Training and Practice* Chicago: Aldine Publishing Co 1967 p.25

EDDIE THOMPSON, 1901—1978

One of the great blessings enjoyed by our Community during its years here at Ampleforth has been the loyal and dedicated service it has received from the local people who have spent much, and sometimes all, of their lives working in the monastery or School. If we were asked to choose someone who might personify this dedication we could scarcely make a better choice than Edmund (Eddie) Thompson who died on Sunday 2nd April, aged 77, having spent the first thirty years of his working life as a member of the College maintenance staff, and the second thirty years working for and with his brother Walter, frequently on the College buildings or on the houses of our laymasters and others employed by us.

Until quite recent times Ampleforth was a self-contained unit isolated from the national power grid and water schemes so that it had to provide its own essential services—a steam boiler plant for heating and power, an electricity generating station, a private water supply (which also supplied Ampleforth village), and a sewage disposal plant. The life of the monastery and School depended on these services functioning efficiently twenty-four hours a day, seven days a week. This placed a tremendous responsibility on the shoulders of the maintenance staff and meant that they were virtually on call at all times to deal with any emergencies which might arise.

For thirty years, which included the exceptionally difficult War and immediate post-War years Eddie Thompson was an important member of the

staff. His basic training was in plumbing, a trade in which he displayed outstanding competence. But when emergencies arose in other areas, as they regularly did, overcoming his innate modesty which led him to protest his lack of qualifications to tackle them, he would operate most efficiently as heating or power station engineer, or with unfailing good humour tackle the unpopular and unpleasant tasks of descaling boilers and cleaning out the flues, even sludging out the septic tanks at the sewage farm. Nor was there any difficulty in persuading others to work with him as his gentle good humour and unselfish nature made him popular with the rest of the staff.

To record the many tasks he undertook 'far beyond the line of duty' would need a whole issue of the JOURNAL but perhaps their nature and importance can be illustrated by just two examples. One morning it was discovered that the water main was delivering no water to either village or College and it was clear that the main had fractured somewhere in the craggy mile-long Shallowdale. The terrain there is so rough that it is extremely difficult even to follow the line of the main and water easily seeps down through the rocks under the main so that there is no indication of the fracture on the surface. The search for the burst could have taken days during which time School and village would have been without water—a situation which might have meant sending the boys home for the duration of the emergency. Yet within two hours Eddie, by a combination of his experience and unique knowledge of the Shallowdale main, his native Yorkshire tenacity and common sense and, less obviously undoubtedly with the help of his prayers for he was a deeply religious and devout man, had located the seat of the problem. By 2 pm he had replaced the broken pipe and the main should have begun to deliver the much-needed water once more. But unfortunately by now the two mile long pipe to the College reservoir was hopelessly air-locked and the water refused to flow. So for the next twelve hours he shuttled backwards and forwards along the line on foot, since the terrain made any form of transport out of the question, bleeding air out of the system wherever possible, again using all his special knowledge and expertise, and slowly coaxing the water onward. Only when, at 3 am next morning, he knew that the School would wake up to find a normal water supply available did he retire to bed after nineteen continuous anxious and hard-working hours spent without a proper meal or intervals for rest.

The second illustration arose by a remarkable and almost inconceivable coincidence. During the night when meteorological history was made at Ampleforth—a record low temperature of about thirty degrees of frost—the inhabitants of St Cuthbert's House chose this singularly inappropriate occasion to retire for the night leaving a front door wide open. In the morning every drop of water in the House, including the water in the central heating system, was frozen solid and many radiators and pipes had burst. The House was without hot or cold water, and on an exceptionally cold day also without heat. Normally it would have taken days to repair the damage and restore the services so that it seemed that the boys in St Cuthbert's would have to be sent home for the duration of the emeregency. Once again Eddie set to work, isolating radiators, short circuiting burst loops, replacing fractured elbows and joints, going on without respite until ten o'clock at night when it was possible to turn on the heating again to provide sufficient warmth to prevent a further freeze-up, and sufficient hot and cold taps were functioning again to make life reasonably normal again in the House.

Successive Procurators from Abbot Bede Turner to Fr Terence Wright could probably add similar stories of emergencies weathered during their periods of office, and they would certainly want to express their own gratitude and add their respective tributes to Eddie and to all our other dedicated workpeople he may be taken to represent—the Thompsons, the Butlers, the Foxes, the Wrights, to mention only a few of the more numerous families who have served us, sometimes for several generations.

From all accounts Eddie's death was as exemplary and edifying as his life had been. We need hardly be surprised at this since his life was always a preparation for the life to come. Monks reciting Matins during the War years will remember hearing the clatter of falling chairs in the blacked-out darkness of the old church which meant that Eddie Thompson was groping his way round to the Lady Chapel to assist at the six o'clock Mass after which he would return home to prepare breakfast for himself and the brother with whom he lived, and to attend to the other household duties in a way many a proud housewife might envy.

Had Eddie made his religious profession and joined the Community as a monk he could scarcely have been more dedicated to, or devoted his talents more zealously and perseveringly to, the well-being of Ampleforth and the furtherance of its work. May God speedily grant him the reward he deserves and give comfort to his family in their great loss.

W. T. L.

NOVICEMASTERS AND NOVICEMISTRESSES

1977—1978 has been a great year for such gatherings, the 'season' started with a meeting of novicemasters and mistresses of Enclosed Orders at Wood Hall (near Wetherby) in September when a large gathering of female religious and a few male Cistercians and one Benedictine attended a course on counselling run by Father James Walsh and *The Way* Team. It would be reasonably accurate to say that the theme of the course was 'empathy', that ability to relate to another in such a way as to induce confidence and trust. In some circles this attitude is known as 'non-possessive warmth or unconditional positive regard'. This kind of language was much in evidence, but so also was a great deal of practical demonstration of counselling response and 'creative listening'. Fr Walsh added his own very extensive knowledge of spirituality to the modern insights of the other members of the team.

In January the Cistercians ran a month-long course for novicemasters and mistresses of their order with a few outside visitors from the Benedictines (Stanbrook, Glenstal, Ramsgate, Ampleforth and Kylemore) and one Canoness from Haywards Heath. This course had been brewing for some time and was an attempt to help newly appointed novicemasters to train for their office in as professional a way as possible. In fact it turned out to be more of a re-training course for established masters and mistresses and some superiors than an introduction to the office. Fr Cornelius Justice of Mount Melleray, with the assistance of the Conferences of Major Religious Superiors in Dublin, assembled a formidable body of speakers (and an equally formidable body of listeners) at Roscrea Abbey (Eire) for the whole of the month. Of the nine speakers, four of them took a psychological slant to the formation of novices, dealing with the subject of vocation from varying angles which related to their particular 'school' of religious psychology. The present writer was asked to give four talks on the monastic vocation in relation to what had been said about religious vocation in general in the previous weeks and he was followed by Fr Ambrose Wathen OSB of St Joseph's, Louisiana on the Rule of St Benedict. He is a world authority on the subject and disciple of the great Dom Adalbert de Vogué. His approach is through structural analysis and the twelve lectures which he gave were the most fascinating of all the course. Among the other speakers was Fr William Johnston SJ, (*Silent Music*) who spoke on prayer. The

course was beautifully organised and the hospitality very warm indeed. Although the participants who were resident for the whole month felt that the course was too long, everyone was convinced of its value.

In the second week in March the English Benedictine Congregation mounted its own meeting of novicemasters and mistresses at Douai (near Reading). Only Douai, Worth, Buckfast, Ealing, Stanbrook and Ampleforth participated in what turned out to be a fascinating day hearing Dom Jean Leclercq of Clervaux. Here was another world authority on the Rule and he talked to the assembled company with great erudition and humour. It was most instructive to listen to him after the longer session with the American monk. In simple terms, the archaeology of the Rule has been exhausted—we know the sources—and the philology of the text is known, (much of it due to the untiring efforts of de Vogüé); but we have not really come to grips with the sociology and psychology of the Rule and this is where future study would appear to lie.

Geoffrey Lynch, O.S.B.

THE CALIX SOCIETY: ANNUAL MEETING
Hopwood Hall, Manchester, 31st March—2nd April

Calix is an association of Catholic alcoholics who endeavour to maintain their sobriety and quality of life through their participation in the fellowship of similar Catholics. It is separate from Alcoholics Anonymous, its intention being to promote the spiritual development of its members as well as to strive for a complete re-integration of every member into the community. It is not a Catholic AA, but rather a Catholic response to the eleventh step of the suggested AA programme of recovery, calling for the spiritual development of the individual through the reception of the sacraments, daily prayer, and a purposeful attempt to remove all personal defects.

AA was founded in 1935. In 1947 five Catholic men, all with alcoholic trouble, organised with the help of a priest a society they later-called after the Lord's chalice (a word with a most evocative meaning: 'Father, remove this chalice from me . . .', and 'This is the chalice of my blood . . .'). Their avowed aim was to call on the resources of the Church in bringing them from drink to sanctification. They hoped that all Catholics with their common problem would come together to share their spiritual resources and seek guidance in practical daily living. So rewarding were the experiences of early members, that *Calix* soon spread throughout the United States and into several other countries. It came to Scotland in 1962, and England in 1965. At the centre of the work of *Calix* is preaching and strongly encouraging total abstinence, not merely as the only known way of guaranteeing recovery from alcoholism, but also as a sanctifying virtue for its members, which brings serenity and spiritual growth. A monthly meeting for members and their associates (such as spouses who love and have care for members) involves Mass, communion and a spiritual address from a priest.

The National Conference has been meeting at Eastertide at Hopwood Hall for a number of years now. Earlier on there were a number of talks and group sessions, of the kind familiar to conferences: but it became apparent that the members wanted something simpler—a straight retreat concentrating on wholly spiritual values. *Calix*, 'the cup that sanctifies: not the cup that stupefies', has the task of calling God's grace to the higher powers of those recovering from addiction to alcohol. As the founder put it, 'AA restores your health, keeping you from an early grave; *Calix* saves your soul and puts you on the road to heaven.' At an Audience for *Calix* in 1974, the Holy Father remarked, 'worthy

of special mention is the fact that you identify this higher power as the supernatural grace of Jesus Christ, the healing power of his word and his sacraments.' So the programme this year, to which a monk of Ampleforth was invited both as priest and observer, was concentrated on prayer.

About a hundred men and women, with a few children, came from Scotland and England. There were three Masses in the imposing circular church at Hopwood Hall (a college of education run by the de la Salle brothers), the affiliated chaplains—some of them once practising alcoholics, all closely experienced—leading the eucharistic assembly. There were penance services and confessions, shared rosary before the Blessed Sacrament exposed all day, shared Stations of the Cross, an address by one of the cured chaplains on 'Forgiveness and Love', a question and answer session on authority and marriage problems, and a charming evening social fuelled by tea, buns and bottled pickles! Derrick McEnroe from Newcastle, the National President, set the themes for the two main days, first Forgiveness (and there was much humility present, and desire to be forgiven); and then Love (and there was equally much forbearance and sympathy present among the conference). The conference had its effect: there were many who went home feeling forgiven and at peace with their God, with strength to bring new warmth into the lives of those close to them, who may have once found them a trial.

Calix has succeeded well in America. In 1967 two Cardinals and 26 bishops endorsed the society; and indeed the Hierarchy of England and Wales has done so too. But in the United Kingdom *Calix* is still struggling to make its way, even though the need for it is in fact increasing in our affluent and unpurposeful society. Archbishop Dwyer and other bishops have judged that the only good approach is personally to each parish priest in each area needing a *Calix* cell, for it is a personal matter, not an organisational one. And it is God's work.

'CONSIDER YOUR CALL': the EBC's Statement on Monasticism

On 21st April, appropriately St Anselm's day (he being a Benedictine doctor of the Church, and a deeply thinking monk), a book on 'A Theology of Monastic Life Today', written by 'Daniel Rees and other members of the English Benedictine Congregation'—the main editorial work being done by Dame Maria Boulding of Stanbrook Abbey—arrived on the review editor's desk. Published not by a Catholic publisher but by The Society for Promoting Christian Knowledge (Holy Trinity Church, Marylebone Rd, NW1), it runs to xx + 447 pages and costs £10. It has a Foreword by Cardinal Basil Hume, who in another incarnation was a Consultor: he writes, ' . . . This book is not an academic exercise; it is written out of the experience of men and women who have lived the monastic life for years, grappled with its realities, and freely shared with one another. I recommend it in the belief that it will have something to say not only to monks and nuns but also to Christian laymen and laywomen, and to all who are concerned for our common humanity.' It is hoped that the book will be extensively reviewed in the next issue; and at present the best way of conveying its background and purport is to print the excellently explanatory *Preface* here in full (p.xiii—xv):—

> The spur behind the production of this book must ultimately be traced to the mandate to renew themselves which the Second Vatican Council issued to all religious congregations in the decree *Perfectae Caritatis* (28 October 1965). The general criteria which were then prescribed for renewal were a return to the sources (that is, the gospels, the spirit of the founder and the sound traditions of the particular religious order) and adaptation to the changed conditions of our times (*PC 2*). More precise guidelines for implementing this

renewal were issued in the post-Conciliar document *Ecclesiae Sanctae, part ii* (6 August 1966), among whose requirements was that the general laws (constitutions) of every religious order be revised by its general chapter after an ample and full consultation of all its members. This instruction continued with a very emphatic injunction that the renewed constitutions should not be purely juridical in character but should also express the evangelical and theological principles concerning religious life and its incorporation in the Church, and 'an apt and accurate formulation in which the spirit and aims of the founder should be clearly recognized and faithfully preserved'.

The General Chapter of the English Benedictine Congregation appointed various commissions to execute these requirements. At first, provisional Constitutions were drafted where the legal provisions were intercalated by expositions of spirituality extracted from *A Statement on Benedictine Life*. The latter was a manifesto of monastic aims adopted by a Congress of all the abbots held in Rome in September 1967. Since this Congress is a federation of representatives of many different species of Benedictine life, its *Statement* was inevitably very general in character and could not be taken as an adequate expression of the differing traditions and interpretations of monastic theology to be found among its members.

So in the General Chapter of 1969 the English Benedictine Congregation set up a Commission on the Theology of the Monastic Life with the purpose of drafting a document that would make explicit those theological principles and particular emphases which lie behind our own Congregation's manner of conceiving the monastic life and indicate how they can be pointers for the future. It was still intended at that time to blend this theological statement with the Constitutions which were being revised concurrently. But the Commission soon objected that a theological investigation could hardly be pursued if it had to shape itself to a predetermined juridical framework, and urged that the two processes of theological reflection and canonical revision be carried out independently of one another. Their plea for autonomy was accepted by the authorities of the English Congregation, but does not necessarily preclude any eventual interaction between their document and the new constitutions, though it remains to be seen what form such relations will take.

This book has, therefore, been eight years in the making and is rather a belated arrival on the field of literary efforts at monastic renewal. The two American Benedictine Congregations had made their contributions before we had begun: *Renew and Create* was issued by the American Cassinese in June 1969, and the Swiss-American Benedictines issued *Covenant of Peace* at about the same time. Just as quick off the mark and also 'an indirect consequence of the Second Vatican Council's call to renewal' (the Bishop of Exeter in his Preface) was the reappraisal of their principles by Anglican religious communities entitled *Religious Communities in the World of Today* (London. SPCK, 1970). (The author of the commentary accompanying this statement, Canon A. M. Allchin of Canterbury, was kind enough to come to one of the earliest meetings of our Commission and help us with his experience of procedure.) The English Benedictines, however, have been forced to go at a much slower pace than most others, chiefly because most of the Commission's members were already fully occupied by other duties. But it could be that such a tardy achievement would have its own advantages of a longer perspective, the test of post-Conciliar experience and the closer influence of the monastic workaday world.

Two special features of the English Congregation were reflected in the composition of this Commission. First, we have three houses in the United States and, in spite of the difficulties of travel and getting together, representatives of these houses made a contribution out of all proportion to their relative numbers; one of them was responsible for drafting the general scheme of the topics discussed in this book. Second, the English Congregation is anomalous in the monastic world in that it includes as integral members several houses of nuns. These nuns have also fully participated at every stage of the book's production, not only in its final literary expression (which is very largely their work) but also in the theological wrangles that accompanied its gestation.

The procedure that we followed always began with the submission of a draft paper by an individual member of the Commission on one of the items enumerated in the general scheme. This would be discussed and amended over and over again at meetings of the Commission; it was not infrequent for a chapter to pass through seven different drafts before its final acceptance. The papers were also circulated to every member of the Congregation, and a great volume of comments and criticisms was received and attended to. The final result therefore can no longer be attributed to the original author of the chapter, but is very much a corporate production.

Although this book has been written under the patronage of the English Benedictine Congregation, none of the views here expressed should be taken to reflect that Congregation's official and final standpoint. We hope, however, that our investigations have been pursued in the spirit which animates the Congregation, one of freedom combined with care for inherited responsibilities.

Throughout its long genesis this book has owed much to the encouragement received from the Abbot President, Dom Victor Farwell, who has always taken a great interest in our proceedings, granting us full liberty and much material support. The same must be said of the Abbots and Abbesses of the Congregation generally, who as a body have even sometimes worked along with the Commission in discussing thorny topics, and have invited distinguished speakers from outside to come and address us. We are also indebted to Abbot (now Cardinal) Basil Hume who piloted the composition of one of our papers, and to Abbot Gregory Freeman who has been a tireless and comprehending liaison between the Commission and the Abbots. Finally we would like to thank all the numerous people, both inside and outside the Congregation, who have read our papers and given us considered and helpful verdicts.

The Commission members were: Dom Daniel Rees (*Chairman*), R R Dom Gregory Freeman (*Representative of the Abbots*), Dom Wilfrid Sollom (*Secretary*), Dom Gregory Floyd, Dom Philip Jebb, Dom Sylvester Mooney, Dom David Morland, Dom Kevin Seasoltz, Dame Maria Boulding (*Editor*).

Contributors and Consultors were: R R Dom Basil Hume (*now Cardinal*), Dom Aelred Burrows, Dom Aldhelm Cameron-Brown, Dom Francis Davidson, Dom Finbarr Dowling, Dame Anne Field, Dom Edmund Flood, Dom Stanislaus Hobbs, Dom Dominic Milroy, Dom Louis O'Dwyer, Dom Edmund Power, V R Dom Luke Rigby, Dame Frideswide Sandeman, Dom Placid Spearritt, A group at Stanbrook, Dame Scholastica Daly and a group at Holme Eden, Dame Ethelberta Smith (*now Abbess*) and a group at Talacre, Dame Edith Street and a group at Colwich, Sister Teresa Gillin and Sister M. Gregory Forster with a group at Pennant Hills.

The Editor of CONSIDER YOUR CALL, *Sister Maria Boulding of Stanbrook Abbey, writes about the whole project as follows:—*

Most people have at some time had the experience of being involved in an enterprise that developed into something much larger than they had expected.

It takes on a life of its own, growing under your hands and defying your cautious guidelines. Having experienced this for several years with the lively growth of *Consider Your Call*, as a member of the Theological Commission which produced it and as editor of the book, I am grateful to the editor of this *Journal* for his invitation to write about what we have tried to do.

In the *Preface* (reproduced above) some indications have been given of the Commission's methods, so there is no need to say more here, except that the superiors who appointed its members hit on a mixture that worked. It was not wholly academic, but included also the practical skills needed to get such an enterprise off the ground. Above all, it was composed of people who had all had considerable experience of ordinary monastic living. Nuns were co-opted in the first instance because of a curious delusion on the monks' part that nuns do not read newspapers, and can therefore be assumed to command a purer literary style; once there, however, they became fully involved in the theological task.

There was some initial wariness, for everyone knew that contentious issues abounded: public schools, concelebration, cursing psalms, private obligation to the office, ways of running novitiates . . . But there soon grew up a marvellous fellowship, much trust and the ability to share fully. The outcome is not a symposium in the sense of each chapter being contributed and signed by a particular person; all the working members stood behind the whole product. How much each wrote is not significant, for it emerged from the meeting of minds. We all became accustomed to seeing our scripts mangled by the others and returned to us, 'bleeding in every limb', to be rewritten before the next meeting. Yet we also tried when on the active end of the mangling process not to destroy the individuality in any draft or to produce a universal flatness. Whatever is good in the book is the fruit both of the sharing and mutual education that went on among the authors, and of their lived experience.

In spite of this close collaboration, things looked bad to the editor a few years ago. A book on monastic life by a single author is like a well-designed house with many different rooms. The *Complete Works* of a Commission that laboured for years and embodied the traditions and varied experience of different monasteries looked more like a collection of Nissen huts within a compound. But while living in the material for many months the editor became aware of something else: a unity below the superficial diversity. To change the metaphor, the same rocks kept cropping up through the soil in many different areas. The rocks were such things as faith in the basic goodness of human nature, sensitivity about the human person and his freedom, respect for human integrity and honesty, an independence of mind, a distrust of theorizing and a tendency to the pragmatic and experiential approach, a strong sense of community and of mission, an awareness of authority as a special form of service, and a breadth, sanity and balance. In other words, it looked rather like an EBC product.

The Commission's output was intended originally for domestic use within the Congregation. As the material circulated, however, many people outside the EBC read it and remarked that they hoped it would later be available to the public. We thus came to realize that we had something valuable to share, and it was not difficult to see why: we habitually found it impossible to discuss any of the questions on our programme in purely 'monastic' terms. We have traditionally been told that monastic life is simply a way of living out our baptismal life to the full, and the Commission members vividly realized the truth of this as the work proceeded. At the root of each 'monastic' topic lie the realities of Christian —and simply human—life. A pattern of discussing and formulating tended to recur, whatever the particular subject: (1) an attempt to analyse the contemporary scene, with its special sensitivities, needs, experiences and preoccupations; (2) a study of the data of Scripture, the Rule and monastic tradition; (3) an effort to see how (2) speaks to and is spoken to by (1). How can we be faithful to both? What are the growing points? Where are the creative opportunities?

A couple of examples may make this clear. The meaning of monastic poverty is one of the most difficult issues monks have to face today in a world where hunger and subhuman conditions are the lifelong fate of millions. Many particular monastic endeavours stretch out to meet the need in their own way: Worth's apostolate in Peru is a case in point. But what does God want of the majority in our monasteries, with their spacious, gracious environment and their freedom from daily anxiety about subsistence? This is no place to rehearse the discussion on poverty in the book, but it is obvious that questions of this magnitude are basically Christian and human. Impotent guilt feelings are no use; each Christian and each Christian group must consider his, her or its own call in this situation. We have tried to do so, exploring the ways in which monastic values, particularly contemplation, poverty of spirit, sharing, and care for persons and things, can help to counteract those forces of blindness, greed and materialism which perpetuate the problem. Again, obedience is not an optional extra in Christian life but an essential factor in following Christ: monastic obedience is a particular explicitation of the Christian reality. If functioning rightly, obedience draws out the whole potential of a person's love, freedom and capacity for responsible and intelligent action. It need hardly be pointed out that a human and mature interpretation of obedience has not always been in the forefront of the Catholic mind.

The relevance of our search to people outside monasteries thus became progressively clearer, not only with regard to the obvious points like prayer and the Eucharist, but also where the deep human things are concerned that underlie community, faithful and stable relationships, authority, vocation, Christian priesthood, work, and ecumenism in the widest sense.

Very often, as over poverty, it was more a matter of heart-searching than of feeling we had arrived at any satisfactory answers. Yet uncertainty and agony of conscience were by no means the dominant note. We laughed a great deal. Many of our meetings were held in the marvellous hospitality of Douai, and one of the Douai community once observed that every time he passed the door behind which the Theological Commission was conducting its deliberations he heard gales of laughter. Certain remarks became classic, such as 'I have eleven objections to this paragraph', and 'It's funny how whatever the subject we always seem to get to Abraham about the bottom of the first page'. It was an experience of joy: joy in the work, in the fellowship and friendship, in the shared consciousness of the goodness of our heritage and in the creative work of the Spirit today.

* * *

Some indication of the contents and scope of the book may be useful for those who have not seen it. There are two main sections: a short Part I on *The World & the Church*, the world and the interchange between them, followed by a much longer Part II on *The Monastic Life*. Within this latter the opening chapter discusses the Rule of St Benedict, its influence and its normative value for monasticism today. A long section on community follows; its chapters deal with communication and co-responsibility in community life, the role of the abbot in history and in the modern situation, the personal freedom for God which implies a certain measure of solitude in each monk's life, the mystery of vocation and the purpose of the novitiate. A detailed study of the meaning of the monastic vows closes the section on community. Next, under the general heading 'Word of God', comes a group of chapters chiefly concerned with prayer. They study the ways in which God's word is proclaimed, heard and

responded to in the Eucharist, the office, spiritual reading, personal prayer and shared prayer. After this comes a study of work, with special reference to education and parochial ministry, in which many questions are tackled concerning the integration of work with other elements in monastic life and its significance for the wider community of the Church. The next topic is monasticism and the priesthood; the relation between monastic and priestly vocations is discussed in the light of tradition and Vatican II's enrichment of the theology of priesthood, and the importance of the whole issue for the mission of the EBC is examined. Final chapters discuss monastic hospitality and the significance of the autonomy of monastic houses in a world where pressures towards centralization are powerful.

Certain ideas seem to me to stand out as the strongest and most characteristic of the book. To enumerate them is not to pinpoint individual chapters, for they tend to inform the whole. They could be summed up under four heads: fidelity and commitment; community; prayer and the healthy tension between it and other responsibilities; the give and take between an incarnate monasticism and secular realities. A few words on each may help to evoke the atmosphere of the book.

Between the value of lifelong fidelity to one's pledged word, traditional in Christian and indeed in all human engagements, and the ideal dear to our contemporaries of the authenticity of the self, for ever changing, there is a confrontation made all the sharper by the existentialist and personalist philosophies by which we are all influenced in some degree. The tension between the two ideals for those who can no longer think of the human person as static is responsible for much of the trouble about lifelong commitment, whether priestly, monastic or marital. There is no neat answer, but faith and trust in the living God who not only called once but continues to call the growing, evolving person, and who is himself both the Faithful One and the God of surprises, points towards the reconciliation. The monastic vows are one way of responding to his call, and this book tries to understand their implications. Rather than three separate commitments, the monastic vows of stability, conversion of life and obedience are three aspects of a single, fundamental reality: the monk's self-giving to God. They inter-twine continually, for stability is significant only as a guarantee of perseverance in obedience, conversion or *conversatio* implies renunciation of goods and celibacy, celibacy demands poverty of spirit, and so on. As spiritual realities they interpenetrate, and their social meaning is to be sought in the responsibility of each monk to the community he has taken on for life. It is for this reason that literature on the vows helpful to those in the monastic tradition is in short supply. Much has been written since Vatican II on religious life and on poverty, celibacy and obedience from a non-monastic standpoint. But in monastic life the concepts of poverty and obedience are profoundly affected by lifelong commitment to a specific community and by the special position of the abbot. Even celibacy has special nuances in monastic life, while on such monastic peculiarities as the vows of stability and conversion little has been written in a modern idiom. It is to be hoped that *Consider Your Call* will do something to fill the gap.

The experience of community is dealt with from many angles throughout the book. Christian community, wherever it is found, is a revelation of the presence of the risen Christ. Since by God's arrangement salvation is a communally structured business, the Church is essentially a community; the mystery of the Church is manifested and its mission furthered wherever truly Christian community comes into being. A monastic community's mission is therefore not to be sharply divided from its existence, and its existence is not simply a 'given' element, independent of the life and contribution of its

members. It is not just there; it has to be made. Fully human participation, intelligence and responsibility are required for community to flourish; so also is respect for the uniqueness and the needs of each member. Educational progress and evolving political thought have influenced all modern monks and nuns in their understanding of the superior's role and the brethren's responsibility, with the result that creative community living can be a very challenging ideal. At the same time, the widespread emergence of secular communes and other groups seeking forms of shared life similar in certain respects to that of the traditional monastic community is an added reason for us to value and develop what we have.

Prayer, asceticism, some measure of solitude and silence, and the personal union of the monk with God are the necessary source of true community life. There is no opposition, but there can be a healthy tension, between what Cardinal Hume has elsewhere called the desert and the market-place, whether the market-place means the demands of community life or an outside apostolate. This is a basic Christian tension, and one indeed clearly felt in the life of Our Lord. We cannot expect to eliminate it any more than he did, but the love that motivates both 'presences' is the unifying power.

The last of the four pervasive ideas mentioned above is difficult to encapsulate in a word or phrase. The Church is in the world, with a message and a power to save it. Yet the Church also needs the world, or rather the 'worlds' of human experience—cultural, political, social, scientific—for it is by criticizing, transforming and assimilating what they have to offer that the Church grows and realizes its being as Church. There is always (or there always should be) a process of exchange between the Church and the world. We have a stake in both; we are formed by both; we speak the language of both. History itself, the historical process, is the field of operation for redeeming grace, and redemption is not incarnate unless we are prepared to take the world of human experience seriously. What is true of the Church at large is true in a particular way of a monastic community, existing in order that its members may live out their Christianity fully, open to believing and unbelieving guests, sharing its life and prayer with very many, giving and receiving in its relation with secular movements through work, reading, study and friendships. The Rule itself is the charter both of our freedom and of our call to accept fully the historical conditioning of Christian salvation in each time and place, and therefore the conditioning of monasticism also. If monasticism is to be Christian, it must be historically and locally incarnate. There are two corollaries: first, a great deal of difficult discernment is needed between what is and what is not transformable and assimilable in the cultural contribution of any milieu; second, there is reason for great confidence in facing the future and the prospect of changing situations. These principles are stated formally in the first three chapters of the book, but their application has to be attempted over and over again as the various monastic questions are subsequently tackled.

Constantly we went back over our earlier work, amending discarding things no longer felt to be adequate, building in more ideas and strengthening the statement of truth as seen. Theology is a living activity, an exploration that can go on for ever. But if you are to produce something you must stop somewhere; so now, thanks to the help and encouragement of very many people, and the efficiency and friendliness of the SPCK, the book is launched.

THE TURIN SHROUD: WHAT NEXT?

'I would like to know whether the Church believes the Shroud to be authentic or not . . . I would like to know what effect the Church thinks the discovery will

have on modern religion assuming that it is authentic and whether it intends to use it as some advertisement or not.' That was part of one of the numerous letters I received concerning the Shroud as general secretary of the British Society for the Turin Shroud after the publicity with the opening at the Piccadilly Hotel cinema of the film, *The Silent Witness*.[1] I am certain these were well intentioned questions which more than perhaps the writer (and others like him) realised were at the heart of the current situation concerning the Shroud's 'authenticity.' I will return to this point later but first it might be helpful to explain the raison d'etre for the society.

For many years individuals in Britain such as Group Captain Leonard Cheshire, Dr David Willis and Vera Barclay acted as sources of information on the Shroud. Leonard Cheshire's Mission for the Relief of Suffering handled requests for photographs and answered the various queries concerning the relic. Following the death of David Willis two years ago, Cheshire with others felt that an independent society should be formed to continue the work that David Willis and others carried by themselves. The initiating group took on an 'ecumenical' flavour early with the involvement of Bishop John A. T. Robinson and myself, both Anglican. The idea for a symposium on the various aspects of investigation on the Shroud was thought to be a good way to inaugurate the society. The week the Symposium was to start saw press, radio and television interest in the subject never before experienced in Britain. More than one hundred people crowded into the Anglican Institute of Christian Studies in London to hear seven scientists attached to the United States Air Force, pollen analyst Max Frei, and Walter McCrone, microanalyst from Chicago among a number of the experts who had added valuable insights into Shroud investigations. We were duly launched and in better shape to receive the 'second wave' of interest when the film opened on Easter Monday and the Easter Sunday *Times* Magazine article appeared.[2] The society has received more than three hundred letters since Easter Monday, and is attempting to keep members in touch with developments concerning the proposed tests and the forthcoming exposition and Congress as well as stimulating further investigation into the facets of the cloth's mysteries.

One issue some of us feel very strongly about is that the carbon dating of Shroud samples should not be delayed indefinitely. With the momentum of the London symposium widely publicised in Turin by *La Stampa*, it looked for a while as if the test might occur before the October Congress. 'London Proposes: the Shroud Should Undergo New Tests' headlined one article. When I saw King Umberto II, the relic's legal owner, last December, he gave the clear impression that all was set—as far as he was concerned—for a carbon test. The Shroud's custodian for the King, Archbishop Ballestrero, taking office in October of last year, has been cautious and so far noncommittal but in December he told a friend and me that he was both impressed by the non-Roman Catholic interest in the subject and aware that many scientists as well as sindonologists were asking for the carbon test. One minor set-back was the recent microprobe investigation of a thread removed by Princess Clotilde in 1868. The preliminary report indicated that the amount of contamination on the sample would affect the results of a carbon-dating test. Of course, this may have been due to the manner in which this particular thread was handled over the years but it was enough to cause some in Turin to shy away from a test on the available samples removed in 1969 for study by textile expert, Professor Gilbert Raes of Ghent University. It is now fairly well known by the Turin authorities that it is possible

[1] Shown in late April to the Community.

[2] Ian Wilson. 'Mystery of the Shroud'. 20—37 with copious illustrations.

to carbon date fingernail-size samples by at least two North American laboratories which have perfected the old Libby method. Something which Turin should be made aware of is how easily the public and scientific interest could sour if heels are dragged in proceeding to the next necessary steps in directly testing the Shroud not only by carbon dating but also with non-destructive tests using infra-red, ultra-violet and X-ray fluorescence. It was clearly stated at the London symposium that tests using photographs have gone about as far as they can in studying the possible 'creation mechanism' of the cloth.

When all is said and done we will have to come back to the question our letter writer implied: How can the Shroud be considered authentic? First of all we have to face the fact that there never will be any final proof that the Turin Shroud is the actual cloth that wrapped the body of Jesus of Nazareth. Even if all the proposed tests further prove that this object is not a forgery, as we know forgeries with art objects and historical artifacts, we can never unquestionably declare the Shroud to be Jesus' burial garment. We are not dealing with an artifact such as the Dead Sea Scrolls or a questionable Botticelli painting. Ultimately all that could be said by scientists is that we have a piece of linen of the time of Jesus and that the person it portrays, was crucified in the manner that the Gospels say Our Lord was and the image creating device seems to suggest an unusual combustion of radiant energy. Of course, this evidence is extraordinary. No other historical artifact yet known has produced such astounding information. Many will arrive at one conclusion, having the full evidence before them—it must be the Lord. But this conviction as always must come through the eyes of faith. No one in the Church should ever be given the impression that this relic is being presented as proof of Jesus' existence, death or resurrection. Our faith does not rest upon a piece of linen.

We may also have to face the possibility that we will never have a complete historical pedigree for the Turin Shroud. Ian Wilson's article in the JOURNAL, Spring 1978, and his new book, *The Turin Shroud* offer a solution which is attractive but according to some reactions, it is untenable. I spent several days last December with Sir Steven Runciman and presented Ian's theory to him. Sir Steven had written about the Edessa Image back in 1931 in the *Cambridge Historical Journal* and I was curious as to his reaction to Ian's identification of the Shroud with the Mandylion. This is part of what he had to say: '. . . the Image of Edessa was always described by the Byzantines as a "mandelion", a kerchief, which is quite different from a "sindon". Besides, as we know from the lists of Byzantine relics, they believed they possessed the Holy Shroud, which is listed separately by them. I cannot think it helps the Shroud to force its identification with the Image, particularly when it means a rather oversimplification of the Abgar legend. If we are going to convince people of the reality of the relic I think we should be careful what we claim for it.' I was surprised that Ian did not mention this latter objection in his listing of 'seemingly overwhelming objections' to the possible identification on page 18 of his article. This certainly is an overwhelming one. Sebastian Brock of the Oriental Institute at Oxford is another person who cannot accept the 'Mandylion theory'. He has pointed out that the trellis decoration mentioned by Ian as possibly covering the doubled-in-four 'Shroud/Mandylion' was a very common decoration for many icons, not just those of the Mandylion.

Dr Stuart Fleming of the Research Laboratory for the Archaeology at Oxford has complained that he and his colleagues do not see how Frei can substantiate his claims beyond indicating that the pollen spectrum matches perhaps a half millennium in antiquity similar pollen he has identified as being from Palestine and Turkey.

Ian's *The Turin Shroud* is a brilliant achievement, expertly covering the varied and difficult aspects of the Shroud's mysteries and history. He cannot

however, expect to escape some strong criticism of his 'Mandylion theory'. Some who have read the already published American edition[1] feel that it is just too circumstantial to carry much weight. It is a pity that French Jesuit Paul de Gail's *Histoire Religieuse de Linceul du Christ* published in 1974 is not better known in this country. To this reader, de Gail far more than Wilson forces himself to stay within the exactitudes of the historical documents we possess concerning the Shroud. Painfully so—I might add!

73 Chatsworth Court,
Pembroke Rd, W8. **The Revd H. David Sox**

QUEEN'S SILVER JUBILEE APPEAL: FINAL OUTCOME

HRH the Prince of Wales launched the Appeal on 24th April 1977 and closed it on 30th April 1978, with a magnificent response (after a slow start) of £16 million, half of that contributed by leading companies, trusts and foundations —and £400,000 sent by more than 30,000 contributors, sums including 'the hopeful penny'. The Royal British Legion and Scottish Earl Haig Fund, by house-to-house and street collections managed to raise £340,000. The target of 13 pence per head of population was exceeded.

Who now are eligible for grants? 'Broadly, if an activity involves young people in developing their sense of responsibility and their talents and it also leads them to make a useful contribution by serving others in the community, it will be eligible for support . . . nationally and locally, young people will be involved in choosing projects to be supported.' Nearly a thousand grants totalling £1 million have already been made. Some indication of the categories of grants to be made is given by the following list of projects already funded: construction and renovation of premises, 54 grants; education and training, 34 grants; community communications, 30 grants; lifesaving and mountain rescue, 16 grants; first aid projects, 28 grants; holidays for the deprived, 48 grants; children's playgrounds and playschemes, 84 grants; environmental clean-up, 94 grants; accommodation for voluntary service, 93 grants; help for the handicapped, 50 grants.

(See Spring JOURNAL, 'Two faces of neighbourliness', p.24—26)

WOOD HALL SUMMER SCHOOL

2nd—9th August, Wood Hall Centre, Wetherby

For priests, religious, teachers and students, a week of theology is to be provided by four writer-priests together with Kevin Mayhew, the musician and publisher, and Frances Hogan, a specialist in catechetics. Two of the priests are Jesuits from Heythrop College, University of London—Fr Robert Murray, who is author of *Symbols of Church & Kingdom*, a lecturer in OT studies and a specialist in audio visual approaches to Scripture and doctrine; and Fr Anthony Meredith. From Oxford there is coming Fr Edward Yarnold, former Master of Campion Hall, a member of ARCIC and author of *The Second Gift* (the Sarum Lectures on grace). From Scotland is coming Fr John Dalrymple (O 46), author of *The Christian Affirmation* and *Costing Not Less Than Everything*, a speaker on prayer and the spiritual life. There are to be two main lectures in the morning and one in the evening, with daily Mass and prayer groups.

Wood Hall Centre, Wetherby, W. Yorkshire LS22 4JA 0937.62033 Fee £35

[1] Ian Wilson, *The Shroud of Turin: the Burial Cloth of Jesus Christ?* Doubleday 1978 272p $10.00; Gollancz title *The Turin Shroud*, £5.50.

OLD AMPLEFORDIAN NEWS

OBITUARY

Prayers are asked for the following who have died—W. F. Williamson (1926); M. A. Allan (T 51) in a car crash; M. D. Cloran (1898), our oldest OA, aged 95; A. P. Cumming (D 39);

GABRIEL TURVILLE-PETRE, 1908—1978

In 1922 Gabriel Turville-Petre came to the School. From the start he stood out among his companions, not because he was a leader—quite the contrary, he was a shy and retiring little boy, and these qualities remained characteristic of him all his life. But that he had a latent strength of character from the beginning of his school career is demonstrated by the fact that, in spite of what must be admitted as the more philistine nature of the School in those days, he was always left alone. In part this must be attributed to the distinct liking that Englishmen have for a character, so long as he is not aggressive, and this Turville-Petre never was; and the witty and perceptive, but always good-natured, observations which he could occasionally make on people and events were appreciated. Apart from a rather hesitating, not stuttering, manner of speech and his general aloofness, which amounted to a superficial oddity, he had an extraordinary, apparently innate, gift for the languages of Northern Europe in the Dark and early Middle Ages—as well as for their modern derivatives.

It was a fact that he had read at least one Saga in Icelandic while he was still in the School, and a member of the Community who travelled to Norway with him once in the summer holidays, was surprised to find him carrying on a conversation on board ship with a lawyer in his native Norwegian. There was no member of the School staff who could even initiate him into these studies, and though the early Hugo language books must have been in existence, it is unlikely that he had one. From an early age he must have possessed that gift of the real philologist to compose a grammar for himself as he went along, though this usually comes much later.

In 1927 he went up to Christ Church. The only way that he could make use of his particular skills at Oxford in a first degree was in the English school. It had then—and may have still—three alternative courses of which the first, taken by very few, contained nothing more modern than Shakespeare, and was primarily designed for the budding philologist in the Germanic languages. It was no doubt thought good that workers in so specialised a discipline should come down from their rarefied atmosphere into the flower-strewn field of Elizabethan literature, but the process did not suit Gabriel Turville-Petre; not that he was impervious to its charms, but he lacked the academic skill for dealing with them. In addition, through nervousness, he was not a good examinee even in his own speciality, and the result was in Oxford parlance that he made a mess of his 'schools', quite failing to do himself justice. But at Oxford the *cognoscenti* always know of these cases, and a way back for him was found through a post-graduate degree at Leeds under Professor E. V. Gordon, who was then alleged to be the only man in England who knew more Icelandic than Turville-Petre. In the course of his work he also learned Old Irish to a professional level.

The rest of his career is well reported in the *Times* obituary of 18th February. In 1941 he became the first holder of the newly-founded Vigfusson Readership in Icelandic at Oxford, and in 1953 the University gave him the

well-deserved title of Professor Emeritus, there being no professorial chair in the subject: this he held till 1975. Here he found and prospered in thoroughly congenial work, though he remained as aloof from the general life of the place as he had done at Ampleforth. He was a pleasant and amusing companion to those he knew well, and was evidently an honoured and well-liked personage in all the Norse countries.

F. G. S.

Professor Turville-Petre's numerous learned publications were all upon Old Scandinavian and Icelandic literature. They included The Heroic Age of Scandinavia*(1951),* Origins of Icelandic Literature *(1953, 2 ed. 1967),* Myth & Religion of the North *(1964),* Nine Norse Studies *(1972), and* Scaldic Poetry *(1976). He was honoured by the University of Iceland in 1961, and two years later made Icelandic Knight Commander of the Falcon. In 1973 he was elected a Fellow of the British Academy. [Ed.]*

MARRIAGES

Ninian Sanders (H 62) to Benita Batchelor at St Mary's, St Neots on 8th April.

Capt Charles Grieve (B 68) to Gabriele O'Donnell at Ampleforth Abbey, on 8th April.

Andrew Blackwell (C 65) to Julie Heather Scott at Stonyhurst College on 25th June 1977. 'It was a real Ampleforth wedding!' Fr Cyril Brooks conducted the marriage; Simon Blackwell (C 61) was best man; Willie, Earl Peel (B 65) and William Marriner (T 64) read Lessons; while Johnny Stirling (C 65) served.

Christopher Foll (T 73) to Susan Ballard in Bullawayo.

ENGAGEMENTS

James Bishop (H 65) to Frances Brooking Clark.

Andrew Sich (H 64) to Elizabeth Dunlop.

BIRTHS

Liz and Richard Goodman (C 65), twin boys Tom and Jamie.

Hilary and Hugh Stafford Northcote (W 57), a son Charles.

Helen and Adrian White (E 62), a son Hugh.

Alice and John Marlin (JH 55), a daughter Caroline.

ROBERT NELSON R.I.P.

I am writing, on behalf of my family and myself, to thank all those friends of our son, Robert, who with such great kindness and generosity, clubbed together to purchase a wheel-chair for Lourdes, in his memory. It is not easy to find words adequately to express our gratitude for this thoughtful and spontaneous gesture. In fact, I understand from Andy Dagnall that so great was your generosity that there is more than sufficient to buy the chair and that the balance will be used to provide a new banner for the Ampleforth Pilgrimage, to be carried during the Blessed Sacrament Processions. We can think of nothing that would have pleased Robert more.

As regards the wheel-chair, I believe the intention is that it will be taken to Lourdes by this year's Pilgrimage and will be used by our sick pilgrims during their stay. I understand that arrangements will be made for it to be available to us each year, but in between whiles, it will be placed at the disposal of the Sept Douleurs Hospital authorities for the use of other pilgrims.

If anyone knows of somebody who has contributed, but who does not receive either the JOURNAL or the Hospitalité News Letter, I shall be grateful if you will pass on our thanks, or better still, let me have the name and address, so that I may write.

In conclusion, we would like to express our grateful thanks to Andy Dagnall and his helpers for arranging this tribute to Robert. It is very comforting to think that he has such wonderful friends.

May God reward you for all your kindness.

'Russetts', Staplefield Lane,
Warninglid, W. Sussex.

R. E. H. Nelson

HONOURS

Aubrey Buxton (O 38) has been made a Life Peer. He is chief executive of Anglia Television.

Fr George Hay (C 49) has been made a Monsignor, a 'prelate of honour' as Rector of the Venerable English College, Rome.

Colonel M. A. A. Birtwistle (W 38) has been appointed High Sheriff of Lancashire.

C. J. Ainscough (O 43) has been appointed a Deputy Lieutenant for Lancashire.

THE ARMED FORCES

Capt Robert Nairac (E 66), who was killed last May in Northern Ireland, was the subject of a thanksgiving service for his life, held at the Guards Chapel, Wellington Barracks on 18th April. Fr Edward Corbould, his former Housemaster, co-officiated; and the Chaplain to the Household Division read the lesson. The Duke of Edinburgh, Colonel of the Grenadier Guards was represented by the Lieutenant Colonel, the Prime Minister by the Parliamentary Under-Secretary of State for Defence, and the Secretary of State for Northern Ireland by Mr W. Innes. Those present included General Sir Roland Gibbs, Chief of the General Staff, Major General John Swinton, commanding the Household Division and London District, Major General M. B. Farndale, Director of Military Operations, Brigadier P. Prescott representing the Director of Army Training and representatives of all ranks of the Grenadier Guards. Present also were Mgr Alfred Gilbey and Fr James Forbes, from St Benet's Hall (where Bobby Nairac was during his Oxford days).

Leonard Rochford (1914), otherwise Squadron Leader L. H. ('Tich') Rochford, DSC and bar, DFC, has written a book, *I Chose the Sky*, Wm Kimber £5.25, about his very active service with a squadron on the Western Front during January 1917 to December 1918. It happened to be the oldest squadron in the tradition of the RAF, founded as a Naval Unit in November 1911, which became 3 Squadrons RNAS in February 1915, was converted to 203 Squadron RAF in due course and dibanded on the last day of last year—a long tradition for a short Service! On 1st April 1918 the Naval White Ensign was finally hauled down and the RAF flag rose to the masthead: that Ensign remained with 203 Squadron to the end (as LHR saw for himself) and now goes to the RAF Museum at Hendon. The disbandment parade was held at Luqa, Malta, where

203 Squadron had been flying Nimrods to investigate Russian ships and submarines ('the Deep Cold War') and photograph them. Among the many Commanders of that Squadron flown out as guests of the RAF for the last hours, there was only one founder member—our man. He had fought in Pups and Camels, sixty times closing in combat with enemy aircraft, a different task from the slow patrol of the Nimrod!

Major C. F. X. Fenwick (W 64) has been appointed MVO (4th Class).

Major Ivan Scott-Lewis (O 57) becomes Second-in-Command of his battalion in July, 1st Bn The Prince of Wales's Own Regiment of Yorkshire.

BOOKS

Vincent Cronin (W 39) has written another major book, *Catherine, Empress of all the Russias* (Collins 349p £7.50), so it is fitting to recall his successes. Ampleforth, Harvard, Oxford and the Rifle Brigade, he followed his father in the writing of books. This brought him the Richard Hillary and Heinemann Awards, membership of the Council of the Royal Society of Literature and the Vice Presidency of the Institute for International Art Festivals. His interests have taken him to China with Matteo Ricci, and with *a Pearl to India;* to Madurai; to Italy of the Florentine Renaissance; and to eighteenth century France with *Louis XIV, Louis and Antoinette* and *Napoleon.* Here another book 'for Chantal' (all are for his French wife) turns out to be the most detailed narrative of the ubiquitous life of Catherine the Great to appear in any language. Old and new sources have been tapped, not least the flood of specialised articles on politics, economics and foreign affairs to have appeared since the War. The Empress claims the modern reader's attention as one of the most influential figures of the late eighteenth century, as a career woman par excellence, as a feminine stamp upon Russian political life, as one who could combine an eventful private life with a full public life. No biographer has tried properly to integrate the two sides of such a closely integrated woman before, nor have they made such a critical use of all available sources. This is a distinguished oeuvre.

Simon Fraser, Lord Lovat (C 29), 24th Chief of Clan Fraser, has written his memoirs entitled *March Past.* His *Who's Who* entry says laconically, 'owns about 190,000 acres'. The book begins with his preWar days at Oxford and with the Scots Guards; then launches into his very active years as a Commando, leading the Lovat Scouts in raids on Norway and across the Channel, notably the Dieppe Raid as a Brigadier, all of which earned him a DSO, an MC, and Russian and French decorations. For a moment in 1945 he became an Under-Secretary of State for Foreign Affairs; and then his life issued in the experiences of fishing, fox-hunting and natural history.

THE MEDIA

Hon John Vaughan (W 71) found himself in *The Observer* supplement, part 2 of 'Rituals of Love'. A chartered surveyor, he has recently married a Kenya farmer's daughter. He admitted that he was 'geared up for marriage for years' with 'lots of furniture and paintings'. He proposed in Victorian style: 'If someone is going to get married, the right stepping stone is to get engaged first'.

Piers Paul Read (W 58) was asked to do the *Radio Times* feature article on Panorama's 'Blind eye to murder?', on the rehabilitation of many thousands of

SS and Gestapo men released prematurely from PWO camps without proper investigation. Listing the body count for 1939—45, which totalled some 55 million Europeans; commenting that a mere 19 men were convicted at Nuremberg, though it was estimated that around 150,000 men and women on the German side were responsible for some 12 million civilian deaths; and noting the general amnesia as to the subject in West Germany of recent time, he wondered whether now any punishment would not demean the punisher and the memory of those who died. Would it be prevention, or deterrence, or reform, or merely revenge at last? 'The evil which erupted in Central Europe between 1939 and 1945 cannot be contained by any puny system of human law; and it is wrong to try to set right such an inhuman wrong.'

Alexander Hesketh (W 67) found himself on 24th February on BBC's *Any Questions ?* together with Edna Healey, the Chancellor's wife, and two MPs. They gave their separate opinions on Prince Charles being turned down as a freeman of Edinburgh, Sir Charles Villiers being turned out as Chairman of BSC, 'blue' books being turned up by public librarians only at the turn of a key, bulging students being turned aside from universities, regional accents being turned off as social handicaps, and capital punishment being turned back on for acts of terrorism. As to student bulge problems, Mrs Denis Healey made one delightful *double entendre* in saying: 'We can project into the future and see whether you are not going to get another great bulge'. In his turn, Lord Hesketh began thus: 'Speaking as one who ran away from school at fifteen and who now employs a lot of clever chaps with Ph Ds and the like . . .': he advocated that the young went into practical experience, such as industrial work, before embarking on university courses and becoming 'over-thesisized'. On the terrorist problem he strongly struck the audience's note in advocating the return of the death sentence also for murders of police and prison officers: he regarded politically orientated life sentences as 'an on-going running sore' for any society, and wanted the question widened from N. Ireland to world violence.

SPORT—RUGBY & ROWING

M. J. Moir (A 76) played for Oxford before Christmas, scoring the first try in the Varsity match at Twickenham (which was replayed four times on TV); and has been playing since for Middlesborough 1st team.

J. H. Macauley (C 76) has played during 1977—8 for the 1st team, and **J. T. Dyson** (D 76) for the 1st and 2nd teams of the Harlequins. **S. P. Reid** (A 76) has been a successful captain of their Colts; and **E. A. Beck** (A 77), **I. Panich** (O 76) and **R. S. Duckworth** (A 77) have all played under his captaincy.

H. P. Cooper (C 73) and **J. P. Pickin** (O 74) have both played for the Headingley 1st team during 1977—8.

W. M. Reichwald (T 70) has played during 1977—8 for Leicester, and was in the winning John Player semi final at Leicester against Coventry. **A. E. Reichwald** (T 68) has played during 1977—8 for Sheffield.

Following their success in Summer Eights, St Benet's Hall put a boat on the river in Torpids for the first time, and achieved four bumps. The team included: **R. A. A. Holroyd** (Bow) (A 75), **M. Kary** (Eton), **C. V. Ellingworth** (E 75), **J. P. Pearce** (A 75), **Antony Sutch O.S.B.** (Downside), **N. M. Baker** (W 74), **P. Hudson** (Downside), **R. M. A. Power** (Stroke) (Downside), **M. Jennings** (cox) (E 75). We are indebted to **D. Humphrey** (O 75) for coxing on the first day. The boat ended head of its Division.

GENERAL

Peter Rigby (C 47), now Deputy Chairman of the General Purposes Committee and a Common Council man for the City of London, was present at the Guildhall on the occasion when the Freedom of the City was conferred on Cardinal Basil Hume, O.S.B. (the first Archbishop of Westminster to be admitted to the Freedom of the City). They were photographed together outside the Guildhall.

Edward Stourton (H 75), after three terms on the Cambridge Union Committee and an unsuccessful challenge for the Secretaryship against the son of an MP, has successfully fought a woman's challenge and is to be Secretary for the Summer and President of the Union in the Autumn. (The last OA President was **Christopher Tugendhat**, now in Brussels.)

Anthony Ford-Jones (J 67), a paediatrician, has been working in Newfoundland, and is now going to a hospital in Quebec.

FROM ST DUNSTAN'S HOUSE NEWSLETTER

Dominic Davies (D 70) is working for Monotype Corporation in Singapore.

William Porter (D 75) took First Class Honours in the Cambridge Engineering Tripos Pt 1A.

Sean Geddes (D 73) has qualified as a golf professional.

Simon Clayton (D 72) has finished at London University, been on a trip to India, and joined a ship-broking firm in the City.

Jonathan Parker (D 74) took LL B at Exeter University and is training to be a solicitor.

Edward Sturrup (D 58) is active in Hunting Lambert Sports Services Ltd, promoting sporting events and tours.

Joseph Billingham (D 51) left the Royal Navy in 1974 after a career which included command of two ships and two squadrons of aircraft. He has since been setting up a large-scale trading organisation for The Selection Trust in Africa.

Desmond Leslie (D 38) is now running the Castle Leslie Equestrian Centre.

Donald Cape (D 41) is now our Ambassador to Laos. **Andrew Cape** (D 66) is doing VSO work in Tanzania after teaching at a Comprehensive school in Manchester. **John Cape** (D 68) is a clinical psychologist at a state clinic in Sacramento, California. **Francis Cape** (T 70) is now a wood carver in York.

HON GENERAL SECRETARY'S REPORT, 1978

There are now some 750 members who pay their subscription by Direct Debit and, together with the near 1,000 life members, there is now a stable and permanent membership of the Society. It is also apparent that we have the smallest number of non-payers during the past ten years. This is encouraging. But equally the Society has not expanded over the period: the number withdrawn from membership and deaths is only just covered by new members. When it is realised that some 1,200 will have been eligible for membership of the Society during the decade, it is only fair to point out that the Society has remained static.

The reason for this is not hard to seek. After the problems of social change of the 1960s which took some time to work through and which led to fewer boys wanting to be immediately associated with their alma mater the next problem to affect the size of the Society has been the increasing costs of the JOURNAL and, indeed, the change in its content to the extent that half the JOURNAL ceased to be of interest to boys who might otherwise have joined. It has not been easy to try to persuade leavers to join a society part of whose existence—and for many of these boys an important part—is to assist through bursaries parents who could not afford the fees. For the past fifteen years the money allocated to the Headmaster for bursaries has remained virtually static.

As the AMPLEFORTH JOURNAL is part of the Abbey, the Society has been very much in a position of having to buy it at whatever price it has been necessary to pay. Annually however the question of the finances of the Society has assumed greater urgency and we now find ourselves receiving back from the government by way of income tax rebate *more* money than we allocate to the Headmaster. On simple legal grounds alone, as a charity, this is a warning sign.

At the last AGM I spoke of two practical problems facing the Society: the JOURNAL and the Address Book. I took this a stage further in November when I sent round to the Committee a further development of my thinking with regard to the Address Book and ways of communicating to the Society and enlarging its membership, and suggested a 'comprehensive review' of the Society. In December the monastic members of the Committee met with Fr Abbot and it was decided to consult widely and urgently so as to come to a decision on the JOURNAL by the AGM which we are now attending. Fr Abbot put various proposals outlined at that meeting to his Council in February, and on 17th March sent his suggestions to the Committee: these were discussed last night.

The plan envisages a smaller 75—80 page JOURNAL published twice a year which would be built around the School, parents and old boys needs. Short articles on spiritual themes relevant to the 'average VIth former' and not 'uncongenial to their parents' would be followed by Community Notes and a School section which was not so much 'compiled' as thought out very carefully in order to present an accurate impression of the continuous development not only of what happens but the thinking behind what happens in the School and education as it affects us here. It was felt that such a JOURNAL would solve the two problems outlined: that of cost to the Society and static membership because there is a feeling that young old boys will now join the Society and can be encouraged to do so in the knowledge that they will receive something they want and yet contribute in larger measure to a bursary fund.

It is now up to the Abbot and Council to decide on the type of journal that the Abbey wishes to see published in the future. In seeking such a change of format the Society has of course been aware of its own problems which it could solve no other way. But I am sure we would want to consider the high quality, academic excellence and wide influence of the front half of the present JOURNAL which is out of all proportion to the number of 250 copies which the Articles and Reviews section sells. If we consider a part of the function of the Society as putting Ampleforth 'on the map' so to speak, then I think we can all agree that the Society through its subscription to the JOURNAL has helped to do just that. What we have been faced with now is the Society's survival and this must take precedence.

If the suggestion of your committee is adopted then I think it will indicate a change in the way Ampleforth is presented. It used to be said in favour of the present format of the JOURNAL that it was an untidy arrangement because Ampleforth is an untidy place where lots of things happen and it is difficult to draw them all into a unified whole. The new-type AMPLEFORTH JOURNAL would

be based around the work of the School. Some may find this—on a long term basis—a little parochial, but the articles and reviews section could continue, separate from the JOURNAL, and financed in ways which do not affect the Society.

Members will also want to know why we have still not produced an Address Book since 1974. It had been my expectation that this would have got off the ground this year but discussion of the JOURNAL has been the top priority. I put forward last year the idea of the development of the Friends of Ampleforth Association 'to embrace the whole of our work' and I suggested this would meet the wishes of those who drafted the Goodall Report. I think there is a need to be seen to have a unified work but my finger on the pulse leads me to conclude that the Society both monastic and lay does not wish to take a further step at this stage.

In other respects the Society has had a quiet year, though I would like to thank all those who have so generously given of their time once again in organising various events; and particularly this year I would thank Anton Lodge (J 62), who had the galling experience of sending out 350 letters for a York Dinner only to have 60 replies, of which a dozen were acceptances!

I have served now for ten years, and feel that it is time for a change of Secretary. Nevertheless I am always willing to serve the Society in any way it may wish.

25th March, 1978

Felix Stephens, O.S.B.
Hon. General Secretary

ELECTIONS followed. Mr W. B. Atkinson (C 31) was re-elected Hon. Gen. Treasurer. Fr Felix Stephens, O.S.B. was elected Chaplain and Fr Benet Perceval, O.S.B. Hon. Gen. Secretary, a change of offices between them. The following were elected to serve for three years on the Committee: Fr Richard ffield (A 59), Mr H. J. Codrington (W 43) and Mr Tim Dufort.

DAY OF RECOLLECTION—OLD HOUSE, PRINKNASH ABBEY. 15th July (under the auspices of the Ampleforth Society, by kind consent of the Abbot of Prinknash) to be led by Dom Augustine Measures O.S.B. (of the Ampleforth Community) speaking on 'God's Love for us, and our Response to God's Love'.

Coffee will be served from 10 a.m.. Fr Augustine's first talk beginning at 10.30. There will be time for reflection, questions and discussion during the day, which will end with Mass (starting at 4.45). Bring a picnic lunch. A charge of £1 per person will be made to cover expenses. Will those wishing to attend please contact: Martin Davis (H 61), 3 Hill View, Sevenhampton, Cheltenham, Glouc. GL 54 5SL (tel: Andoversford 474). N.B. The entrance to the Prinknash Abbey grounds is off the A46, seven miles from Cheltenham, 5½ from Stroud. Follow the signs to 'Old House'.

SCHOOL NOTES

SCHOOL OFFICIALS

Head Monitor ... ... B. S. A. Moody

Monitors: S. G. Durkin, S. J. Unwin, H. C. H. Dunn, N. J. Healy, E. T. A. Troughton, C. H. Danvers, T. M. May, A. R. Pope, J. H. B. Chancellor, P. B. Aldridge, J. F. Lennon, C. F. M. Wright, D. R. Ellingworth, B. N. Weaver, S. J. Keanneally, P. D. Berton, R. P. Burnford, P. K. Corkery, E. J. Ruane, A. C. Burtt, Hon. N. R. B. Smith, C. T. Secondé-Kynnersley, C. C. Howard, N. J. Carr, P. R. Plummer, J. P. Ferguson, J. C. B. Tate.

Captain of Rugby ... ... N. J. Healy
Captain of Swimming ... ... P. C. Millar
Captain of Water-Polo ... ... M. J. Mostyn
Captain of Squash ... ... R. N. Guthrie
Captain of Shooting ... ... A. de Larrinaga
Captain of Fencing ... ... C. M. Lambert
Master of Hounds ... ... T. M. May
Captain of Golf ... ... P. J. McKibbin

Librarians: R. C. Rigby, P. W. Griffiths, M. X. Sankey, P. M. Vis, D. E. Cranfield, C. W. Kupusarevic, M. T. Kenny, J. R. Collins, E. S. Oppe, R. J. Noel, H. J. Young.

Office Men: J. P. Ferguson, P. R. Plummer, N. J. Carr, P. A. Sewell, J. V. Mather, C. M. Rose, J. P. Nolan, E. T. Hornyold-Strickland, C. S. Hornung.

Bookshop: T. A. Herdon, B. H. Fraser, D. B. Staveley-Taylor, P. J. Heagerty, R. E. Wise, J. D. Roberts, A. J. Fawcett.

Bookroom: R. H. Tempest, R. A. Buxton, D. C. Pilkington, T. R. O'Kelly, M. G. Phillips, F. McRemick.

We congratulate Richard Downing on his marriage to Brenda Tomlinson at the United Reform Church, Sheffield, on the 31st December.

GEOFFREY EMERSON

For the last few years I have spent part of my summer holiday playing in an Orchestral Summer School. It is significant that whenever I am asked what I do and where I come from, my reply does not evoke comments, among other practising wind-players, about cardinals, or public schools, or rugger trophies, but 'Ampleforth? Oh yes, of course, June Emerson—Wind Music.' It was no surprise therefore—though no less unwelcome—to learn that Geoffrey Emerson decided to leave the Music Staff last term in order to concentrate on the publishing side of his wife's very flourishing business.

Nevertheless, musicians at Ampleforth, especially the brass players, will miss Mr Emerson. He taught here for the last five years, and had previously been the Chief Tester for Boosey and Hawkes in London. (Some instruments he had actually helped design for them.) Geoffrey therefore arrived here not only with expertise in the playing of the many various types of brass instruments, but with considerable knowledge of the techniques of their manufacture, and he

revolutionised brass playing among the boys, especially with regard to such things as mouthpieces. Some of his pupils became very good indeed, especially Nicholas Greenfield (horn), Giles Baxter (trombone), Joe Arrowsmith and James Doherty (trumpets), the last of whom is currently the principal second trumpet of the National Youth Orchestra of Great Britain. In recent years the brass playing here at Ampleforth in various concerts has been very good indeed (the brass section was singled out for special praise by the JOURNAL's reviewer of the Grand Patriotic Concert last November).

We thank Geoffrey Emerson for all his work here; this included the massive and laborious operation (in which he was helped by Simon Wright) of taking stands, music, instruments etc all the way up to the St Alban Centre, and then down again to the Music School (I expect the grand old Duke of York would have approved) not only for each concert but also for each and every rehearsal (the designers of the St Alban Centre not having realised that halls used for orchestral concerts need considerable storage space; I might add that such halls also need good acoustics but that is another story). It is some consolation to know that Geoffrey will still be living locally and will be able to play from time to time in our concerts. Our best wishes go with him.

Teddy Moreton

RICHARD ALLEN GOODMAN, 1904—1978

It was with great sadness that we heard of the death of Dick Goodman on Thursday 9th March after a short stay in hospital following a heart attack the previous Sunday. It was typical of him that up to the moment that he was taken ill he was engaged in working for the church at Oswaldkirk which he had served for many years. He had been Rector's Warden for twenty years and a Lay Reader for even longer and regularly took services and preached at Oswaldkirk and several other villages. With his omni-competence and grasp of detail, combined with great generosity, he was of immense value to a succession of Vicars and did a great deal to promote both the spiritual welfare of the people and the preservation of the buildings. He was always open to new ideas and served latterly on the Diocesan Pastoral Committee.

Dick came to Ampleforth straight from Jesus College, Oxford and took up residence in the Bungalow, Oswaldkirk. It was September 1926 and St Cuthbert's House was just fresh from the builders, the House System was about to begin, the Choir of the Abbey Church had been consecrated a few days before and the new science labs, where he was to spend so many years, were just rising from the mud. The idea of winning open scholarships to Oxford and Cambridge was still a future dream. It was the beginning of an epoch—an epoch he did so much to shape.

When he arrived there were only five members of the lay staff and no one could have foreseen that by the time he came to retire 42 years later they would have grown to ten times that number. For much of the time Dick as their leader and spokesman ensured by his utter integrity and forthright manner that they should grow up as a body with friendly and wholly happy relations with the monks with whom they worked.

In his teaching he set the highest standards and saw them crowned 10 years after he began when in 1937 Tony Willbourne won the first open scholarship in Natural Science at Oxford and from that time his students went on to win them year after year so that they were almost taken for granted. His success was due in no small part to the way in which he kept fully abreast of all the rapid developments in his subject and maintained close contact with the university of Oxford where he was highly respected. He was thorough, meticulous and demanding, even fierce at times, but there was always an underlying humour and kindness. His classes were always enjoyable, enlivened as they were with so many stories and his famous turns of phrase. Above all we sensed that he was deeply concerned for each one of us and he inspired both interest and devotion in return. This was how for many of us he grew from being a master to becoming a lifelong friend whose interest in his past pupils never flagged.

Three years after coming to Ampleforth he married Dorothy whom he had first met when he was only fifteen. She became his great support and looked after him with loving care. During his long years of teaching she respected his great sense of dedication to the School and was quite content to take second place. But he also came to share her interests and together they enjoyed music, country dancing and gardening as they created the beautiful garden surrounding the house which they built just before the war. He loved the beauty of the countryside and delighted to go for long walks and often he was able to combine these with Dorothy's passion for bird-watching.

When he retired from teaching his time was fully occupied with these interests, his work for the Church and his particular interest in local history, an area which he kept to himself as with immense patience he taught himself to read ancient script and went on to decipher the registers at Oswaldkirk which are some of the earliest in the country.

He will be greatly missed by all who knew him because he was a true Christian who as a teacher and a local figure shared his interests, his enthusiasms and his skills so that no one met him without being enriched by the experience.

M. A. G.

MRS MARY RODZIANKO

Mary Rodzianko came with her husband, Father Vladimir Rodzianko, to take charge of a small Orthodox community in Oswaldkirk, in 1968. It was an ecumenical project of the first importance, since the community worked with the Roman Catholics of Ampleforth Abbey, which was a considerable step forward in the relationship between the two communities. It was, and possibly still is, unique of its kind.

Boys of the Orthodox religion live in St Symeon's, Oswaldkirk, where they celebrate their own rites, but are otherwise completely integrated into College life and education at Ampleforth. This experiment in itself is enough to ensure for Mary Rodzianko a permanent place in Ampleforth history.

Also in 1968 she took an even more active part in Ampleforth life by undertaking the teaching of Russian, the first time that that language had been

taught here up to A level. She was also the first lady to be a member of the Ampleforth Lay Masters' Common Room. My son Simon, who was a pupil of hers, writes:—

She taught with a conscientiousness that was remarkable: nothing was left half done, and although the weekly work schedule often appeared extremely formidable, it was almost invariably completed by every member of the set, not so much out of a sense of duty as simply out of a desire to please a teacher whose concern for each individual inspired the utmost respect. In some ways this was a bad thing: other work would be left unfinished in order that a few more of the intricacies of Russian grammar could be assimilated or another thirty or forty strange words committed to memory. But it was always well worth it, because good work never went unnoticed. I felt a particular admiration for Mrs Rodzianko's seemingly boundless patience in the face of sometimes monumental ignorance: having been admonished on more than one occasion for announcing, in perfectly correct Russian, that my age was 60 years, I proceeded to do the same thing in my oral examination; the only reaction was, with a trace of amusement, 'Are you?' and a smile. Anyone who has ever had the good fortune to be taught by her will feel her death as a personal loss.

She and Father Vladimir left Ampleforth, and St Symeon's, in July 1974 and returned to London where Mary continued broadcasting religious programmes to Russia, which she had been doing, in addition to her many other commitments, while still at St Symeon's. She continued to lead a very active life and it was a profound shock to her many friends at Ampleforth when news of her death came to us on 5th March 1978. Typically, she was still working in the BBC Studio in London on the evening of March 4th (she was broadcasting a live programme to Russia in response to listeners' questions about 'Life After Death') when she suffered a stroke and died in hospital at 5.30 the next morning, at the comparatively early age of 62.

Throughout her life she thought only of others and of herself last of all; this dedication to the welfare of her 'neighbours' (in the broadest sense) and her unsparing efforts on their behalf may well have contributed to her untimely death. On the morning of the stroke which killed her she had to go to the BBC to correct a faulty tape, and remarked, 'I have made a resolution for myself—I shall work here and rest in the other world'.

Our deepest sympathy goes to Father Vladimir, their two children and four grandchildren (one of whom is still at Ampleforth) in their great loss at the passing of a truly remarkable lady. May she indeed rest in peace, in the other world to which she had referred less than 24 hours before.

Hugh Finlow

TASHKENT INFLUENZA ('RED' 'FLU) AT AMPLEFORTH

Since the War, there have been two major epidemics before the one that prostrated the School during 22nd January—4th February; they were Influenza B in November 1954 and Asian 'Flu in October 1957, and both took a fortnight to reach their peak, lasting a month. This epidemic was most intense, reaching its peak in seven days and lasting only thirteen. It was probably 'flu vaccine that has prevented outbreaks between 1957 and 1978; and the right vaccine for this rare 'flu, had it been known and administered, would probably have prevented a major epidemic such as happened.

The Spring Term began on 10th January for 733 boys aged between 10 and 18, all but 30 of them boarders. Twelve days later three of the boys retired to the College infirmary; and during the next fortnight 512 boys spent three to seven days away from their classes. Of some 130 adults in contact with the boys, only one House matron developed the same symptoms. These were tiredness and a headache, with some fever and a dry cough. Temperatures rose to over 100 degrees F, the highest being 106 degrees. The trouble was identified as Influenza A USSR/90/77, and all ages were affected, the younger boys more than the older: of the 113 boys in the Junior House, 94 of them went down, while at the top of the School of the 122 boys, 58 only were affected. The following table shows graphically the progress of the epidemic:—

	In Bed	Convalescent	Total
22nd January	3	—	3
23rd January	8	—	8
24th January	26	—	26
25th January	76	—	76
26th January	225	9	234
27th January	298	17	315
28th January	258	105	363
29th January	233	162	395*
30th January	189	176	365
31st January	128	166	294
1st February	68	150	218
2nd February	29	85	114
3rd February	14	47	61
4th February	4	20	24

VISIT BY THE ARCHDEACON OF WESTMINSTER

Rt Rev Edward Knapp-Fisher, 20th—22nd January

The weather was bleak, with snow on the ground and the moors so shrouded in mist that the Abbey remained invisible until we drove up the final hill from the village. Yet typical winter weather could not entirely conceal the beauty of the surrounding countryside or the grandeur of the Abbey which dominated it. Although conditions did not improve this first impression was confirmed on the following afternoon when I walked with the Prior across the College playing fields in the valley below to Gilling Castle. Nor could the inclemency of the weather and the partial failure of the central heating diminish the warmth of the welcome I received from the Abbot and the Prior (who met me at York Station), which was a foretaste of the generosity and friendliness with which I was entertained for the next two days.

The programme arranged for me included two talks to senior boys at the College (on *The Church and Baptism* and *The Eucharist*), and a session with members of the Community (on *Anglican/Roman Catholic relations*). On every occasion the audience was responsive, and I at least was much stimulated by the quality of the ensuing discussions and the questions asked. But the greatest of the many privileges which I enjoyed was that of preaching at the Sunday High Mass for Unity attended by the Community and the College.

My impressions were many and uniformly favourable. Relations between Community and College appeared to be excellent in spite or because of their

propinquity. This was particularly apparent in their Eucharistic worship together and in the attitudes and good manners of the boys. The position of the College and its relation to the Community combine to provide an ideal context for its life and work.

It was above all a great joy to be able to take part in the daily round of liturgical worship. Although my inability to communicate at Mass was a painful if necessary reminder that doctrinal differences between Anglicans and Roman Catholics remain to be resolved, this did not prevent my active participation in many other respects in the Eucharistic liturgy. In short, at all times and in every circumstance this Anglican visitor was made to feel not only very welcome but at home, deeply aware of—and thankful for—the unity in Christ which is already ours, and convinced that by God's grace all obstacles to that fullness of unity in truth and charity, which is His will, would be removed.

E. K-F.

Sermon of Bishop Knapp-Fisher *22nd January 1978*

Familiar words from this morning's gospel as we have them in the revised standard version, the 17th chapter, St John's Gospel, the 21st verse: 'That they may be one, even as Thou Father art in me and I in Thee, that the world may believe that Thou hast sent me.'

There are many who claim to be Christians and yet care nothing for Christian unity and take no part in promoting it. Their indifference and their inaction is inconsistent with the faith which they profess, and for two reasons which are clearly stated in the text. First, indifference to Christian unity is blatant disobedience to Our Lord's will for all his members, 'that they may be one even as Thou Father art in me and I in Thee.' Secondly, acquiescence in our division makes nonsense of the Gospel reconciliation which in Christ we are committed to proclaim. A divided Church cannot with credibility proclaim reconciliation to a divided world. Only a Church united according to Christ's will can convince mankind that the Father has in very truth sent his son to bring peace to mankind. Of course we must not forget or fail to thank God for that degree of unity which we already possess, as we were reminded in the collect, 'in virtue of our baptism into Christ', but this unity is not enough. No kind of unity is apparent for a sceptical world so long as we cannot communicate together at the same altar, so long as we worship in our own separate church buildings. The absurdity as well as the sinfulness of this situation was brought home to me very vividly many years ago, when I was walking along a street in Bristol in the West of England, and there outside two church buildings very close to one another, there was one of those wayside pulpits, a kind of notice board carrying a text, or an exhortation. The first wayside pulpit I got to exhorted me to learn to love my worst enemy. The next one a few yards further on, informed me that my worst enemy was drink. Could anything more pointedly show up the absurdity of the contradictions inherent in our divisions?

But what sort of unity does Christ will for his members and how is it to be achieved? It is surely to be unity in truth, as well as in love, as again we were reminded in the collect. Charitable attitudes towards one another are of course important, but they are not enough. By themselves charitable attitudes may lead to nothing more than vague unrealistic and misleading sentimentality. Unity in truth requires us to share the same basic convictions about Christ, his Church, his sacraments, the ministry and the nature and practice of worship and prayer. Unless we are substantially agreed on such fundamental matters of faith, we cannot be truly, visibly and convincingly, one, as

Christ and the Father are one in the fellowship of the Holy Spirit. We have after all to share the same convictions if we are going to take part together in any corporate activity. Take football, for example; rugby and soccer players may be the best of friends when they get together on a Saturday evening to drink in a public bar. But the games they play are very different in important respects. Soccer players cannot play their game with rugby players, on a rugby pitch with a rugby referee, and according to rugby rules. If they want to play together, they will have to produce a new game which will be neither exactly like rugby, nor exactly like soccer, but will owe something to both. Christians then united in truth as well as in love must agree about fundamental truths which God has revealed to mankind in his son.

Such a unity does not, as some people fear, imply a kind of drab uniformity. It does not require us all to be exactly alike, like peas in a pod, or minis rolling off a production line. God our Father has made each one of us a unique person, each created and equipped by him to serve him and our fellow men in a special and particular way which we call personal vocation. Members of the body of Christ, like the members or limbs of our human body, as St Paul reminds us, are all different from and complementary to one another. So the Church may embrace a wide diversity in secondary matters, such as organisation, forms of worship and ceremonial, within its all-embracing unity in primary matters of faith. This is a pattern after all which in Christ we are able to discern in God the Holy Trinity whose three persons are distinct yet essentially and eternally one; perfect not only in the love which unites them but also in the truth, the reality of the divine nature from which all creation derives and to which creation bears witness by its own rich diversity. Our Lord's prayers for all his members is that they may be truly one as he is in the Father and the Father is in him.

We cannot know precisely what the Church of tomorrow will be like, unless we make the mistake of attempting to shape it according to our own preconceived human ideas, instead of genuinely seeking and accepting the design which Christ wills for his Church. But of one thing we can be certain: the Church of tomorrow, united according to the will of Christ, will not be exactly like the Church of yesterday, or the Church of today. The Church of tomorrow must incorporate all that is good and true in the traditions of every Christian community, so that, enriched by one another, we shall become what God designs his one, holy, catholic and apostolic Church to be, and so shall we effectively proclaim to all mankind Christ's gospel of redemption and reconciliation. To share in the task seeking, finding and promoting unity in himself is a demand which Christ makes upon every one of his members. No one claiming to be Christian can ignore that responsibility, nor delegate it to others. Not only this week, but always and unceasingly we are called each one by prayer, thought, work and growth in mutual knowledge and understanding to identify ourselves with Our Lord himself in his own prayer, 'That they may all be one, even as Thou Father art in me, and I in Thee, that the world may believe that Thou hast sent me.'

CAREERS

We welcomed four speakers to talk to Sixth Form scientists about different aspects of engineering. Mr P. Craven, our Link Officer with ICI spoke about chemical engineering and about working in a large firm. He explained that a chemical engineer is not a hybrid of a chemist and an engineer, but is concerned with processes and so is in wide demand in industry; also to an increasing extent his skills are valued elsewhere, for instance in merchant banking and insurance.

He went on to say that, as he progresses, a chemical engineer tends to be more and more concerned with pollution, management and industrial relations and less with technical problems. He also described the way in which a chemical engineer's career might develop and the advantages of working for a very large firm. Mr K. M. Smith, Adademic Liaison Officer of Huddersfield Polytechnic, is also a regular visitor. He spoke about electrical and electronic engineering and about the courses which a Polytechnic offers.

Speaking as a mechanical engineer Mr J. S. Gill, Education and Training Manager of Mather and Platt, showed us slides to illustrate the products of his firm and went on to describe the people to be found in a typical engineering firm and their functions. He also spoke about the Special Apprentice Scheme run by Mather and Platt.

Mr C. Shaw, the founder and Managing Director of Micro Metalsmith at Kirkbymoorside, gave a talk on 'What it takes to set up an Engineering Business'. He spoke about the preliminary requirements—a site, a product, money and so on; about the personal qualities needed, emphasising that experience of several other firms is essential, as is the ability to work with others. He ended by speaking about a project he hopes shortly to launch. In his talk and in his answers to numerous questions he gave us fascinating insights into the business and the engineering side of his work.

We are most grateful to these speakers, as we are to the many firms and organisations which took parties of boys on Careers Day. Several groups went to Teesside: ICI Agricultural Division gave eight boys some insight into industrial management by attaching them individually to young graduates occupied in a field of the boy's choice; Phillips Petroleum showed another group their operations from the arrival of oil from the North Sea to its dispersal by road and rail; other parties visited the Crown Court at Middlesbrough and British Steel plants. Elsewhere parties went underground in a colliery, saw the production of the York evening paper and visited York University. Fr Justin took some potential doctors to York Hospital for the day and Dr Murphy some boys to Rowntree's computer. Other groups went to London (see separate account).

Talks and short visits are obviously of some value as an introduction to a career, but do not give a boy an adequate basis for making a decision. For this something more extensive is needed and the Independent Schools Careers Organisation tries to provide this by arranging courses, primarily for boys in the First Year Sixth, in the holidays, especially at Easter. This Easter there are courses on financial careers, on five types of engineering and on various aspects of management. The few boys from Ampleforth who go on these courses find them valuable and enjoyable. But not a single boy applied for a course this term and only one in the whole of last year. Even if a boy is going to university, he should while still at school get some idea of the sort of work which will be open to him and which will interest him. Further, since some professions, notably Law and Medicine, are now very difficult to enter, boys should be more ready at least to find out what industry and commerce have to offer.

F. D. L.

MUSIC

The two criticisms below were written by Martin Dreyer and appeared in the *York Evening Press*.

The Night Mozart was Rained Off

The sound of rain on the roof of St Alban Hall marred Ampleforth College Chamber Orchestra's all-Mozart recital last night.

Simon Wright elicited really disciplined sounds from his ensemble but his best efforts were washed out by the irritating background noise. For the listener it was like tuning in to a crystal set beside a waterfall.

Nonetheless Mr Wright has shaped a confident instrument out of forty accomplished players from throughout North Yorkshire despite the orchestra's apparently parochial title.

Climax of the evening was the triumphant return of Andrew Wright (no relative) to his old school to play Mozart's C major Piano Concerto, K 467. This was no mere sop to a talented graduate. Andrew Wright is a pianist with a fluid technique and musical intelligence to match. He rippled through the first movement's taxing passagework with nonchalant good humour. Only the finale became frenetic owing to a surfeit of adrenalin in the accompanying strings.

Janet Hilton approached the Clarinet Concerto with such velvety smoothness that the orchestra might have been scaled down for this work. Several orchestral tutti here, as in the piano concerto's slow movement, were out of balance with the soloist and a pair of horns were consistently over-eager. But Miss Hilton's conscientious reading ultimately shone through, producing an exciting finale of nice dynamic contrasts.

Simon Wright's comprehensive grip on the orchestra was readily apparent in the Haffner Symphony No 35 in D. He must now begin to mould the larger phrase rather than concentrating on the individual nuance. The minuet and trio was delicately pointed in the woodwinds and the final rondo, apart from an untidy bridge-passage, came as close as one could hope to Mozart's demand for a tempo 'as fast as possible'.

Choir takes honours at Ampleforth

Rarely can thirty voices have injected such fiery determination into Bach's St John Passion, as did the boy sopranos of Ampleforth Abbey's Schola Cantorum singing on their home ground last night, under the vigorous direction of David Bowman.

A performance of otherwise uneven achievement was highlighted by the entire choir's inspired enunciation and remarkably smooth blend even at moments of high drama. If the opening chorus suffered marginally from a lethargic tempo, there was ample redress as the story unfolded, the choir militant or reflective by turns.

Peter Bamber belongs to the newsreading school of Evangelists, his matter-of-fact reportage moving lightly enough, but too detached to make any real contribution to the drama and often pallid above the stave.

It was Geoffrey Jackson's robust Pilate, dictatorial despot to the end, that put real flesh and blood into the story, and the contrast with David Barton's gentle Christus was well marked. Mr Jackson's two arias with choir were superbly projected, with a real feeling for words. The absence of a lute in *Betrachte Meine Seele* detracted from the otherwise serene mood of his legato.

John York Skinner gave an impeccable display of full counter-tenor resonance in his arias, finding extreme contrasts for *Es Ist Vollbracht* that struck at the very heart of the music. Jean Hotton maintained a flowing cello obbligato here. Honor Sheppard showed her true colours in *Zerfliesse, Mein Herze* where she was in complete control.

Ian Caley's tenor arias were a travesty of Bach's intentions, bombastic, unfeeling and approximate both in rhythm and in pitch.

There was unfailingly sympathetic support from Ampleforth College Chamber Orchestra throughout the evening, with impressive solo contributions from violin, flute and bassoon. In the final analysis, it was the choir itself that was the hero of the hour, constantly lifting the narrative on to a higher plane than it sometimes threatened to achieve.

SONG RECITAL

David Johnston	Tenor
Paul im Thurn	Alto
David Bowman	Piano

I listened to a recorded performance of Britten's 'Holy Sonnets of John Donne' a few hours before the Song Recital in the St Alban Centre on Sunday, 29th January; this was to refresh my memory of these excellent settings. I was not, however, fully prepared for the intense involvement evident in the reading given by David Johnston and David Bowman—the shocking violence of the first vocal entry in 'Batter my Heart', the sensuousness of 'Since She whom I Loved', the precipitate rhythmic energy of 'Thou Hast Made Me' and the glorious dynamic surge at the end of 'Death Be Not Proud'. These were just a few of the many outstanding features of the performance; and although one might have found fault with tiny details of nuance or balance in the individual renderings (the slightly overplayed ending of 'Oh To Vex Me', perhaps), these things were not in any way distracting. The whole set was done superbly.

The rest of the recital consisted of Schubert's settings of Heine poems, from 'Schwanengesang', Britten's Canticle No. 2, 'Abraham and Isaac' (with the alto part sung by Paul im Thurn), three songs from Wolf's 'Spanisches Liederbuch', two Handel arias and three Victorian parlour songs. The Schubert songs were arranged in an order recommended by Maurice Brown (in fact, the order in which they appear in Heine's 'Die Heinkehr') and made up a convincing cycle. The performance itself was not quite as convincing: Mr Johnston's intonation was not all it might have been, and a little more projection in quieter passages would have been welcome. It was in these songs, too, that heavy rain began to fall on the roof of the building and the resultant noise made listening difficult and performing well nigh impossible. Ironically, it was the words 'Still ist die Nacht' in 'Der Doppelgänger' that heralded the downpour; and from then on the communication of interpretive subtleties was almost out of the question. In parts of 'Abraham and Isaac', both the singers and the pianist did well to make themselves heard at all; and, in the event, what would have been a moving performance of the three Wolf songs could only really be termed a washout, so much was lost. It was all very unfortunate.

Mr Johnstone's imperturbability in the face of this difficulty was remarkable. In his appraisal of the situation before the parlour songs there was not a hint of petulance, nor of dogged resignation, merely an acceptance of the need to continue. And much was indeed salvaged: the fine blending of the two voices in 'Abraham and Isaac' (where Paul im Thurn sang with a highly professional disregard for the difficult conditions); the quiet intensity of the second Wolf song 'Ach, des Knaben Augen' and the intense inquietude of the third, 'Herr, was Tragt der Boden Hier'; and the clear sympathy felt by singer and pianist with the words and music of the Holy Sonnets. That all these things more than compensated for the frustration caused by the persistent background noise is beyond question; that frustration should have been felt at all (and it was obviously felt by everyone) seems to be a question of more then passing significance. It is doubtful whether all musicians possess the same qualities of resilience and professionalism as the three performers displayed on this, a doubly memorable occasion.

Simon Finlow

ROVERS

Owing to an oversight Rovers notes were not published in the spring issue and so this account covers both the autumn and spring terms.

This winter there was a fresh intake of new Rovers and Voluntary Service appears to be on an upward gradient. On paper the Rovers totalled 80, but, regrettably, the number of regularly practising Rovers was considerably less.

Having lost Br Christian to London University we were able to welcome Br Terence, a former Rover, as Fr Timothy's assistant. He has settled in to his new job very well and oversees the painting and decorating projects.

The year got off to a good start with all our original projects plus three new visits to the houses of old people and visits to Welburn Hall Special School. This latter project has been very successful and a great deal can be attributed to the dynamic management of Paul McKibbin and Philip Aldridge. Visits to Alne Hall have continued and we are now entering our 22nd year of visiting. New visitors have been Tom Rochford, Mark Martin and Simon Huston; Jonathan Conroy has continued to visit. We continue to help out at their annual summer fête and November fireworks party. This year's party was a great success and was followed by a raffle, in which unfortunately no Rover won a prize.

Our projects in York have been going very well. The six home visiting projects have provided help on Saturday afternoons and a chance to talk for our hosts, who enjoy seeing a fresh face in their homes. Especial mention must be made of Andrew and James Allan and Julian Nowill who have been regular visitors. Stephen Henderson has been leading a group which visits Glen Lodge Old People's Home; prominent among his group are his brother Guy, Nick van den Berg, William Bruce-Jones and Mark Sharrard. The painting and decorating has been very successful and two projects have been completed and one other started. Much of the credit must go to the Rovers in St Hugh's House, who have become accomplished painters: Justin Collins, Edward Oppe, Rupert Paul and Nick Farrell, as well as Peter Vis, their House Representative. Thanks also to the Society of St Vincent de Paul which arranges the projects for us. Peter Griffiths and Tim Naylor have made frequent visits to the Poor Clare nuns to help in their huge garden and both are now well known there.

Finally we would like to thank all those others who have taken part in Rover activities, especially the House Representatives and project leaders. Our thanks also to York Social Services for all their help and to the various local authorities.

Charles Secondé-Kynnersley
Alastair Burtt

With characteristic humility, Alastair Burtt and Charles Secondé-Kynnersley make no mention of their own efforts on behalf of the Rovers. Both have devoted much time and skill in ensuring that the projects are suitably staffed each week. I would like to record here the huge debt of gratitude that is owing to them.

Fr Timothy

THE SEA SCOUTS

Spring terms can often be affected by two uncontrollables—weather and health. This year both factors were present—the former leading to the cancellation of the main caving expedition and the latter causing havoc with the Lake District weekend.

Despite these *contretemps* the Troop had a satisfactory term with both Morse and Mountaineering courses in full swing. The latter included showing of the film *Everest—The Hard Way* and an enjoyable lecture from Mr Richard Gilbert. The Lake District weekend was an integral part of the course and 17

members of the Troop spent an enjoyable 48 hours on the shores of Derwentwater. The more adventurous climbed 5 major Lakeland Fells during the weekend including Skiddaw, which all climbed on the Sunday.

Regular canoe training sessions took place on Sunday mornings with Jason Vessey, Ed Ward, James Duthie and Rod Brown acting as instructors. We enjoyed a most entertaining lecture on Slalom Canoeing from Rod Hellowell, the local BCU coach, and the same lecturer also assessed three of the canoe Instructors for their BCU proficiency. On 18th March Martin Blunt, John Gutai, and Fergus MacDonald represented the troop in a 'still water Slalom' at York and were all placed in the first ten out of 45 competitors.

On the last weekend of the term Simon Allen, Rod Kerry, Alastair Lochhead, and Simon Halliday won the Scarborough Divisional Heat in the National Fire Prevention Competition and now go forward to the County Final.

At the end of the Term Ed Ward, Simon Allen, James Duthie, Rod Brown and David Cranfield left the troop. We are grateful to all of them for their service as PLs.

On Easter Tuesday the Annual camp began—held for the third time at Fort Augustus. Few camps can have got off to a more inauspicious start, with a breakdown in the vehicle and torrential rain in Scotland. During the first three days the party was twice driven back from the mountains and the accompanying sailors fared no better.

A welcome break in the weather changed all that and by the end of the camp most members sported a rather distinguished sun tan. The two new Wineglasses handled beautifully on the Loch with Simon Halliday, Paul Irven, Ben Ryan and Fergus MacDonald putting them through their paces including a four hour sail down the Loch for an overnight camp. On the mountains new records were set with 16 Munroes being climbed (all by Jason Vessey and 15 by Nick Channer) and on Tuesday 4th April David Cranfield, Rob Kerry, Nick Channer and Jason Vessey completed the trayerse of 'The South Glenshiel Ridge' involving over 6,000 ft of ascent and 11 miles of walking in 8 hours 57 minutes.

For the 14 boys present it was an outstanding camp and we are grateful to Commander Wright, Mr Vessey, Mr Richard Gilbert, Fr Alban and Robin Duncan (T 77) for their invaluable assistance.

Basil Postlethwaite, O.S.B.

THE BEAGLES

This was undoubtedly one of the very best and most enjoyable seasons we have had. Sport was above average and there was a most encouraging show of interest and support. At the Coombes, for instance, in the holiday period there were a good fifty cars and a few days later at Eastfield a large number used the top field as a grandstand.

The term began with a good day at Ash House where it was nice to have Mr and Mrs W. Poole out for the day, the frost having caused the Sinnington to cancel their meet. Next an outstanding day at the Lund with a typically hospitable 'Keepers Day' shoot able to watch from the hillside above Bainwood. But already the red flu was at work so that sadly there was a very thin attendance to enjoy the very generous hospitality provided by Major and Mrs Kibble at Swathgill. Deep snow then caused the cancellation of the meet at Providence Hill by kind invitation of Mr Keith Hodgson.

Exceptionally deep snow persisted for two or three weeks during which much use was made of the valley and Gilling wood. Grouse Hall at the end of

(continued on p.132)

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

The President writes: It used to be an inexorable custom that Ampleforth got through the Regional Round of the Schools Debating Association *Observer Mace* competition, but of late the custom has been reversed. Wine purchased to celebrate the victory went back to the shop unsoiled. This year our two inexperienced but most talented leaders, Mr Benedict Weaver and Mr Stephen Unwin, who would certainly have looked a lot stronger in the Area Round at Lancaster University, came up against Ripon Grammar School's winning pair from last year—a very rare experience. (In matters intellectual, unlike games, every year counts most significantly; so to find an egregious *pair* able to repeat their performance a year later is most uncommon). That is our excuse, a good one: we came second. We have always another excuse, that in the Autumn term the Oxbridge scholars dominate the Debate, and the new generation has to find its full wingspan only after Christmas—an experience shared by few Grammar Schools. So it was that this President had to set sail for Lancaster University chaplaincy centre alone without his team to conduct the Area Round, of which he remains organiser. Thirty-six schools had been fined down to a half dozen debating these three motions: 'that crime and delinquency are becoming the foremost problem for the UK', 'that the artist is the prime teacher-prophet of his society', 'that man's inventions in communications have not enriched his life'. Two girls from the Convent of the Nativity, Stockport, go through to the London final in May. One recalls that the Convent of the Holy Child, Blackpool, pair won the Mace in 1970, and hopes that they will bring back the bauble to the North.

In the 1970s, there being no slip 'twixt cup and lip, we shall have reared Presidents for both Oxford and Cambridge Unions in our Upper Library chamber. As is reported in OA Notes, Edward Stourton, an *Observer Mace* winner with Nicholas Mostyn (who fares well in Bristol University debating too), has been elected the Cambridge Secretary with virtual right of succession to the Presidency. It makes a tidy pattern.

The Secretary writes:

With only five debates this term it was easy to see that not even the Debating Society, that great bastion of oratory, is exempt from 'Spring Term Blues'. As always though, like an antiphon between verses of a psalm, the House aggregated for the guest debate, where our guests were the girls from the Mount School, York. But however small the Houses, our two leaders never lost their enthusiasm; Mr Benedict Weaver led the Government, and Mr Stephen Unwin led the opposition. Mr Hugh Osborne was appointed Vice-President, while retaining the Secretaryship.

In each debate the attacks from both sides were centred upon the two leaders. The tactic for Mr Weaver seemed to be the Medusan 'one cut, but don't look' method, whereas Mr Unwin was always willing to reiterate his argument. Mr Weaver, with a sharp sense of theatre, carried his speeches over well and produced coherent thought patterns, even if rather verbose. Mr Unwin regularly drew up very fine arguments and occasionally entertained us by 'doing his own thing'. On occasions the bench speakers became too personal to the extent of ignoring the audience, but both leaders on the whole were excellent.

Mr Baharie was a consistent speaker, once leading the opposition bench to victory; he spoke with force and persistence. Mr Wortley spoke well too and put up a brave show as leader of the opposition for the third debate. Mr Pickthall, Junior Teller, though sometimes slightly confused, was very prolific. Mr Falvey

made a few very creditable speeches. Mr Georgiadis spoke well, in a quiet manner, and Mr Mash was most witty, even if a bit obscure. Mr Bruce-Jones, showing great wit, lightened the tone of the debates. Towards the beginning of the term Mr Rodzianko had tried to make some speeches but thought better of it towards the end. Mr Fraser, son of the MP, showed great promise; and finally the Texan Mr Kenneally spoke very well (in fluent English.)

A number of new members were accepted and quite a few promising maiden speeches were made this term. (Was Mr Wilding a maiden?) Other speakers who spoke well were Mr Neely, Mr Moody, Mr Tate, Mr Aldridge, Mr Burnford and finally Mr Pirkl, a German visitor.

The following motions were debated in the Upper Library this term:

'This House does not accept Judge McKinnon's verdict that it is publicly acceptable to refer to coloured people as niggers, wogs and coons.'

Ayes 7; Noes 13; Abstentions 11.

'This House denies that competition cultivates the individual.'

Ayes 4; Noes 15; Abstentions 2.

'This House contends that human rights are more important than human needs.'

Ayes 10; Noes 8; Abstentions 1. (Observer Mace Motion.)

'This House does not accept Marx's view (with one eye on the Reith lectures) that history is concerned principally with class struggle.'

Ayes 7; Noes 5; Abstentions 10.

'This House believes that it is better to spend on a wanton but fulfilling youth than to save for a secure old age.' (Barclay Bank Essay Competition Title—Guest Debate with Mount School.)

Ayes 33; Noes 32; Abstentions 17.

The average attendance over the five debates was 36 which was disappointingly low but the standard of debating showed great promise for the next season. The Society owes its thanks to Miss Jo Holmes-Reckitt (or Miss Hamrocker as Fr Alberic so rudely put it) for providing us with a full House for our last debate. Under her secretaryship the Mount School Debating Society seems to be flourishing—'the girls had more bite this year,' the Secretary heard it said. Our thanks go to the Tellers, Mr Henderson and Mr Pickthall, for two terms' hard work. Finally our thanks to the President who, even if his jokes cannot be excused, has helped and encouraged the society this term as ever.

(*President:* Fr Alberic) **Hugh Osborne,** *Hon Sec*

ARCHAEOLOGICAL SOCIETY

After various unsuccessful attempts to corner an elusive quarry, the Secretary eventually prevailed upon Mr Peters to give a lecture to the Society on his collection of ancient coins. Entitled 'Deities and Despots on the Coins of Syracuse, Rome and Byzantium' the lecture was delivered with the help of slides of his coins, taken by Mr Peters himself. Afterwards, a part of his collection was made available for inspection.

On Ash Wednesday, Mr Addyman, Director of the York Archaeological Trust, drove out in icy conditions from York to speak to the Society on 'The Viking Kingdom of York'. Again with the help of slides he vividly described recent findings of Viking remains in York. It was impressive to hear that whole streets of the Viking settlement are still to be discovered under modern York. Excavations today are continually adding to the limited knowledge of ninth century Viking life in Britain, on which Mr Addyman is preparing a book.

After half-term Ian Baharie delivered a lecture on the disappearance of the Russian Imperial family in 1918, called 'The Romanov Enigma'. He presented a very convincing case for the survival of at least one of the Romanovs after 1918.

The extraordinary cover-up of this story apparently extends to more than one royal household in Europe, and it is, alas, possible to trace some of the blame for their deaths to the British government, which failed to rescue them in 1917.

The last lecture of the season involved industrial archaeology. Mr D. Jenkinson of the National Railway Museum, speaking on the development of railways, described their evolution from the earliest fixed tracks of Hellenistic mining operations until the age of railway mania. Afterwards, we were shown a large number of slides displaying some of the railway carriages housed in the museum. It was an informative ending to a stimulating season.

(*President:* Fr Henry) **N. Gay,** *Hon Sec*

GEOGRAPHICAL SOCIETY

The Geographical Society had an excellent term. Despite the occurrence of the first meeting on a Whole Holiday weekend there was a reasonable attendance for Professor Dwyer of Keele University, who spoke to the Society on 'Urban Problems in Developing Countries'. Discussing social and economic problems in urban environments he concluded that many Third World governments are encouraging the development of shanty towns by the inhabitants, and he showed Lima to be an example of this.

Thanks to Fr Simon, the Society was able to welcome Colonel Mark Scott and Lieutenant Philip Baxter of the Royal Irish Rangers. They spoke on Cyprus—the Divided Island. Introducing two short films on the Turkish invasion of July 1974, they outlined the UN's involvement in Cyprus after this date.

On 2nd March, the Vicar of Ampleforth, Rev Barry Keaton, came to speak to the Society, thanks to Mr Hawksworth, on Rome and Italy. With illustrations of Rome, Florence, Venice and Lake Lugano he outlined the historical importance of Rome in Italy.

Finally, the Society was able to welcome, on 17th March, Dr Anthony Lemon, Fellow of Mansfield College, Oxford, who gave a lecture on 'Rhodesia, its Geography and Black Majority Rule'. Although we were in the midst of examinations, a sizable audience enjoyed this politico-geographical lecture, which considered the sentiments of both the White and Black populations. We should like to thank all those who spoke to us this term.

(*President:* Fr Timothy) **John O'Connell,** *Hon Sec*

THE HISTORICAL BENCH

This was an exceptional term. 'Red' flu and secretarial unpreparedness meant the constant shelving of any plans for meetings: and when they did take place, attendances were disappointing. Perhaps this was due to some sort of snow-induced intellectual lassitude. The Rev David Peat, a distinguished lecturer from St John's College, York, was our first speaker, entertaining us to a crisp talk entitled 'The Darwinian Revolution'. Whether by accident or intent, Mr Peat's discourse amounted to a lucid exposition of astronomical development from Doppler to the discovery of pulsars, and seemed to leave Darwin perched on some evolutionary tree. It was no less good for all that. Among other things, Mr Peat emphasised the increasing humility of science as man has become more aware just how small he is compared to the rest of creation, and showed how in the twentieth century it has become a group activity, as the complexity and expense of research have risen.

Next, Fr Stephen gave a talk on 'Three Moments in Cinema History'. He showed brief extracts from D. W. Griffith's 'Intolerance' (1916), the first multi-million dollar flop, Eisenstein's 'The General Line' (1920), and Ford's 'Stage-coach' (1939), interspersed with characteristically gesticulatory pauses in which

he outlined the importance of these films both in the history of cinema and as either a reflection of contemporary society or as an agent of deliberate change. The blank suspicion on the primitive faces of Eisenstein's moujiks as they watched a mechanical milk-skimmer for the first time was pure Communist propaganda, while everything in 'Stagecoach' reflected the almost jingoistic 'we're-responsible-for-civilising-the-Indians' American outlook of the time.

At the Bench's third meeting the Secretary delivered a talk on 'Bismarck's Army'. He attempted to explain to his patient listeners how and why the Prussian army had by 1870 become the most efficient war-machine in the world. He then perversely gave an illustrated account of its worst performance of the Franco-Prussian War, at the battle of Gravelotte-St Privat in August 1870. Then, but for inordinate French sloth, the course of the war might have been altered. In his conclusion he stressed the importance of artillery in the Prussian victory and outlined the lessons the battle held for the First World War. That there were some questions at the end showed that at least interest had been maintained, even though at times the Secretary's delivery had faultered like a jammed *mitrailleuse*!

Dr Richard Fletcher, of York University, was the guest for the year's last meeting. Lecturing on 'Christianity and the Germanic Barbarians', this soft-voiced expert began by discussing why Christianity appealed to the barbarian rulers, and how Christian holy men were better showmen, capable of performing more spectacular ascetic feats. Most interesting was Dr Fletcher's economic and social argument for the conversion of pagan society: as it became less 'microcosmic', agriculturally more advanced and possessed of better communications and a system of exchange, pagan religion became less and less adequate. Thus, even before the arrival of the missionaries, the ground was being made fertile for Christianity. It was good to finish the year with an exceptional lecture on an unusual subject.

Many thanks are due to the Treasurer, Charles Dunn, for his financial efficiency and willingness to be saddled with the hard work, to Fr Alberic, the Chairman, who presided at all the meetings, and to Mr Davidson, the shadowy President without whose guidance and inspiration they would not have taken place.

(*President:* Mr Davidson; *Chairman:* Fr Alberic) **Patrick Berton,** *Hon Sec*

NATURAL HISTORY SOCIETY

It was only possible to arrange three meetings this term. One more had to be cancelled owing to the epidemic. Rupert Paul (H) gave a rather lurid talk on Piranhas, the killer fish of South America. Dr K. Gray showed his slides of Alberta, which he visited in 1962, and the film on the musical ride of the mounted police and the Cargary stampede. Playing some of the film backwards at the end of the meeting provided an amusing diversion, but there was still plenty of interesting matter in the lecture, film and slides although taken so long ago. There was also a short meeting when a videotape film was shown.

(*President:* Fr Julian) **Jonathan Harwood,** *Hon Sec*

MATHS SOCIETY

The Christmas Term was a good one for the Society even though there were only two talks. The first was given by the Secretary. The title 'Tessellations, Solid Tessellations and Hyperspatial Tessellations' aroused considerable interest before the lecture, and Society members were questioned at length about it. Unfortunately the actual attendance at the lecture was small. However, the Secretary spoke with his customary relish and left several stones temptingly unturned in the course of a lively talk.

Our second meeting was an introduction to Graph Theory given by that expert expositor, Dr Terence Jackson of York University. On this occasion Room 40 was packed with an audience of over forty. The highlight of the talk was a lucid analysis of the Telephone Gossip Problem. The current conjecture is that n inter-connected subscribers only need to make 2n—4 telephone calls to share all their gossip. For those with an aversion to the telephone it was a surprise and a consolation to learn that 2n—2 letters will share the gossip among n people.

Once again we thank our President and Chairman for their support.

(*President:* Mr Macmillan) **W. A. Nixon,** *Hon Sec*

CHESS CLUB

This term our Tuesday meetings were enlivened by the 4-a-side House knockout competition. Seven of the nine matches were extremely close affairs and there were some interesting individual games. Some of the best chess was played in the first two rounds where St Dunstan's and St Oswald's looked strong. However, St Dunstan's lost to St John's in one semi-final and St Wilfrid's, having beaten St Oswald's, lost to St Thomas's in the other.

In the final, an impressive mating combination by Low gave St John's an early lead, but Sewell fell into Kupusarevic's rustic trap and St Thomas's were never in trouble again. They win a copy of *Chess Positions* by CHO'D Alexander for their House library.

(*President:* Mr Nelson) **M. Wittet,** *Hon Sec*

THE TIMES SOCIETY

The Times Society met twice with talks on two rather diverse subjects. The first talk was given by Ian Baharie on the 'Rolling Stones and their Significance' with special reference to eight songs. He placed their leader as the inspirer of a generation and recognised the group's music as social comment on an artistic plane.

The second talk, more in line with the Society's intentions, was given by the Hon Christopher Monckton who spoke very informatively on The House of Lords, presenting a well justified argument against its abolition. He seemed rather to amuse the small but alert audience with his digs against the Labour Party's 'absurd' arguments. He introduced the lecture with a wooden icon smuggled out of Russia in a chocolate box, saying that Britain would be under the same sort of regime that forced the icon out of its country if institutions like The House of Lords were to be abolished. He rounded off his interesting talk with questions during which he said he would put the Hon Chairman's suggestion in his letter to the Leader of the Opposition, Mrs Thatcher. Mr Monckton is Press Officer of the Conservative Party, Editor-Designate of *The Universe* and has been Leader-writer on *The Yorkshire Post*.

The Committee this term was headed by Christopher Wortley as Chairman, John Ward retaining the post of Treasurer, with Anthony Baring as Secretary. Other members of the Committee were Charles Wright and Alex Firks.

(*President:* Fr Alberic) **Anthony Baring,** *Hon Sec*

THE INTERNATIONAL CLUB

The Modern Languages Society has had a somewhat disappointing term, with attendances low and the mid-term programme blighted by 'red' flu.

The first lecture of the term was delivered by the Secretary himself, and was entitled 'Newspeak'. He concentrated upon an analysis of the future of language, projecting the development of language into a society which will

evolve out of our own—non-national but with specialized jargons for each profession.

Despite the fact that most members were ill at the time, the second meeting of the term took place in the St Alban Centre on the 31st January, in the form of a soirée, during which any foreign language might be used. At the last meeting we saw a film from the Goethe Institute, entitled *Lisa*. It explored the reactions to her forty-second birthday of Lisa Kaufmann, a secretary, and her subsequent relationship with a building contractor whom she refused to marry when she discovered he already had a son. Busch's direction was generally of a high standard, although he dealt less successfully with Lisa's relationships.

Attendance at the last meeting in some part compensated for earlier disappointments. I am most grateful to the other committee members, Paul Arkwright and John Stobart, and also to Mr Hawksworth.
(*President:* Mr Hawksworth)

Ian Baharie, *Hon Sec*

AMPLEFORTH COLLEGE KINEMA

Adventure cinema dominated this term with *Shout at the Devil, How to Steal a Diamond, The Man Who Would Be King, Breakheart Pass* and *Breakout* all providing, in their different ways successful escapist enjoyment. However the more interesting films of the term were *All the President's Men*—the drama behind the Watergate trials; *Raid on Entebbe*—Charles Bronson leading the Israelis to victory and *Overlord*, the imaginative marriage of fiction and documentary which nearly came off. Robert Bolt's *Lady Caroline Lamb* was an able historical drama, so too was *Judgement at Nuremberg* which, though twenty years old and a little creaky, managed effectively to pinpoint the issues confronting judges in Germany—a Hollywood version of the highly intelligent and rare Costa Gavras' *Section Speciale*. The term ended with Woody Allen's *The Front*—a story of the McCarthy era in USA, and topical with the Oscar successes of his *Annie Hall*. There were many good things in this programme which was ably projected by Alex Rattray and the Box.

AMPLEFORTH FILM SOCIETY

This term the Society's programme was patchy. *Marathon Man* was an eye (and tooth) catcher but without much interest. *Dog Day Afternoon* and *Alice's Restaurant* were quite successful sign-of-the-times movies. The former was Lumet's version of an actual robbery in USA, while the latter evoked the drop-out world of the 1960s and had become somewhat of an Ampleforth sleeper. *Mutations* was a tongue in cheek Gothic horror film with many of the genre's themes, but because it was taken seriously, was a disappointment. *The Virgin Spring* produced a touch of class from the master, Ingmar Bergman, who managed to stretch a new generation with his magic. *Galileo* and the *Guns* finished the season. The Society's thanks are due again to Alex Rattray and his team.

B. Weaver, *Hon Sec*

THE WESTMINSTER WANDERERS

What in other ages has been known as The Country House Set went urban this CCF/Careers Weekend of 4th—6th March. Two other groups went careering to London and the RN section went on CCF warrants to see *HMS Belfast* and visit the Imperial War Museum. Fr Felix's group visited the Stock Exchange, Lloyds, a discount company, Barclay's Bank (for lunch), and a foreign exchange dealing room. Fr Francis's group visited the Daily Telegraph, the National Portrait Gallery (More Exhibition) and the Houses of Parliament.

Kenneth Bradshawe (D 40), the Table Office chief-clerk, and Miss Claire Jennings, a Lords official, were hosts and gave lunch to the party. All this occurred on the Monday.

But the Wanderers did Westminster at leisure, taking Sunday as an ecclesial day and Monday as a political one. It was another Ellingworth benefit match, third in a row now, for their friends (Baroness Masham), cousinage (Sir Timothy Kitson, MP for Richmond) and family (Aunt Frances, Mrs Scarr) were marshalled to provide entrée or victuals. On the Sunday the Scarr flat overlooking Royal Chelsea Hospital grounds was transformed for a plenary feast for us all. Other minor feasts occurred more unofficially.

Sunday started with Mass in the crypt of Westminster Cathedral, followed by a measured tour till High Mass drove us out: we admired the embalmed bodies of saints, the tombs of recent cardinals (though the next will rest at Ampleforth), the Gill Stations, the various mosaic and marble designs, the sunlight through the baldachin (a thin echo of Bernini's), and the marvellous recovered view from the new patio outside. We then went to coffee at the Conservative *Centre for Policy Studies*† nearby, our host being Mr Alfred Sherman: set up by Mrs Thatcher and Sir Keith Joseph, it is a sort of Opposition think-tank HQ, and some of its ideas were quickly put across in a fascinating interview-briefing. On we went across the Park to see the French painter Courbet magnificently unfolded at the Royal Academy. The afternoon took us to Evensong in Westminster Abbey, including a sermon by Canon John Baker (now chaplain to the Speaker of the Commons), over an hour long; and then a personal tour for 90 minutes visiting the smallest and highest recesses beyond public view—tombs of monarchs, one a saint; the glorious choir, richly emblazoned; the Henry VII chapel, home of the Order of the Bath; and the rest, all gently lit by cascading chandeliers. We ended with late tea in Canon Baker's house, Little Cloister.

Monday took us to the Palace of Westminster, where we were given a most detailed and leisurely tour of it, from stem to stern, during over two hours, seeing the Barry building and Pugin interior decoration for the Lords, with the familiar G. G. Scott decoration for the Commons. We ended in great Westminster Hall (on the spot where Sir Thomas More and others were condemned), in good time to go to Lord and Lady Grantley for lunch, where their son Richard Norton (O 73) told us of his work researching for the Conservative Lords' front bench. We then repaired to the Commons for Question Time, which brought Mr Hattersley and the Foreign Secretary to the despatch box. As the House gathered for a Northern Ireland debate, and front-benchers from all parties assembled, we had to move on. In interview room W2 we spent an interesting half-hour with Sir Keith Joseph, who told us of his monetary theories and advised us to begin life by going into industry and earning a financial independence which could bring us to a richly philanthropic life when we had become our own man. Our last port of call before King's Cross was the Daily Telegraph, where we were given a warm and informed reception by Mr T. E. Utley, chief leader writer; and then, to our delighted surprise, half an hour or so in the office of Rt Hon William Deedes, the Editor no less. We had seen where the words are made, and where they are processed for print; Mr Deedes, of course, had lived long in both places.

Led by David Ellingworth, the party was composed of Evelyn Faber, Hugo de Ferranti, Benjie Fraser (father in the Commons), Richard Glaister, Stephen Magrath, Edward Noel (father in the Lords) and Nicholas Smith (father in the Lords). Westminster, half known to most of them, had now more fully revealed its beauties, and the attractions of power.

David Ellingworth/Fr Alberic

†Cf 'The Making of Tory Policy 1978', *The Economist*, 15 April, 37—42.

RUGBY FOOTBALL

THE A XV

v. MALTON (at Malton 22nd January)

The weather had ensured that the team was ill-prepared for this match and a lack of practice and fitness was soon apparent. Very outweighted, the XV still managed to attck for much of the first half enabling Lovegrove to kick a good penalty and to give Forsythe the chance to go very close to a fine try. But disaster struck when a drop-out was charged down and Malton scored a try on the right from the ensuing maul. Their lead was increased when two unintelligent off-side offences led to a penalty under the posts and this seemed to spark the XV, for on either side of half-time they put together their best movements of the game, the last of which ended in a try for Mostyn. Thus the scores remained level until the end of the game with Malton doing much of the attacking as the boys tired, but the cover-defence was never less than very good and they kept Malton at bay. It was an encouraging performance in which Beale and Gargan made impressive starts and Berton was quite outstanding.

Drawn 7—7.

v. HULL & EAST RIDING COLTS (at Ampleforth 26th February)

The second and final match of the term produced doughty opponents for the XV who were under heavy pressure in the set scrums in the prevailing wet conditions. But much of the football they played was a delight to watch and in the first fifteen minutes only lack of match practice, shown in a failure to support at crucial moments, prevented them from taking a definitive lead. The score at this stage should have been more than the 4—0 which had been earned by the admirable Dunn's opportunist try. Dunn himself and Treneman were superb in defence as Hull came more and more into the game but even they could not stop the try set up by a ferocious drive by the Hull No. 8, and the School thus turned round 4—6 down. A superb penalty by Dundas shortly after half-time took the score to 7—6 and as Hull tired, the School regained the initiative, the backs running, passing and probing with ever-increasing confidence. In the last ten minutes the XV were well on top, Moody adding a try near the posts which Dundas converted and the latter then kicked an easier penalty to take the score to 16—6. This was a fine victory in which Berton, Moody and Dundas were outstanding and in which several other players showed enormous class.

Won 16—6.

THE AMPLEFORTH SEVENS (5th March)

The first Seven opened their account with a good win against Newcastle although Newcastle kicked an early penalty and had the School tied down for some time. But the Seven were winning too much ball and sooner or later it was inevitable that the speedy Beck or Moody would get away. In the second half, therefore, it was all one way traffic. The second game against Sir William Turner's was relatively easy. The Seven gained 18 points quickly enough and then relaxed. Moody and Dundas both shone in this game and the team were obviously improving. The big match was to follow for Wakefield had already demonstrated their considerable skill. In the event the School gained a ten point lead, and were still leading 10—4 when they committed the cardinal sin of kicking their possession away without finding touch. Wakefield ran it back at them and scored. This crime was compounded when an error was made on one flank to give 6 points away, and then when possession was won in the final minute no fewer than 3 overlaps were spurned any one of which would have won the game. The Bradford match was also very hard since Bradford still had a chance of winning the group and although the School again took the lead, Bradford came back to 10—10, missing a kick under the posts in the process just as Dundas had done a minute before. In the final seconds however the School scored the crucial try through a very tired Beck to seal an exciting match between two very exhausted teams. Thus Wakefield won the group but were so tired that they could not cope with Leeds in the final.

Meanwhile the second Seven after a most disastrous start when they lost a match against Archbishop Holgate's in which they had enough possession to win 20 matches, played well in beating Ashville and causing considerable trouble to both Leeds and Mount St Mary's.

RESULTS OF DIVISION A

Ampleforth 2	0	Archbishop Holgate's	4	Archbishop Holgate's	0 Leeds GS 24
Leeds GS	24	Ashville	6	Ampleforth 2	10 Leeds GS 18
Leeds GS	10	Mount St Mary's	9	Archbishop Holgate's	6 Mount St Mary's 28
Ampleforth 2	6	Ashville	4	Archbishop Holgate's	12 Ashville 6
Ashville	4	Mount St Mary's	24	Ampleforth 2	10 Mount St Mary's 14

RESULTS OF DIVISION B

Bradford GS	10	Q.E.G.S. Wakefield	10	Q.E.G.S. Wakefield	28 Newcastle RGS 4
Newcastle RGS	32	Sir William Turner's	4	Bradford GS	22 Newcastle RGS 0
Newcastle RGS	3	Ampleforth 1	22	Q.E.G.S. Wakefield	16 Ampleforth 1 10
Bradford GS	16	Sir William Turner's	14	Q.E.G.S. Wakefield	28 Sir William Turner's 10
Sir William Turner's	0	Ampleforth 1	24	Bradford GS	10 Ampleforth 1 14

WINNERS OF DIVISION A: LEEDS GS WINNERS OF DIVISION B: Q.E.G.S. WAKEFIELD

TOURNAMENT WINNERS: LEEDS GS

THE MOUNT ST MARY'S SEVENS (Sunday 12th March)

The Seven started most disappointingly, losing their first game to an aggressive Leeds side in which their lack of determination into the tackle was cruelly compared to the determination shown by their opponents. This weakness was demonstrated again in the first half against Mount St Mary's who ran in three tries in quick succession, but in the second half the Seven saw plenty of the ball and with one overlap cast away, still manufactured a score by Moody. but it was too late. In the final match against the ultimate champions the team was a revelation. They tackled like tigers, fought every inch of the way, upset Rossall and ran out worthy winners 14—12. Corkery looked as though he was refinding his touch, Lovegrove and Dundas showed they had acquired the art of sevens and none did better than Moody.

Results: v Leeds GS Lost 0—12; v Mount St Mary's Lost 6—18; v Rossall Won 14—12.

THE WELBECK SEVENS (Tuesday 14th March)

Again the Seven started patchily, again they won enough ball and again the defence was shown to be brittle, so they lost a match which they always should have won. They also lost their captain Healy with a shoulder injury because he was not to play again in the tournament. The Seven now had to play in the losers' competition and with Hattrell playing his first game ever at hooker, they defeated Doncaster GS in the semi-final, scoring the final try in the last minute with a 70 yards movement started by Hattrell. This took them to the losers' final against Oakham: again they were a revelation, utterly destroying Oakham by an aggression and determination which they had not shown in all the competitions thus far. Corkery at last was the motivator of all this and it was significant that now all the boys were scoring tries. The only blot on this display was the number of handling errors made.

Results: v Mount St Mary's Lost 6—12; v Doncaster GS Won 18—12; v Oakham Won 30—10.

THE ROSSLYN PARK SEVENS (20th—23rd March)

The Festival Tournament

Aware of their weakness of starting slowly, the Seven were not prepared to make that mistake in this tournament and demolished the hapless Dover by 36—0. King's, Ely offered sterner opposition but they too succumbed to the speed and power of a determined team. Beck was already showing his paces and when at half-time the score against Prior Park was still only 0—0, he decided to underline his speed and ran in two tries in quick succession. Lovegrove and Dundas were also now enjoying themselves hugely and the team ended the day with 82 points from 3 games. But Wrekin too were unbeaten and looked a formidable side. So it proved the next morning but the team played some brilliant tactical sevens with Corkery having his best game thus far. Wrekin were starved of the ball and the Seven kept a tight control to run out confident victors 14—0. Next came Eastbourne in a match in which the team did not quite achieve the heights of the Wrekin match but they did enough with Lovegrove beginning to show more and more ability and confidence. The quarter-final against Bedford, the ultimate champions, was a great match played at a cracking pace. Bedford took the lead with an early penalty but the team hit back with a superb try by Beck after the ball had been through numerous pairs of hands. With the strong wind behind them, the Seven forced Bedford into their 25 and pinned them there until the final moment when Bedford had to touch down behind their own line. A 5 yard scrum, the School won the ball but the scoring pass was dropped. Bedford backed and chased the ball within a foot of the touchline the whole length of the field, and though Corkery and the gallant Lovegrove chased back, the try was scored, the whistle blew to end the game which the team had always looked like winning and the Seven were out of the tournament.

Results:	Group	v Dover College Won 36—0;	v King's, Ely Won 22—4;
		v Prior Park Won 24—0;	v Wrekin Won 14—0
	5th Round	Eastbourne Won 14—6	
	Quarter Final	Bedford Lost 4—7	

THE OPEN TOURNAMENT

The following day the team were drawn against St Olave's in the opening round and struggled desperately to win a poor match 10—4 and looked tired and jaded in the process. To their credit the Seven produced much more spirit and determination for the next match against Stonyhurst but

could not produce the skill and flair they had shown on the previous two days. Though they led 6—4 and although Moody was unlucky not to stretch their lead when he kicked the ball just too far, Stonyhurst stole the game with a try in the final minute. Again it was a disappointing end.

Results: v St Olave's Won 10—4; v Stonyhurst Lost 6—10

THE HOUSE SEVENS

The boys were plainly all very unfit for this competition after a term of flu and snow; in addition not many boys had ever played before and consequently although the standard of rugby was extremely high, the standard of sevens looked low. St Bede's and St John's, the probable favourites, were at opposite ends of the draw and both had to play in the first round where they achieved easy victories at the expense of St Oswald's and St Thomas's respectively. In the second round St John's had a harder passage only winning 9—6 against St Aidan's while St Bede's defeated St Cuthbert's comfortably enough 10—0. In this round St Hugh's showed themselves to be powerful contenders for they demolished the hapless St Dunstan's 24—0, Berton, Moody and surprisingly Macdonald much to the fore. Meanwhile St Wilfrid's scraped home quietly enough against St Edward's 12—10, winning all the ball, and thus reducing the speedy Lovegrove and Hattrell to mere defenders. The big semi-final was clearly the St Hugh's/St Bede's match. St Hugh's won all the ball from everywhere but Dundas kept wrecking the heel, and the St Hugh's backs did not seem to relish the slippery ball; thus when Craig scored in the corner and Dundas converted from the water on the touchline, it looked as though St Bede's would go through. But at last the St Hugh's backs caught something, and Minford scored the try not far from the posts. The conversion was missed by two feet, no more, and St Bede's did indeed go through with this plucky performance. Meanwhile St Wilfrid's had sneaked through again this time against St John's. Tate doing all the scoring in their 9—6 victory, a great surprise for the talented St John's team. In the final St Bede's took an early lead but tiredness seemed to overcome them in the second half when St Wilfrid's seemed to win all the ball. The latter became stronger and stronger and finally won 16—4 with the admirable Tate and Hubbard doing sterling work.

The Junior Competition final was a contest between the expertise of Channer of St Dunstan's and that of Barrett of St Bede's respectively. St Bede's gained consolation for their senior defeat by supporting Barrett rather the better, and thus winning 16—0.

CROSS-COUNTRY

This term will be remembered for the 'flu and the snow. The snow had little effect on the running, but the 'flu was disastrous. Two to three weeks were lost in the heart of the season and the teams were only really fit again at the very end of the term. At least half the matches were cancelled. The 1st VIII beat Pocklington, Denstone and Durham comfortably but lost to Sedbergh and Barnard Castle. The 2nd VIII won both the matches it ran. Perhaps the highlight of the term was the good performance of the 1st VIII in the Midland Public Schools' meeting held at Welbeck. Here we managed to come fourth out of sixteen schools.

This rather sad story is made the more poignant by the fact that the team was potentially a very good one, perhaps stronger than the unbeaten side of last year. J. P. Ferguson, who captained the side quite admirably, looked a very good runner. He had the satisfaction of breaking the School record for the match course by over half a minute, and also of beating his own record of last year for the slightly altered 'Ampleforth Meeting' course. M. B. Porter, still a junior, came into the side and normally ran second to Ferguson. He had the great distinction of beating the previous school record for the match course. With these two the main pack consisted of P. M. Graves, S. R. Watters, G. H. L. Baxter and when they were available, E. J. Ruane and R. Q. C. Lovegrove. They were a gifted and determined set of runners. B. L. Lear and J. A. S. Pilkington came in at the end of the season to establish themselves in the eight. A. D. Plummer, M. X. Sankey and D. F. K. Donnelly all ran on occasions. It was a nice blend of youth and experience, and with more matches and no illness they would have done very well. The match against Sedbergh, the twenty-first, produced an excellent race. Sedbergh clearly had the edge throughout, but the race was an exceptionally fast one with the first three runners (Blair of Sedbergh, and Ferguson and Porter of Ampleforth) all beating the previous record.

The 2nd VIII won both their matches quite easily and showed enough talent to encourage hopes for next year. Other than those who ran on occasion in the first team, the following ran in the VIII: N. H. Blackledge, S. A. C. Griffiths, M. V. Hill, E. T. Hornyold-Strickland, R. J. Micklethwait, M. C. O'Kelly and M. C. Page.

J. P. Ferguson awarded first VIII colours to M. B. Porter, P. M. Graves and S. R. Watters. E. J. Ruane was an old colour.

Results: 1st VIII: v Pocklington Won 31—52; v Sedbergh Lost 52—31; v Barnard Castle Lost 49—29; v Denstone & Durham 1st Ampleforth 21, 2nd Denstone 85, 3rd Durham 90. Midland Public Schools' Championships (at Welbeck) placed 4th out of 16 schools.

2nd VIII: v Barnard Castle Won 33—50; v Army Apprentices' College Won 33—51

In the Inter-House Races the results were as follows:

Senior: 1st St John's 85, 2nd St Cuthbert's 110, 3rd St Edward's 136.
Junior A: 1st St Edward's 112, 2nd St Aidan's 120, 3rd St Hugh's 150.
Junior B: 1st St Edward's 11, 2nd St Dunstan's 46, 3rd St Oswald's 75.

Individual Results:

Senior: 1st J. P. Ferguson (W), 2nd P. M. Graves (A), 3rd S. R. Watters (D).
Time 22 mins 53.0 secs.

Junior A: 1st M. B. Porter (E), P. P. Crayton (A), 3rd C. E. Perry (C).
Time 19 mins 7.5 secs.

Junior B: 1st J. W. StF L. Baxter (E), 2nd H. W. Abbott (E), 3rd M. G. Phillips (E).
Time 18 mins 43 secs (Record).

ATHLETICS

The red flu and the white February allied to the shortness of this Easter term meant that the boys were unfit and undertrained for the Athletic meeting and results tended to emphasise the fact. There were less standards overall particularly among the Senior boys and only two records (both in the triple Jump) were broken. Some athletes however achieved the utmost distinction and the competitions for the best athletes in each set were the hardest fought for many a long year. In set 1, three athletes managed a double triumph, J. Ferguson winning the 1500 metres and steeplechase without much trouble thereby adding to his laurels as a cross-country runner of great talent; M. Schulte showed variety with successes in the 100 metres and Hurdles but B. Moody stole the trophy with a first in the Long Jump and a marvellous 52.8 seconds 400 metres, superb running in the prevailing conditions. In set 2, the choice of the winner was even more difficult, there being four boys who gained two firsts. A. Forsythe's smooth running gained him easy victories in the 100 and 400 metres while J. Read's determination and strength won him the 800 and 1500 metres. R. Huston's Weight and Discus triumphs augur well for the future but M. Hattrell's performances in the Long Jump and Triple Jump were startling in view of his lack of practice. In set 3, M. Fox's two firsts, two seconds and a third just gained him the title at the expense of N. Farrell who acquired two firsts, two seconds and a fifth. Both boys were hard pressed by M. Porter, E. Gaynor, and several others. But the set 4 winner was clear-cut. Here S. Pender managed three firsts and two seconds and although P. McGuinness and M. Gilmartin tried hard they were not quite in the same class. J. Baxter in set 5 was also a clear winner of his set trophy although he was more sorely pressed by A. Burns and J. Trainor.

Meanwhile St Hugh's were also achieving a double triumph winning both the Senior and Junior competitions. They were chased all the way by St John's in the Senior competition who stood level with them at the end of the penultimate day while in the Junior competition, it was St Cuthbert's who challenged them hardest being only one point behind at the same stage.

Once again the eight days afforded great excitement and keen rivalry, and threw up some unknown athletes as well as demonstrating the wealth of talent there is in the School at the moment.

SQUASH RACKETS

The School Open Team completed its programme in a well contested match against the Old Boys. J. M. Geraghty lost to C. Ainscough, R. N. Guthrie to G. Daly, and J. P. Barrett to H. Duckworth. S. Watters defeated R. Chapman, and G. Forbes defeated S. Limin. Depleted under 15 and under 14 Teams played away against strong opposition from Durham, and the only winner was I. Daly for the under 14 Team. The under 15 Team was at full strength against Pocklington, and J. P. Barrett, C. M. Cramer, D. Harrison, and F. W. B. Bingham won, while A. P. M. O'Flaherty was defeated. J. M. Geraghty defeated R. N. Guthrie in a fast and skilful final for the Daly Cup. Geraghty is to be congratulated also for playing successfully for the Yorkshire under 19 Team.

FENCING

We have had a most successful team, despite the flu epidemic, which took its toll early in term. An intrepid coach, Mr Millar, battled through the snow on several occasions to be with us and we are most grateful for all his efforts on our behalf. The standard of fencing continues to improve and there are numerous bronze and silver awards to prove this. Gold awards were won by James Nolan and Philip Plowden after much hard work and we offer them our congratulations. The new electric apparatus has been greatly used and eliminates much doubt in school matches.

School results were mixed; going down rather heavily to Pocklington, but recovering to record a convincing win against new opponents, Royal Grammar School, Newcastle. Pocklington produced a very strong side and won the foil 8—1, Lambert being our only winner, whilst in the sabre we won a close battle 5—4. Our junior match at foil was disastrous in the planning.—Pocklington were much bigger physically and more experienced, and valiantly as our team fought, it was an unequal struggle and they went down 9—0. Against Royal Grammar School Newcastle our A team won 8 of their 9 fights, and the B team, with newcomer Bruce-Jones making a promising debut, secured the odd victory to win 5—4.

Colours have been awarded to: D. Rodzianko, J. Nolan, R. Moon.

COMBINED CADET FORCE

BASIC SECTION

The three Under Officers, C. Danvers, G. Salter and E. Troughton (all of St Cuthbert's) have run the Section with great enterprise and enthusiasm. They were assisted by Cpls: P. Grant, J. Harwood, R. Peel, R. Robinson and P. Stephenson. This was one of the strongest teams we have had in the Basic Section and not surprisingly the cadets under them have responded well and their APC results have been excellent. Such was the ability of the Under Officers that for the first time ever they gave all the words of command for the APC Drill Test and the Cadet Training Team merely assessed the result.

ARMY SECTION

C/Sgts C. Hornung, P. Howard, J. Ward and Sgt I. Buchanan were the senior members of the Section which spent the *Christmas Term* learning and practising *Night Patrols*; Cpls J. Stobart and T. Wood were also instructors for this. The usual weird situations gave occasions for patrol practices at night: a raid by Arab desperadoes on the Bottom Lake to obtain a sample of the new substance, Shacoil, was for instructors only. All took part in an attempt to thwart the attempt of the Isle of Wight Liberation Front to blow up 6 hijacked Concordes, and for the actual APC Test the Palestine Liberation Organisation raided Egypt to discover the shape of the 7 new pyramids which President Sadat is building to commemorate his peace initiative.

In the *Easter Term* training was much interfered with by 'flu and snow, so much of the training had to be indoors. *Section Battlecraft* was the subject of the training. Cpls Geoghegan C, Holland T, Taylor C, Thomas N, and Lcpls Schofield V and Southwell C were the instructors; Lcpl Fattorini C, joined later from the RA Troop. C/Sgts C Hornung and J Ward withdrew to instruct the January new boys.

For the *Field Day* we were lucky to have the assistance of three members of the Oxford University OTC (2Lt M Rigby, 2Lt Stevenson and OC S Codrington —the first and last being ex-U/Os of this contingent). With our own 12 CTT instructors it meant that we had a large number of professional helpers and this, together with good weather and a good training area—Valley Farm and adjoining ground—made the day most successful. The morning was spent practising Section Battlecraft and the APC Test in this. After lunch it was found that the Knights of Malta who had been making a retreat at Ampleforth and had processed into the Abbey Church the day before in their magnificent robes, had set up the independent state of Malteezia. The first attempt to defeat them was not very successful owing to faulty use of cover, and this allowed the Malteezers to escape and take up a new position. The attackers under U/O Danvers, however, learnt from their mistakes, and their second attack was excellent and the Malteezers, in spite of a brave resistance, were defeated.

Courses in addition to the training described above have been: Advanced Infantry (conducted by 12 CTT in the Christmas Term) and a Royal Engineers Course (Easter and Summer Terms run by instructors of 38 Engineer Regiment from Ripon). On the Field Day the course was entertained at Claro Barracks, where they used equipment and drove a variety of unusual vehicles. Fr Stephen, Csgt G Salvin, Cpl S Allen and Lcpl C Payne have run the Signals Section. Csgt T Baxter has run the REME Section with Sgt M Schulte and Cpl E Ward.

Captain Graham Watts and Lt Nick Fresson, (T 73), both of the Royal Engineers, visited the School and gave an illustrated talk to the Army and Basic Sections on the work of the Royal Engineers. This was ideally timed at the

beginning of the Easter Term, when 38 Engineer Regiment from Ripon started the RE course.

The Royal Artillery Troop under Lieutenant John Dean continues to flourish. In addition to Gunnery members of the Troop have found time for some infantry tactics, and they all passed the Night Patrol Test. A liaison has been made with 1st Regt RHA who are stationed at Topcliffe. Captain Michael Pender-Cudlip (O 68) carried out an exercise with his gunners using helicopters and blank in the valley, and our Troop spent the Field Day at Topcliffe at the invitation of Lt Col JM Jones; Gun Drill, Command and OP Drills, and Signalling were practised in the morning under RHA Instructors. The afternoon was spent firing SLRs and GPMGs under Sgt Thompson (12 CTT); this was, sadly, Sgt Thompson's farewell to the Troop. He has been a great inspiration and help to us; we are very grateful and wish him well when he returns to his regiment in Germany.

The REME Section seems to have become the private army of St Thomas's House. It is small, consists entirely of members of that House under the firm hand of Csgt T Baxter and Sgt M Schulte. As so often in the past they work independently without adult assistance.

The same can be said of *the Band* which continues to function under the hand of D/M P McGuinness. It is greatly to his credit that there is a good nucleus of capable drummers and buglers.

ROYAL NAVY SECTION

Teams from the Section again competed in the *Chatham Regatta*; they didn't win any prizes, but gained useful experience and had an interesting time.

A small party went to sea in *HMS Arethusa* in February 1978 thanks to the kindness of the Commanding Officer, Commander JK Conder, Royal Navy.

On the *Field Day* part of the Section spent the weekend in London, visiting the naval museum in *HMS Belfast*, the St Katherine Dock, and the Imperial War Museum. The rest took part in the Orienteering exercise.

Captain EJ Turner, CBE, DSO, DSC, Royal Navy, visited the Section in October 1977 and interviewed a number of potential Naval Officers.

Commander MP Gretton, Royal Navy, (B 63), has been appointed captain of *HMS Ambuscade*, which is one of the most modern Frigates, powered by gas turbines.

Lieuts. W Pollock (E 66) and NP Wright (T 68) met whilst taking part in the NATO exercise Arctic Norway in March 1978. They were joined by Major M Goldschmidt (A 63) in his capacity as Military Assistant to Commander, Land Forces.

CPO H Martin who has been really outstanding in the assistance he has given the Section during the last seven years has left RAF Leeming. His willingness to help went far beyond the normal expectations of duty and we consider ourselves most fortunate to have benefited from his devoted and professional care. His successor is PO Scott, whom we warmly welcome.

ROYAL AIR FORCE SECTION

The normal *Proficiency* training has been the main work. 10 cadets passed Part II (including a credit by D. Moorhead) and 4 passed Part III. In addition to this F/S I Sasse has run Aircraft Recognition Training using the excellent MOD slides. In spite of the foulest weather this year, a successful initiative exercise was run and the RAF Police gave a lecture.

On the *Field Day* there was a general station visit to RAF Leeming. One of the most interesting items was a flight in a Jetstream for about half the Section; Cpl Smith was the most successful at this.

Our *liaison* with the RAF has been well catered for by Flt Lt M Buxey, RAF, and F/S R Baker, RAF.

Three cadets—F/S I Sasse, Sgt Neely and Cpl Smith—attended the camp at *Stanbridge* in March. F/S Sasse did particularly well as the senior cadet and was in charge of about 30 CCF cadets from a variety of schools. Sgt Neely, a prospective medical candidate, also paid a visit to *RAF Halton*. He was given lunch in the magnificent officers' mess and shown some of the specialist work which is done at Halton.

(continued from p.118)

February was the first clear day. Tim May hunted hounds most competently and gave a good day's sport and much pleasure to the usual large and knowledgeable following there. This was followed by the holiday meet at Harper Hill, Dallowgill, kindly arranged by David Fattorini and Jeremy Graham. A really outstanding day's hunting in glorious country and equally outstanding hospitality at Sawley put us deeply in debt to our hosts.

To give March a good start George and Nancy Cook spent the day with us at Wether Cote as a change from hunting the Bilsdale hounds. Next, a new meet at Hagg Wood End, Farndale, typically suggested by the keeper, Mick Steel, and with Harry Wheldon and the Farndale hounds just over the hill on one side and the Sinnington on the other and a fine hunt. At Harland Moor again Tim May hunting hounds remarkably well had two good hunts and a most enjoyable day. It was a pleasure to have Cliff Standing out at Grosmont, as of course Derek Gardner, brought over by Ralph Scrope from the Zetland. Also at North Ghyll Mr Stancer to whom we are much indebted for being allowed to hunt in Farndale and made welcome there. 'Dalesman' was out again at Goathland, also Mr and Mrs Michael Lyne, and on the final day at Rudland several Claro followers joined a large field for a notable day: a three and a half mile point straight up the track to Ousegill Head and a second hunt ending on Harland moor in the dark. An irresistible bye-day at East Moors on the last day of term where Tim May again provided an outstanding hunt.

Immediately after the end of term Jeff took hounds down to Norfolk by invitation of John Buxton for two days' hunting in country quite different from what we are used to, every field being surrounded by water, wide and deep ditches. Jeff hunted hounds on the first day, Tim on the second; two first class days ending with an outstanding hunt, proof if any were needed that Tim has an unusual flair for the job, though he would be the first to want mention made of the able help given by his officials, Christopher Harwood, Bengie Adams and Charles Hornung. This was clearly a most enjoyable and successful stay at Horsey and very sincere thanks are owed to the Buxtons.

The Point-to-Point took place as usual in the course of the term. John Ferguson, School Cross Country captain and record breaker was very properly the winner from Tim May who gave him some anxious moments, with N. Thomas third. J. Parfect won the Junior race from R. Tempest and A. Fitzalan-Howard. Of the entries from Gilling J. Kerr-Smiley was first, J. Bannen second and D. West third. A good race in difficult conditions of deep snow.

THE JUNIOR HOUSE

LIKE SNAIL?

There was no mad rush to get back to school. Some just drifted in when they felt inclined and it took ten days to get the House filled up with the right number of boys. It seemed that we had to keep special cars at York station on stand-by duties; one of them, having waited patiently for some hours, picked up a couple of sleepy students at 2.50 am. Perhaps they sensed that the term was not going to be all that straightforward.

STRAIN A/USSR/90/77

This is not the strain of being at school but the kind of flu we got. It is also called Tashkent flu. We got it just as we were having a taste, for many of us our first, of haggis for supper on 25th Jan, it being Burns night. There was no connection. 83% of the Junior House were struck down by this plague, the best day being 30th Jan when we had 90 boys affected (58 in bed, 32 just up) out of 113. On the last day of Jan the *Yorkshire Evening Press* headlined: '400 Hit by Red Flu at Ampleforth'. The House simply became a nursing home. Nevertheless classes plodded on relentlessly and some especially good teaching got done with teacher-pupil ratios standing at about 1:3. Really important things like films remained unaffected; *Sky Riders*, for example, was projected in the dormitories in cinemascope onto a sheet stuck on the wall. Some high temperatures apart, there was not much to it, this red flu. A pity, we felt, that our flu jabs in the Autumn were powerless to combat it.

DIARY

The term started on 10th Jan and down came the first snowfall next day. We had 27 days of snowy weather with three short spells in January and a solid fortnight of it in February. On 24th Jan the House rugby team played and lost its last match of the season at Pocklington. 6 boys got flu next day, 38 the day after, 53 the day after that, then 55, then 61.

There was an appendix emergency on 1st Feb and a dash to York to get it out. Half the House went home for a long weekend starting on 3rd Feb. We began experimenting with the shape of the House chapel on 4th Feb. Indoor shooting began on 8th Feb. On 9th Feb the Choral Society started work on Handel's 'Judas Maccabaeus' to be performed at the Exhibition concert in June; 60 trebles from the House signed on, and this more or less guarantees a good top line and a good concert performance. The House Punch occurred on 15th Feb having been postponed from St Alban's feast day at the end of Jan when we were flu-bound. Three House fencers competed as part of a College fencing team on 19th Feb; something new, this. We ran well but, alas, lost cross country races with Barnard Castle on 22nd Feb and with Howsham Hall two days later. We were more successful on 7th March when, in a triangular match with St Olave's and Silcoates, our seniors came second and our juniors came first. 70% of the House took advantage of the holiday on 27th Feb to be away for two nights at home, or with friends or hiking in the Pennines. There was an excellent Mozart concert in St Alban Hall for those who stayed behind.

The beginning of March brought the rugby sevens season with it and we had teams playing in the Red House and Pocklington tournaments on 1st March and 5th March. All but ten of us went to Sunderland on Field Day, 6th March, to sample the delights, and especially the ice rink, of the brand new Crowtree Leisure Centre. The House concert on 13th March was well done and enthusiastically supported. The next day 106 of us were out in the valley to see who was best at cross country running. Two lecturers had fascinated audiences about this time: Freddie Trueman spoke to a College audience on 14th March, our keen cricketers managing to squeeze in, and then on 16th March Richard Gilbert gave us his slide lecture on the ascent of Kolohoi. Three silver medals were won at a Pickering swimming gala on 18th March by the only three competitors we sent. As British Summer Time started, we had a Palm Sunday procession in the evening the schola sang Bach's St John Passion and the term ended with a very handsome press notice under the headline

CHOIR TAKES HONOURS AT AMPLEFORTH

which appeared in the *Yorkshire Evening Press* on 20th March. 'Rarely can 30 voices have injected such fiery determination into Bach's St John Passion as did the boy sopranos of Ampleforth Abbey's Schola Cantorum singing on their home ground last night under the vigorous direction of David Bowman.' The notice went on to elect the entire choir as the 'hero of the hour' and praise especially its 'inspired enunciation'. Although our House concert on 13th March was hardly in the same league, nevertheless it deserves a congratulatory notice here; the link, of course, is the fact that the boy sopranos mentioned above were now to be found playing instruments. The House orchestra had rehearsed hard and frequently for this concert and it performed outstandingly well. The eighteen soloists too contributed much to an evening to remember.

SCOUTS

The PLs spent a night at the molecatcher's cottage on 21st Jan and the annual compass competition was held on the 22nd. It was won by Philip Evans. Then came the snow and the flu which demolished the Pennine hike and reduced

the weekly rota of activities to tatters. However, weekly canoe training in St Alban's went on uninterrupted. Good progress was made but further work will be needed before anybody can claim that the rolling habit has stuck.

Nine scouts, along with Fr Alban and Br Wulstan, were able on 25-27 Feb to make up for their earlier missed Pennine hike. Staying at the Kettlewell Youth Hostel, the highlights were Goredale Scar, Malham Cove (where some did some abseiling) and the ascent of Great Whernside whose summit cairn proved hard to find in the mist. The hike was much enjoyed despite poor weather. Twenty-three 3rd Form scouts enjoyed a very active training weekend based on Redcar Farm on 4-5 March.

On 8th March the troop was joined by the Venture Scouts and Sea Scouts to see the exciting film *Everest the Hard Way*. Our new County Commissioner, Dr Allen Warren, took the opportunity of presenting Fr Alban with the Scout Association's Medal of Merit.

Five JH scouts joined scouts from all over North Yorkshire at a still-water canoe slalom at York University on 18th March. Edward Robinson came 5th in the under-14 age group and all the rest were placed within the first eleven.

At the end of term Edmund Craston and Andrew Wardle were appointed Patrol Leaders in preparation for a large 1st Form influx in the summer term.

SPORT

The rugby season did not get much of a chance because it got snowed off. There was time for just one match, at Pocklington on 24th Jan, which we lost. We did, however, produce a sevens team to play in ideal conditions at Red House and Pocklington early in March.

The cross country season began on 15th Feb with practice races against St Wilfrid's, St Edward's and St Thomas's. Then on 22nd Feb we ran our first School match at Barnard Castle and lost 33-49. We lost again to Howsham Hall on 24th Feb by 30-49. In a triangular match with St Olave's and Silcoates we did rather better, on 7th March, coming second with our seniors and first with our juniors. On 14th March we had 106 runners in our own championship race won by Arthur Hindmarch. It was a good season with the teams training with much enthusiasm.

The indoor shooting was as keenly contested as ever. Mr Baxter congratulated the entire squad on its discipline and punctuality. The competition took place on 21st March and James Hunter won it with a score of 92.

Some indoor cricket was played and there were, of course, swimming lessons during the term. Outstanding were the activities of the judo and fencing squads which trained regularly every week and made excellent progress.

FOR THE RECORD

Our guests at the Punch on 15th Feb were Fr Edmund, Fr Simon, Br Christopher, Mr Hugh Finlow, Mr David Criddle and Mr Joe Pickin.

Those who played in the House concert were Paul Kennedy (trumpet), David Keenan (piano), Richard Keatinge (piano), Mark Robinson (trumpet), Adam Sherley-Dale (trumpet), Arthur Hindmarch (piano), Mark Swindells (guitar), Sean Farrell (piano), Andrew Lazenby (piano), Julian Cunningham (piano), Brian Love (clarinet), James Moore-Smith (violin), Andrew Sparke (recorder) and James Hunter (trumpet). Sean Farrell and Julian Cunningham also played violin solos.

By means of a sponsored swim the House collected £284.59 for the R.S.P.C.A. Those who collected £10 or more were James Moore-Smith (£38), Mark Robinson (£29), Edmund Craston, Hadyn Cunningham, Shaun Carvill, Jeremy Knight, Brian Love, Charles Copham, Matthew Cunningham, Adrian Farrugia.

The fencing squad, all of whom possess the bronze award, is made up of Hadyn Cunningham, Matthew Fattorini, Alan Geoghegan, Jonathan Goodman, John Hanwell, Jeremy Knight, Jonathen Nelson, William O'Donovan, Charles Robinson, Edward Robinson, Dominic Ryan and Toby Sasse.

The judo squad consists of Edward Robinson (orange), Michael Moore (yellow 3), Charles Robinson, Sebastian Pearce, Mark James, Richard Gutai (all yellow), Adam Sherley-Dale (white 3), John Clifford, Christopher Cracknell, James Dormer, Paul Brackley (all white 2) and Paul Kennedy (white 1).

The following played in our rugby sevens team: Richard Keatinge, Andrew Wardle, Piers Murray, Shaun Carvill, Michael Kennedy, Philip Evans, Robbie Graham, James Porter, Matthew Pike and Arthur Hindmarch.

The top six in the shooting competition were James Hunter (92), Andrew Sparke (90), James Blackburn (89), Charles Robinson (88), Jeremy Knight (84), Mark Swindells (82).

The following ran in our senior cross country team: Arthur Hindmarch, Shaun Fothergill, Michael Codd, Matthew Pike, Philip Evans, Mark Swindells, Andrew Wardle, Michael Kennedy, Mark Holmes, Patrick Blumer, Paul Morrissey, Hugh O'Sullivan, Damien Byrne Hill. The last five also ran for the junior team alongside Mark James, Joe Bunting, Adam Sherley-Dale. The first six home in the House championship were Arthur Hindmarch, Shaun Fothergill, Mark Holmes, Matthew Pike, Paul Morrissey and Philip Evans.

THE PREPARATORY SCHOOL

The Officials for the term were as follows:
Head Monitor: MW Bradley.
Monitors: EN Gilmartin, JBW Steel, DM Moreland, JJ Tigar (Capt of Rugby).
Captains: SAB Budgen, ME Johnson-Ferguson, AWG Green, WB Hamilton-Dalrymple, WA Morland, RHG Gilbey.
Secretaries: HM Crossley, SR Akester, RJJ Stokes-Rees, JA Howard.
Bookroom: JS Duckworth, JHA Verhoef.
Librarians: RHG Gilbey, PD Johnson-Ferguson, MJ Somerville Roberts, AC Bean, JTH Farrell.
Sacristans: RJ Kerr-Smiley, PH Corbally Stourton, PG Howard, MJ Ainscough.
Ante Room: WA Gilbey.
Dispensarians: DFR Mitchell, JE Bannen, SJ Hume.
Orchestral Managers: WA Morland, WB Hamilton-Dalrymple.
Art Room: CDB Jackson, AK Macdonald.
Posters: CJ Leech, NR Elliot.
Office Men: DCA Green, JF Daly.

JE McDermott joined the School in January 1978.

That we had such a successful and happy term is due in large measure to Mrs Dowling, who very kindly came to be our Matron until the new one arrives next term. Nothing seemed too much for her and she happily threw herself into seeing that we were well fed, happy and well looked after. In addition she costumed the cast of forty-five of the play and took in her stride the nursing of the 90 boys who had 'flu', so that the whole thing just seemed like a jolly break.

We began the term with a couple of days sledging and had thirteen more days of it during the term and did some ski-ing as well. Even so we managed to play most of our rugger matches and in addition got in three chess matches, a squash match, and a shooting match, as well as taking part in the junior five-a-side football league at the Saint Alban's Centre. For good measure we had a play and two concerts.

In chapel we rejoiced with Stewart Pairman and Justin McDermott when they made their first communion on the fifth of March. We also had a Stations of the Cross on the 15th at which fifteen of us read passages of scripture, and another four of us read the Passion on Palm Sunday after the procession with palms in the gallery. We saw a number of other monks during the term: Fr Andrew came and preached to us, Fr Michael celebrated the St Aelred's Day Mass and Frs Bonaventure and Edgar came every Thursday to hear our confessions.

For the holidays the older boys had a couple of one night stands at Redcar Farm and a highly enjoyable outing to the Bowes Museum. The youngest enjoyed picnicking in the cubbing woods and at the lakes, and the middle of the School walked to Rievaulx as usual on St Aelred's Day.

Not that we neglected our studies. We kept up the programme of Latin Grammar Tests and worked like beavers for the prize examinations at the end of term.

MUSIC

Needless to say the musical activities of the term were rather disrupted by the flu epidemic, but we still managed to put on two highly successful concerts and most boys have practised more regularly than last term. The Junior Orchestra is certainly to be congratulated on reaching a very competent level of performance due to the serious and responsive attitude of its members in rehearsals, and their willingness to go away and learn their own parts. The Seniors, apart from one or two notable exceptions such as Richard Gilbey (flute) and Michael Somerville Roberts (clarinet), still tend to feel that they can get away with sight reading every week until a few days before a concert.

Robert Akester led the Junior Orchestra with great conviction whilst Philip Gilbey (clarinet) and Sebastian Scott (trumpet) provided a small but welcome wind section.

The Senior Orchestra played the Polka from 'Schwanda the Bagpiper' at the end of term. This was more difficult than anything they had tried before and provided quite a challenge in all sections. William Morland led well and there was some good playing from Marcel Ruzicka (trumpet), Inno van den Berg and Andrew Macdonald (percussion) and from the other two worthy gentlemen mentioned earlier.

Max de Gaynesford, Patrick Ellwood and Tom Bingham (violins), Henry Umney (trumpet) and Lucien Smith (cello) all gave exceptionally promising performances of solo pieces as did Adam Budgen who has at last got round to playing his euphonium in public. Martin Ainscough always plays his piano pieces well and Marcel Ruzicka has made a good start on this instrument.

I only hope that the Summer Term will produce conscientious practising from everyone so that the very definite talent revealed by so many boys this term may be given a chance to develop.

DRAMA

We put on *Ernie's Incredible Illucinations* by Alan Ayckbourn on 3rd February and were delighted by the large number of parents and others who were able to come. Charles Jackson in the principal role of Ernie won everybody's hearts, and he was well supported by Inno van den Berg and Philip Leonard as Mum and Dad. Michael Somerville Roberts did justice to the part of Auntie May and Philip Howard's fall on the mountain had at least one mum gasping. The play consists mainly of crowd scenes and it was remarkable that they came off so well with

only three weeks practice. Mrs Dowling did wonders with the costumes—the ladies were especially fetching—and Mrs Saas and her daughter Tina and Mrs Millar gave as much care to the make-up as to a full length production. Mr Macmillan's props added just the right touch. It was a good romp. The following also took part: W Morland, D Chambers, A Budgen, N Elliot, W Hamilton-Dalrymple, M Ruzicka, D West, D Moreland, A Macdonald, A Bean, M Bradley, H Crossley, A Gilbey, E Gilmartin, D Mitchell, S Akester, R Stokes-Rees, J Farrell, P Johnson-Ferguson, J Bannen, C Leech, M Cunningham, S Hume, W Angelo-Sparling, J Daly, D Cunningham, A Green, D Green, M Johnson-Ferguson, J Kerr-Smiley, D King, J Tigar, M Gladstone, J Steel, T Woodhead, S Seeiso, J Duckworth, M Ainscough, J Young. R Gilbey, J Howard and P Corbally Stourton did the lighting.

FILMS

The films this term were rather varied, but the good ones were very good, notably *Sky Riders* and *The Land that Time Forgot*. We are very grateful to Fr Geoffrey who, in spite of increasing difficulties, continues to maintain the standard of our entertainment. We also owe very many thanks to Mr P. Rigby for his patient advice and practical help in the restoration of our Bell and Howell machine, and the purchase of a new Elf projector. The Rigby family's guidance over the last fifteen years has been of inestimable value to Gilling. James Steel and Jeremy Duckworth have been fearless and proficient operators throughout the winter, and have kept up the tradition of Nicholas Corbally-Stourton, whose name was omitted from these pages last year.

CHESS

We won our first chess match of the term, against St Martin's, by 4 games to 2, and this was followed by a victory over Terrington, whose team was not up to full strength. Later in the term we played Terrington again. The match was very close indeed, but the last game to finish gave us victory again by the narrow margin of 3½ to 2½. The following played in matches: J Howard, A Budgen, J Tigar, WA Gilbey, P Johnson-Ferguson, A Bean, N Vasey, C Spalding, A Fattorini and H Umney.

In the internal ladder competition the best players in each year were J Howard, WA Gilbey, S O'Connor, C Spalding and H Umney.

During the holidays some boys took part in the Prep Schools Chess Congress in Oxford. James Howard did well to finish mid-way among the 22 boys selected for the Championship, and went on to play a very good game in the simultaneous display against Leonard Barden, holding his own for over thirty moves. Among the other players J Patmore of St Martin's had good results in section C, Andrew Fattorini did well in section F, and Mark and Paul Johnson-Ferguson and I van den Berg all finished in the top half of section K.

Our team playing in the Junior Postal Chess League during the past twelve months has finished second out of eleven, with a score of 16 games out of 32. J Howard, J Tigar, J Jackson, A Budgen and A Bean had particularly good results.

SHOOTING

On the 5th March we had our first shooting match against Terrington. M Bradley shot particularly well, E Gilmartin was Captain. W Hamilton-Dalrymple, J Tigar, D Mitchell and J Kerr-Smiley also took part. We thoroughly enjoyed ourselves and learned a lot. Terrington won by 382 points to 353.

RUGBY FOOTBALL

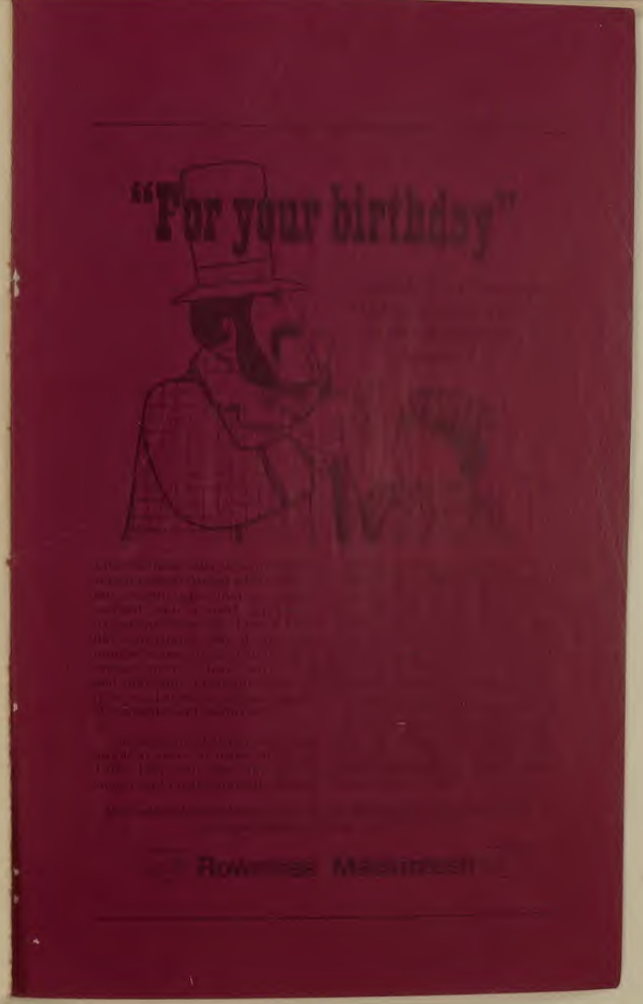
Early in the term there were close matches for the 1st and 2nd XVs with Bramcote, the 1st XV losing narrowly and the 2nd XV winning. There followed a long period of wintry weather and flu. While still far from fit after the flu, both teams had a return visit to Bramcote, losing both matches. The following day our sevens team played well in the Red House Sevens, coming second in their section. Later in the term the 1st XV were also beaten by Terrington and Aysgarth, and we won an under eleven match against the Junior House 4-0. The following played in the Red House Sevens: J Tigar, M Bradley, N Elliot, E Gilmartin, A Green, D Green, D Moreland and D West. Besides these above the following played for the first XV: H Crossley, C Crossley, S Seeiso, W Hamilton-Dalrymple, A Budgen, D Mitchell, R Stokes-Rees, D Cunningham, J Steel and A Bean. The following played in second XV matches: WA Gilbey, J Farrell, A Macdonald, J Bannen, J Bramhill, M Rohan, M Ainscough, S Fattorini, J Verhoef, M Johnson-Ferguson, J Schulte, M Ruzicka, I van den Berg, J Daly, with Steel as captain. The under eleven team was R Akester, S O'Connor, N Vasey, T Bingham, J Moreland, J Bramhill, M Rohan, P Ellwood, P Gilbey, C Spalding, J Hart Dyke, A Evans, J Lewis-Bowen, B Connolly, J Piggins.

CROSS COUNTRY

In cross country races this term J Kerr-Smiley proved to be the most consistent. Other good runners were D West, J Bannen, N Vasey, WA Gilbey, C O'Brien and S O'Connor. The best junior runners were J Piggins, N Somerville Roberts and P Gilbey. Kerr-Smiley also won the Gilling section of the Ampleforth Point-to-Point, run in arctic conditions, followed by J Bannen, D West and nine others.

SQUASH

We had an unofficial squash match against the first year at the College. Not surprisingly we lost every match, but A Budgen, our number three, did well to take a game off J Jackson. D Mitchell, J Tigar, H Crossley and N Elliot also took part. D Mitchell and H Crossley went on to the IAPS tournament in the holidays, which they enjoyed and from which they learnt much.



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THE AMPLEFORTH JOURNAL

Volume LXXXIII Autumn 1978 Part III

As indicated in the last Editorial, henceforth there are to be two publications from Ampleforth. They are to appear twice **a year, in May covering the winter and in November covering the summer. They will be uniform in size and cover design, printed by the one printers, the Carmelite Sisters of Quidenham. In effect, they compose the two parts of this** JOURNAL, **broken after the Community Notes, the second part to be expanded and to take in a few short articles on contemporary religion and spirituality with a brief guide to religious books in place of longer reviews. They are as follows—**

THE AMPLEFORTH REVIEW	THE AMPLEFORTH JOURNAL
Editor: Fr Alberic Stacpoole, OSB	**Editor: Fr David Morland, OSB**
Business: Secretary, Amp. Review	**Business: Secretary, Amp. Journal**
cost: a change, annual £2.70	**Fr Francis Dobson, OSB**
single £1.50	**estimated 80 pages, with photos**

There will of course be NO JOURNAL IN MARCH 1979: the next will be in MAY.

EDITORIAL: TWO POPES

Where a man is given much, much is expected of him; the more he has had entrusted to him, the more he will be required to repay.

Luke 12:48

Among the prelates in our life, the Autumn has been a time for dying. On the feast of the Transfiguration the Pope of the Council, in whose reign the first Constitution (that on the Liturgy, which revolutionised our worship) was fashioned and promulgated and after it some fifteen others, died at the end of a long reign—though indeed only just beyond the average for the last hundred years. On the last weekend of August, we acquired 'the September Pope', a step away from the Curia but not quite away from Italy; and at once lost our Bishop, only the fourth in a century (Middlesbrough being founded by a division on 20th December 1878): for just one Sabbath Mass were we able to link 'John Paul' with 'John Gerard' in the canon. And by the last weekend of September Pope John Paul had joined Bishop John Gerard McClean in eternity. By 16th October we had another John Paul, this Pope both non-Curial and non-Italian; but by 26th October we had lost Ampleforth's third Abbot, Dom Herbert Kevin Byrne, first to be buried (after All Souls' Day) in almost forty years. The choir of St Lawrence's Abbey has witnessed the singing of five Dirges and Requiems this Autumn.

Let us attend to the first of these prelates, the 262nd Sovereign Pontiff, Pope Paul VI (1963—78). He was one of seven Popes since the vastly long reign of Pio Nono ended after 32 years exactly a century ago; and his own reign among them was by no means the longest. Leo XIII reigned a quarter of a century into our century; Pius XII reigned twenty years through the Second War and its

aftermath; and his predecessor, Pius XI, reigned seventeen years virtually throughout the inter-War years, confronting the dictators. It is arguable that all these four Popes knew greatness in the initial stages of their pontificates, and evident decline—even to the detriment of the Church's life—in the final stages. One criterion for testing that judgment is their effective encyclicals. Leo XIII's last were *Rerum Novarum* (1891) and *Providentissimus Deus* (1893), the bull *Apostolicae Curae* (1896) betraying his decline. Pius XI's encyclicals were *Divini Illius Magistri* (1929) on education, *Casti Connubii* (1930) on married life, and *Quadragesimo Anno* (1931) on social problems, after which the Pope's work was overshadowed by the destructive policies of the European dictators. Pius XII's great encyclicals were *Mystici Corporis Christi* and *Divino Afflante Spiritu* (both of 1943) and *Mediator Dei* (1947) on Church, scripture and liturgy respectively; *Humani Generis* (1950) against 'false trends in modern doctrine' betraying his decline. Pope Paul's encyclical period covered a bare four years, from *Ecclesiam Suam* (1964) on the Church's renewal, via *Mysterium Fidei* (1965) on eucharistic tradition and *Populorum Progressio* (1967) on international social doctrine, to the famous/notorious encyclical restating the tradition on regulation of birth, *Humanae Vitae* (1968). Such a storm did it create, both at the level of marital moral practice and at the level of ecclesial authority, that it was followed by Apostolic Exhortations but no more encyclicals. Pope Paul appeared permanently shaken by the international response, even from the various world-wide conferences of bishops themselves in their separate national statements, so that he became almost unnerved.

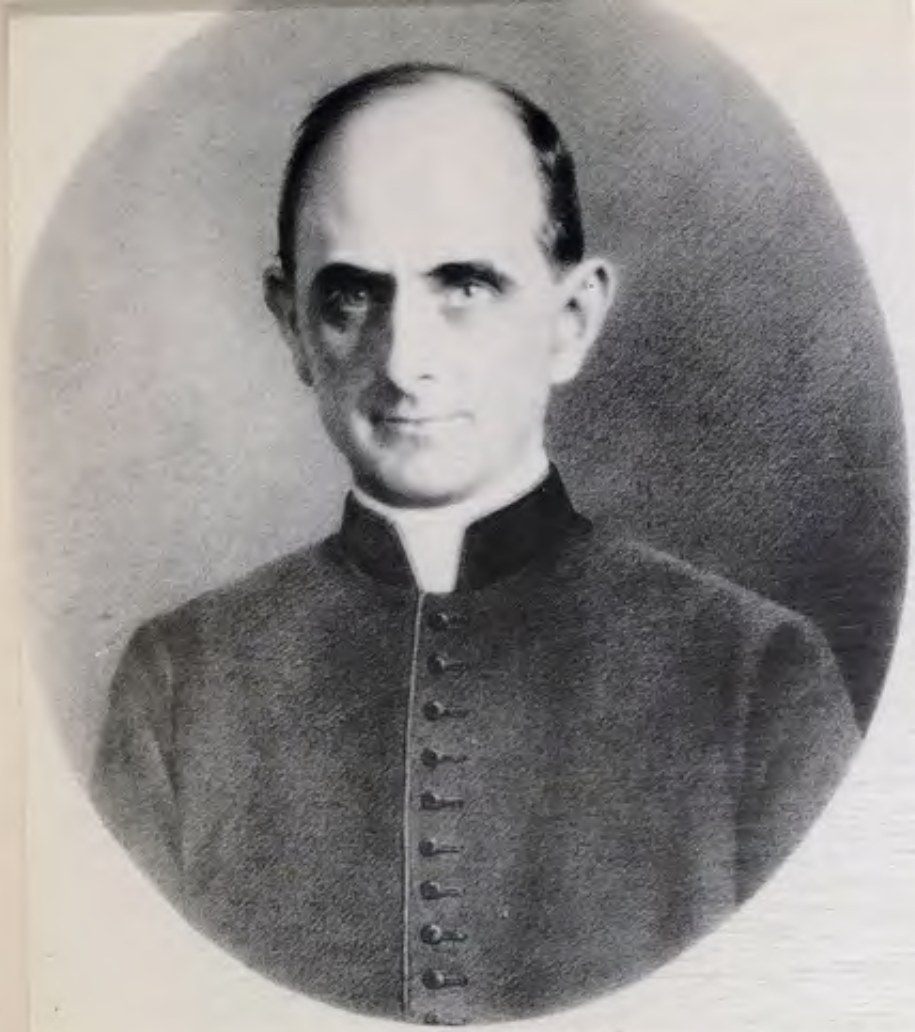
So clear is the pattern of his reign, in terms of flourishing and decline, that it is arguable that there were 'two Popes' in Paul VI, a living one and a dying one, the watershed being his Far Eastern tour in the summer of 1970. It was the living Paul who convened the Second Session of the Vatican Council, issuing a revised *ordo concilii* to introduce valuable procedural reforms, among them admitting laymen and then women (both religious and lay) as auditors. On his own authority he modified the Decree on Ecumenism; reserved to himself the study of birth control, mixed marriages and clerical celibacy; declared the Blessed Virgin 'Mother of the Church' in face of Council opinion; announced that he would establish a permanent 'Synod of Bishops' with both consultative and deliberative power (at papal discretion); and wound up the Council with a gesture of reconciliation with the Eastern Orthodox Church, rescinding the regrettable events of 1054. On 8th December 1965 he completed his confirmation of *all* Degrees of the greatest Council of the Church, the twenty-first.

Paul VI's promises about Collegiality and synodal government went not unhonoured, even if not wholly realised. He had a way of promising more than he needed, and then late issuing the caveats. Synods were established in 1965, the first being called in 1967, with subsequent meetings in 1969 and 1971, to deal with episcopal collegiality, clerical celibacy and secular justice and peace. Further Synods were called in 1974 and 1977, dealing respectively with evangelisation and catechetics for the young. It was at the 1974 Synod, where there was some expectation that Pope Paul might offer his resignation, that the name of Cardinal Wojtyla first came forward (Cf *Economist* 26 Oct 74, p.49). During these years, Pope Paul inaugurated a reorganisation of the Curia giving it a wider international aspect than it had ever had before: diocesan bishops were called into its departments, part-time or whole-time; an International Theological Commission was established; the Secretariates for Promotion of Christian Unity, for Non-Christian Religions, and for Non-Believers were confirmed and several important post-Conciliar Commissions were established for such as the revision of breviary, lectionary, *ordo missae*, sacred music and canon law (occidental and oriental); and finally a Frenchman—Cardinal Villot—was

GIOVANNI BATTISTA MONTINI
POPE PAUL VI, 1897–1978
by Casimira Dabrowska

as a young priest at the Secretariat of State

as Cardinal Archbishop of Milan, eve of election



GIOVANNI BATTISTA MONTINI

POPE PAUL VI, 1897—1978

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called to be Secretary of State, albeit assisted by Mgr Benelli! All this spelled a vast and unprecedented opening up of the Vatican to the Church at large.

Paul VI, in his living years, refused to become 'a prisoner in the Vatican' as his predecessors had done. Never since the Benedictine Pius VII was deported by Napoleon to Grenoble and Savona in 1809 had any Pope left Italy: but within a year of his enthronement Paul VI made his famous January 1964 pilgrimage to the Holy Land, sending 220 messages of peace to world leaders from Jerusalem. That December he attended the Eucharistic Congress in Bombay, making a plea for world peace and disarmament. Less than a year later he was at the United Nations Headquarters in New York, calling for 'No more war: never again war' before the General Assembly. In 1967 he made two journeys, one to Fatima in May to pray for peace, the other in July to Patriarch Athenagoras in Istanbul to deepen bonds with the Eastern Church. In 1968 he journeyed to Colombia to the August Eucharistic Congress in Bogotá, honouring Latin American Catholicism. In 1969 he made two journeys, one to the ILO and WCC in Geneva in June to build a bridge with the new religious movements, the other to Africa in July to honour the Uganda martyrs. In 1970, the last of his years of travel, he made two journeys, in April to celebrate Our Lady of Bonaria in Sardinia, and finally that summer to the Far East. It was a great tour, and it almost cost him his life in Manila: it took the Holy Father to where no Pope had been before—the Philippines, Samoa, Australia, Indonesia, Hong Kong, Ceylon, Pakistan. It completed his living years, these journeys being all of them without precedent.

In his dying years, the 1970s, Pope Paul did two things of major significance. The first, which must have been a strong factor in the election of a non-Italian to the papacy, was his steady enlargement of the College of Cardinals to include what is now called the 'Third Church'. From 1586 to 1958 the College was limited to 70 and often stood well below that limit: in 1910, there were just 41 Cardinals, only one of them not a European. Pope Paul inherited 76 and in 1965 increased them to 103, making the College more representative of the Church throughout the world, some 43 nations; and including three major Eastern Rite patriarchs. In 1967 the Holy Father brought the total to 118; in 1969 adding a further 35 Cardinals, in 1973 a further 30, in 1976 a further 19 (including Basil Hume), and in 1977 a further 4. Not all could vote in Conclave: in November 1970, when he asked for the resignation of active bishops at the age of 75, Pope Paul decreed that Cardinals over 80 should no longer be active in administration of Church affairs in the Curia or take part in a papal election. By 1976, the College total was a record 138, but the effective total was a set ceiling of 120. This summer the voting figures were significantly these: *European* (Italian 26, non-Italian 31) 57; *Non-European* (Americas 16 each, Africa and Asia 11 each) 58 = 115 total. In his latter appointments, the Holy Father had put his stress upon prelates in residential sees or with pastoral experience, particularly beyond the ancient European Churches. In 1976, 9 Cardinalates went to the Third Church, 4 of them for the first time (Dominican Republic, Nigeria, Senegal, Uganda); 4 came from Africa, 4 from the Americas, 3 from Asia/Oceania. The Pope's avowed intention was that the Sacred College should become a faithful image of the universal Church, and particularly in its regions of crisis or confrontation. This was his great gift in his dying years.

His second great gift was his persistent pursuit of ecumenism, even to his last days. Enough has been said about the Council and post-Council, about his pilgrimages to other continents, about his visits to Geneva and the United Nations, about his embracing of the Eastern Church when opportunity allowed. But Pope Paul's greatest and most steady pursuit of ecumenism was—let us take joy from it—in relation to the *Ecclesia Anglicana*, or more broadly the

Anglican Communion. Rather than rehearse the details, let Anglican Church leaders give their own witness, which could not be more eloquent or more heartening. Suffice it to say that, living and dying, Pope Paul VI has been at the centre of almost certainly the greatest pontificate of modern times. Often he promised more than he achieved; often he reverted to a disappointing retrenchment; often his initiatives were taken up so warmly that he grew fearful of their success: but in the final count he made and consolidated an astonishing array of achievements. May he rest in peace, knowing that he has surely repayed what was entrusted to him.

* * *

The following is the text of the Address preached in Canterbury Cathedral to the fathers assembled for the Lambeth Conference, by the Archdeacon of Canterbury, Canon Bernard Pawley, at the memorial service held to give thanks for the life and pontificate of the Holy Father.

Public opinion and the media have not dealt faithfully or kindly with the image of Pope Paul. They have given prominence to those few things which he has said and done which haven't happened to suit current fashions of thought and have largely neglected the countless things which are to be said to his credit which he has done for the good of the Church. History is certain to restore the balance.

But here at least let us celebrate the memory of the greatest Pope of modern times, who in one span of office of fifteen years has permitted and encouraged more changes, and changes for the better, in the Church, than any predecessor for some centuries. It would not be appropriate, or possible, to catalogue now all the benefits which under God he has conferred on Christendom. But I want to mention these at least. First, that he promulgated without hesitation all the decisions of the Second Vatican Council—and remember that a pope is not obliged to do that. Those included such vital things as these: (a) the recognition of baptism rather than adherence to the Roman Catholic Church as the basic ingredient of Christian membership; (b) the restoration of the Holy Scriptures to their rightful place as a direct channel of Christian inspiration in the Church; (c) a new attitude on Christian liberty; (d) a new, and to us more acceptable, context for the papacy, set among the other bishops rather than triumphantly above them; (e) a new attitude to other Christians, that of 'separated brethren', which made ecumenical discussion both possible and agreeable, and remember that Pope Paul advanced from the 'separated brethren' of the Council and his predecessor to his own expression 'sister Churches', an important step; (f) a new involvement in the social concerns of the world such as enabled his enemies to accuse him of political partiality.

Remember that in each case there were strong reactionary elements in the Vatican resisting change at every step, tacitly accusing the Pope of betraying the sacred trust of the Church by admitting such innovations. Paul VI not only launched these measures but sped them on their way. The most noticeable effect of all these things for us was the welcome given to the formal, official visit of the two last Archbishops of Canterbury to the Vatican, though it should be remembered that Pope Paul had started his experiments in the field of Christian unity long before that time—in fact as far as we were concerned it was in 1956 [when he was an archbishop] that he had a group of Anglicans, of whom I had the honour to be one, to stay in Milan to inform him directly of what Anglicans said of themselves, in days when to do such things was to court suspicion of heresy.

After the visit of Archbishop Ramsey in 1966 he inaugurated the famous series of dialogues with which you will be familiar. They have shown already

that the so-called insuperable obstacles between us are wrongly so described and that there is now an ever-increasing hope that with faith and goodwill they will eventually be overcome. Perhaps it is not realised as widely as it should be that the method these discussions have followed has been largely, on the Roman side, of the Pope's own promotion. They have deliberately set aside as unprofitable the old controversies of Anglican-Roman propaganda, the Nag's Head fables, the transubstantiations, the bitterness of Smithfield and Tyburn, the bickerings over Anglican orders, etc. and have gone back to the sources, to the words and acts of our Lord, to the Scriptures and the earliest of the Fathers; then have trodden again the centuries of intervening history, establishing agreements, noting where and why ways diverged, and then advancing with a surer step towards the common ground of our present stage of mutual understanding.

Further than this he has encouraged both sides to see hope in the difficulties the Roman Church face in disembarrassing themselves of some of their heaviest doctrinal commitments in discussions with other Churches; in two ways, first by speaking of a certain pluralism which it is reasonable to expect in the formulation if not in the essence of doctrine; and then secondly by offering the suggestion that one can think of doctrines as running at four levels—those which are essential to the faith, those which are essential for full intercommunion between Churches, those which are necessary for occasional acts of intercommunion and those more on the edge of things which can be said 'to arise from devotion'—a remarkably new way of thinking such as none of his predecessors, up to and including John XXIII, would have been able to encompass.

So on the wider front let us have a picture of a great Christian leader—'behold a great priest'. But it has been my privilege to have had exceptional opportunities of knowing him at closer range, perhaps more so than any living Anglican, over a period of twenty-two years. And from those memories I bring out especially the impression of a man keenly anxious to know what other people are thinking and doing and hoping for. And he has gone out of his way to study and know and love our Anglican heritage in particular. He has been to several of our Cathedrals, in younger days. He knew our Anglican liturgies. I have introduced him personally to some of our new forms of service. He admired our Anglican church music, especially choral evensong, and I have presented him with many records of our English music, of the choirs of Ely, St Paul's and Canterbury, and with many illustrative books, not least a copy of our own Canon Hill's book on Canterbury Cathedral. And although I think he had not actually visited Canterbury you will remember he sent a personal subscription of £500 to our Cathedral appeal, for which I think there is no precedent. It is a tribute to his discernment that the figure with whom he mostly associated Canterbury was [the Benedictine] St Anselm, of all the Canterbury luminaries most surely the greatest, to whom the Pope has had a special devotion.

Thanks be to God, then, for Giovanni Battista Montini, Pope Paul VI, on whose soul, as on the souls of all the faithful, may Almighty God have mercy. And may God in his further mercy grant to the Church of God in his place another such, who will lead the scattered flock of Christ even closer together under their one Shepherd and Bishop, who, as we believe, is no earthly prelate but Jesus Christ our Lord.

* * *

The following is an appreciation of the Holy Father by the Representative in Rome of the Anglican Communion and Director of the Anglican Centre, Rev Harry Reynolds Smythe, BA, Th L, MA, D Phil, who has known Pope Paul in Rome over almost a decade.

Pope Paul VI received me on numerous occasions with honour and a marked courtesy as 'the Anglican Ambassador'. In this capacity I had the unusual privilege of coming to know him as a friend; 'Ambassador' and 'friend' were his words of address to me. I treasure them, not only as signs of his personal esteem, but also as firm indications of the changed relationship which has been developing since 1960 between the Roman Catholic Church and the Churches of the Anglican Communion. It was always as Representative of these latter that I was received, and it was to these Churches and to the Archbishop of Canterbury as their pastoral leader that the Pope, in the course of the audiences with him would address his words of greeting and of reply. He assured me on one occasion that he remembered in his prayers daily the Archbishop of Canterbury and myself in my ministry in Rome and in Italy. He felt an obvious kinship of spirit with Bishop Lord Ramsay, to whom he had entrusted the ring of his own archbishopric of Milan, and he welcomes the present Archbishop of Canterbury with much ceremoniousness, courtesy and joy, despite the incidence of poor health at that time and the emergence of unexpected difficulties in the Anglican/Roman Catholic dialogue as a result of the ordination of women in some Churches of the Anglican Communion.

Anglicans will always have good reason to be deeply grateful for Pope Paul. He may come to be recognized generally as the most remarkable Pope of modern times, perhaps, in a sense, the first modern Pope. His intellectual interests were very wide; his studies in many fields highly conscientious; his travels throughout the world unparallelled. His firm advocacy of peace and of the poor, his teaching on the integrity of international relationships, his concern to find a *modus vivendi* with the Communist nations, were all contentious issues courageously espoused. For Anglicans, however, Paul VI was the first Pope in history thoroughly and objectively informed about us, often directly from Anglican sources. He had travelled in Britain and greatly admired the English cathedrals and English church music. I had occasion, from time to time, to give him recordings of this music. It was Pope Paul who gave to Anglicans in 1970 our highest title of honour as 'dearly beloved sister' of the Roman Catholic Church, altering by his own initiative a particular situation which at that time threatened to be triumphalist and even anti-Anglican. In a subsequent private audience Pope Paul assured me that he meant the words he used 'with the utmost sincerity'. Later again, in 1976, when I recalled his words to him, he replied: 'Yes. But we must move beyond all talk of "sister-Churches" and such family relationships to a form of unity which lies beyond where we both now are, and that is convergence towards Christ.' This was for me a tremendously hopeful insight. The Pope himself had long since rejected publicly any thought of absorption of the Anglican Communion, with consequent loss of its identity, into the Roman Catholic Church. The remarks of 1976 convinced me that Pope Paul VI's concept of unity was a dynamic one which would involve for both communities a process of profound change. In the *Common Declaration* made with the Archbishop of Canterbury in 1977, Pope Paul VI accepted the principle which derives from the work of Dom Lambert Beauduin and the Conversations of Malines: 'united, not absorbed'. The great difference achieved in fifty years since Malines, however, was that the Roman Pontiff was speaking throughout his reign with the whole Anglican Church, not merely indirectly as in 1926 with one section of the Church of England.

On the fifteenth anniversary of his Coronation and shortly before he died, therefore, I had the opportunity to express to Pope Paul the appreciation of all the Anglican people for his initiatives in ecumenical affairs which had done so much to promote a relationship with Anglicans marked by trust and courage and hope. I added to these good wishes our thanks that 'we have been privileged to see in Your Holiness a Church with a human face'.

In fact, the first thing one noticed about Pope Paul was his fine eyes. He himself looked into the eyes of the speaker with a sensitive understanding. He listened to what was said to him before speaking himself. He was a man of deep affection and compassion, very different in private meetings from his public image in the press or on television, where he looked withdrawn, hieratic, even austere. These external impressions dissolved quickly in a charming smile when he found himself amused. Once I had the rare honour of making him laugh. At the end of an audience we had a brief exchange about the film *Jesus Christ Super-Star*, showing in Rome at that time. I pointed out that some walls in Rome carried graffiti of undoubted Christian origin because they declared: 'Long live Paul VI! Paul VI Super-Star!' The Pope laughed heartily at this strange eulogy of himself, saying: 'I never thought that I should find myself a super-star!' But Paul VI was, in my judgment, very much a super-star as a Christian. May he rest in the joys of Paradise, having been in this world unashamed to share our immemorial pain!

To this tribute the Archbishop of Canterbury wishes to add the following codicil:

Apart from correspondence, I had only one personal contact with Pope Paul VI. This took place on an official visit to Rome in April 1977, at the end of which the Pope and I signed a Common Declaration. We had previously joined in a memorable act of worship in the Sistine Chapel.

His Holiness was physically frail, and the burden of years and of his office had taken their toll. But I was at once drawn to him and felt a deep affection for him. As we spoke inter alia *of the problems connected with mixed marriages, I sensed his pastoral concern for people.*

With his passing the Anglican Communion has lost a true friend.

Donald Cantuar

Lambeth Palace,
London SE1 7JU

* * *

Celebrating his fifteenth anniversary, Pope Paul received the Sacred College in audience with this speech of reply to their felicitations:

The People of God, called by the Second Vatican Council to accept new responsibility in the life of the Church, have responded with great generosity. Numerous catechists have emerged from among them to lead and guide the young to the discovery and experience of Christ and his message. And how numerous are those lay people who have taken their rightful place in the celebration of the liturgy, contributing to its preparation and participating actively in its celebration, without nevertheless reducing the role to be played by the ordained minister. Moreover, in a great many environments, particularly close to monasteries, ardent centres of prayer have arisen: they are small cells, encapsulating the Church's life, and although often hidden and not widely known they bring into our world, riddled with its concern for the immediate and the material, the life-giving and purer air of the spiritual heights. Nor can we forget the contribution of those engaged in religious life, those who persevere in their unrelenting commitment to prayer, to the precious labour of Catholic education, and to works of charity and social benefit. It is also our great joy to call to mind those basic communities which, worthy of their name, flourish in many countries, offering to those who live in a particular area or neighbourhood or to those linked to them by spiritual and psychological bonds, the opportunity of living their spiritual and human lives with all the support that comes from a community.

FEAST OF THE LORD'S BAPTISM

by

REV MICHAEL CLEARY, SVD

The Sacred Congregation for the Sacraments and Divine Worship issued a decree on 7th October 1977 that the Feast of the Lord's Baptism should be celebrated annually. Hitherto the Feast was to be replaced by the Solemnity of the Epiphany when the latter was celebrated on Sunday 7th or 8th January. But now, whenever this occurs, it has been ruled that the Feast of the Lord's Baptism is to be celebrated on the following Monday. According to the Congregation, this amendment was occasioned by 'numerous requests concerning the matter' and the conviction that the 'doctrinal, pastoral and ecumenical aspects of the Feast are of 'great significance'.

Here the author unfolds the theology of the Feast, showing the depth of thought that lies behind liturgical innovation and celebration. He seeks particularly to elucidate the pastoral meaning of this new Feast of the reformed Roman liturgy. He has recently returned from seminary and pastoral work in Ghana, where this article had its inception.

That the one they confess to be 'the Messiah' (thus greater than John) and 'without sin' should have turned up at the river Jordan to present himself for baptism has always perplexed Christians; not least the New Testament ones.[1] In fact, the tradition's problematic character is regarded as a seal of its authenticity: 'Such a scandalizing piece of information cannot have been invented.'[2]

Matthew appreciates the difficulty and seeks to remedy it by including a dialogue in which Jesus replies to the Baptist's remonstrance of unworthiness with 'let it be so now; for thus it is fitting for us to fulfil all righteousness' (Mt 3.15). An obscure text and susceptible of many an explanation, the least contrived, perhaps, being that Matthew understands the baptism as the divinely appointed manifestation of Jesus' role as Servant of the Lord and thus Jesus willingly submits to it.[3] Luke will hurry over the incident without even mentioning the Baptist's name, relegating the baptism itself to a subordinate clause in order to focus on what happened *afterwards* ' . . . when Jesus also had been baptized and was praying . . .' (Lk 3.21). The author of the Fourth Gospel, who makes quite a point of emphasising the Baptist's inferiority to Jesus (which seems to indicate there were others who thought differently) would rather not mention the baptism at all; he is content with an allusion: 'I saw the Spirit descend as a dove from heaven and it remained on him . . .' (Jn 1.32). Then there's the curious piece in the apocryphal Gospel according to the Hebrews (written AD 120—30) which has Jesus ask 'In what have I sinned that I should go and be baptized by him? Unless perhaps, what I have just said is a sin of ignorance'.[4]

[1] Texts: *The Revised Standard Version, The Roman Missal* (London, Alcester: Collins, Goodliffe Neale, 1974), translated by the International Committee on English in the Liturgy (ICEL). *The Divine Office*, 1 (London, Glasgow, Sydney, Dublin: Collins, Dwyer, Talbot, 1974). *The Liturgy of the Hours*, 1 (New York: Catholic Book Publishing Co, 1975), prepared by ICEL. Both these translations of the *Liturgia Horarum*, 1 (*Typis Polyglotis Vaticanis, 1971*) are approved for use in Ghana. *Lectionary For Mass* (Washington, DC: United States Catholic Conference, 1969).

[2] J. Jeremias, *New Testament Theology*, 1 (SCM Press, 1971) p. 45.

[3] R. H. Fuller, *Preaching the New Lectionary* (Collegeville: Liturgical Press, 1974) p. 133.

[4] Text in *Gospel Parallels*, ed B. H. Throckmorton, Jr (Toronto, Camden, NJ, London: Thomas Nelson & Sons, 1967) p. 10.

The Fundamental Theme of Epiphany:

Both Dodd[5] and Jeremias[6] understand Jesus' action to have been an expression of 'solidarity with those whom he saw as potential members of the new Israel'.[7] But the fact is, the Evangelists are less interested in the baptism as such, and Jesus' possible motives for undergoing it, than in what they believe actually took place at the scene: the Father's inauguration of Jesus' ministry and the declaration of his Sonship. This, for them (and for the liturgy) is the really important thing; an event so 'revealing' that they were driven to record it even at the risk of playing into the hands of those who would see the baptism as a tacit recognition by Jesus of his subordination to the Baptist.

'We celebrate the revelation of Christ your Son' (the Prayer over the Gifts); this is the fundamental theme of the Feast of the Lord's Baptism and the reason for its place in the Christmas Season 'which celebrates the birth of our Lord and his early manifestations'.[8] Indeed, the divine declaration 'Thou art my beloved Son' (Lk 3.22//) is a fitting climax to that season in words which recall the angelic Advent message, 'the child to be born *will* be called holy, the Son of God' (Lk 1.35; from the Gospel of 20th December). The Lord's Baptism, then, should be approached as an Epiphany (= 'revelation', 'manifestation') Celebration, a prolongation of the preceding Solemnity of that name; and it may be noted that Christ's Baptism is a much older Epiphany theme than Matthew Chapter Two. Before the Western Church associated the Epiphany with the visit of the Magi, thereby turning it into the Manifestation of Christ to the Gentiles (see the Collect, Readings, Responsorial Psalm and Preface), it was being observed in the East as the Manifestation of God to the World in the Incarnation and Baptism of Jesus Christ.[9] Also associated with the Feast was the miracle at the Cana Wedding (Jn 2.1—12), the first of Jesus' signs by which he manifested his glory.

Although the Roman Liturgy concentrates on the significance of the Magi, it does recognize the older Eastern theology of the Epiphany:

> 'Three wonders mark this day we celebrate:
> today the star led the Magi to the manger;
> today water was changed into wine at the marriage feast;
> today Christ desired to be baptized by John in the river Jordan to bring us salvation, alleluia'
> (*Magnificat* Antiphon II).

In what is, arguably, one of the richest antiphons in the Divine Office, the liturgy sees, in the combination of these 'three wonders', the mystical representation of the Church's future union with Christ 'as a pure Bride to her one husband' (2 Cor 11.2), he having cleansed her 'by washing of water with the word,

5 C. H. Dodd, *The Founder of Christianity* (New York: Macmillan, 1970) p. 122—123.

Jeremias, *New Testament Theology*, p. 49.

7 Dodd, *The Founder*, p. 122.

8 'General Norms For The Liturgical Year And The Calendar', no 32, *Roman Missal*, p. lxxxviii. See also the Second (Alternative) Collect of the Mass of the Feast.

9 A. A. McArthur, 'Epiphany', *A Dictionary of Liturgy & Worship*, ed J. G. Davies (SCM Press, 1972). It is interesting to note the arrangement of the Eucharistic Lectionary and the Office in the *Liturgia Horarum* for 6th January, when Epiphany is not celebrated on that day, but on Sunday 7th or 8th. *January 6th then becomes a celebration of the Lord's Baptism* as it still is in the East. At the Mass, Reading I is 1 Jn 5. 5—13 (the witness of water, Spirit and blood, which inspires the *Benedictus* Antiphon) and the Gospel is the Markan Baptism Narrative. The *Lectio brevis* at Lauds (Is 61. 1—2a) is that of the Feast of the Lord's Baptism. Is 42. 1—8 (Reading I at the Mass of the Feast) is read at the Office of Readings, while its second reading and responsory are taken from the *Officium Lectionis* of the Feast. If it is not a Saturday, the *Lectio brevis* at Vespers (Acts 10. 37—38) corresponds to that of the Lord's Baptism, while the *Magnificat* Antiphon recalls the heavenly voice at the Jordan. This is a significant ecumenical gesture.

that he might present the Church to himself in splendour without spot or wrinkle' (Eph 5.26—27):

> 'Today the Church has been joined to her heavenly bridegroom, since Christ has purified her of her sins in the river Jordan: the Magi hasten to the royal wedding and offer gifts: the wedding guests rejoice since Christ has changed water into wine, alleluia' (*Benedictus* Antiphon).[10]

There is also the fifth century hymn '*Hostis Herodes Impie*' which the *Liturgia Horarum*, I, assigns to Second Vespers of Epiphany and, from there '*usque ad Baptismatis Domini*' (p. 449). A separate stanza is devoted to each of the three manifestations. In the same vein is Bishop Christopher Wordsworth's 'Songs of Thankfulness and Praise' which the *Divine Office*, I (p. 317) suggests for Epiphany Morning Prayer (the ICEL *Liturgy of the Hours*, I [p. 636] for Morning Prayer of the Lord's Baptism). The three wonders are woven together with the phrase 'God in man made manifest' and are linked to the 'Great Epiphany' (the Parousia) of which we have a pledge in the Epiphany of God's 'holy Word' (the Bible).

If the Baptism of the Lord, then, is given a separate celebration normally on the Sunday following the Epiphany, it is principally because the new Roman Liturgy wishes to restore this event to its Eastern prominence without detriment to the Magi, irretrievably associated with Epiphany in the Latin Church. And a number of devices are employed to emphasise its connection with that Solemnity:

(i) Its psalms and canticles at Vespers I and II correspond to those of Epiphany Vespers I and II.

(ii) While Lauds and Vespers of the Epiphany—Baptism period concentrate on the Magi ('kings') and related themes (see the Short Responsory, *Benedictus* and *Magnificat* Antiphons), the Office of Readings seeks to form a bridge between the two celebrations by focusing on the forthcoming festival:

(a) The Scripture Readings are from Trito-Isaiah, which brings consolation to the broken-hearted (61.1) with the message of the nearness of redemption (62.1—12), the object of the people's ardent prayer (63.19b—64.11); an absolute Theophany.

(b) Five out of six of the Second Readings appear to have their liturgical *sitz-im-leben* in the Feast of the Epiphany; and all of them, but one, deal with the Lord's Baptism. Saint Peter Chrysologus starting the series on the right footing by combining Magi, Baptism and Cana in the one Epiphany Sermon.

(iii) The Eucharistic Lectionary maintains an Epiphany theme on the intervening days: the incarnational First Letter of John and 'the significant manifestations recorded in the three synoptic gospels (January 7th—12th)'.[11]

(iv) The Eastern Epiphany theme of the Feast is seen in the Preface with its emphasis on the *revelation* of God in Christ, and the *revelation* of Christian Baptism:

10 The passing of the annual Cana Epiphany proclamation is to be regretted. It *belongs* to this period. It may be remembered that in the Pian *Missale Romanum*, the Wedding Feast of Cana was the Gospel of the Second Sunday after Epiphany. Now it occupies an equivalent position only in Year C, the Second Sunday of Ordinary Time. It also figures in *Magnificat* Antiphon II of that day. Whenever Epiphany Sunday falls on 8th January, the Cana Wedding miracle is read on the Saturday (*Lectionary* no 211). The curious thing is that, though the passage is not appointed to be read at any liturgical function of the day, it is the subject of the *Benedictus* Antiphon *and* the Second Lesson at the Office of Readings on 12th January or Saturday After Epiphany Sunday. It is a pity it was not assigned to the Mass of the day also (outside Year C). It would have suited the Collect perfectly (*novam creaturam nos tibi esse fecisti*). One suspects the present Gospel Reading is an afterthought anyway (see following note).

11 *Lectionary*, Introduction, no 12. Therefore, why the reading from *John's* Gospel on 12th January?

'You celebrated your new gift of baptism
by signs and wonders at the Jordan.
Your voice was heard from heaven
to awaken faith in the presence among us
of the Word made man'.

God in Christ Revealed

Clearly, at the Jordan it is the Father who reveals Jesus by declaring him to be his beloved Son. Nevertheless, the event is an Epiphany of the Father himself, for the purpose of the Baptism is to indicate the one in whom 'we see our God made visible' (Christmas Preface I). The visibility of God in saving action is something for which the people of the Old Testament often prayed. One such prayer is especially relevant to the Feast. Matthew (3.16) and Luke (3.21) seem to have been influenced by its septuagintal version when redacting Mark.[12] And it is part of the Second Lesson at the Office of Readings on the third and fourth days after Epiphany:

'Thy holy people possessed thy sanctuary a little while;
our adversaries have trodden it down.
We have become like those over whom thou hast never ruled,
like those who are not called by thy name.
O that thou wouldst rend the heavens and come down,
that the mountains might quake at thy presence' (Is 63.18—64.1).

Now, at the Jordan, the Evangelists see this hope fulfilled when God approaches the world in Christ: 'when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him . . .' (Mk 1.10). But, of course, placed against the background of the contemporary Jewish belief that the present age was marked by an absence of God's Spirit (and thus an absence of prophecy and direct communication from God)[13] *all* the phenomena at the baptism announce the eschatological era of God's definitive revelation. The Spirit returns *over the waters* (see Gn 1.1—2): 'a new thing was being wrought in the waters of baptism comparable with the creation of heaven and earth out of primeval chaos'.[14] The Spirit descends on *Jesus of Nazareth*: 'the meaning is that Jesus is called . . . to be God's messenger. However . . . there is a fundamental difference between the call of Jesus and that of the Old Testament prophets. The return of the spirit that had been quenched gives the event its eschatological character'.[15] Jesus is 'God's last and final messenger',[16] his prophetic servant, prefigured in the First Reading of the Feast, by the one upon whom Yahweh has set his Spirit. The era of the *bath qol* ('daughter of the Voice'), 'a substitute for, and . . . inferior to, the direct Word of God',[17] is thus at an end. At the baptism of Jesus, God speaks directly, as he initiates an unsurpassed stage of divine-human intimacy in the ministry of Jesus of Nazareth. 'According to late Jewish apocalyptic understanding, the opening of the heavens, the appearing of the Spirit and the issuing of a voice directly from heaven all stand in relation to the end of time and originally it is a matter of a three-fold paraphrase of the one wonderful event that is being realized in this person who is baptized.'[18]

[12] The LXX has '*dioixeis tòn ouranòn*' (wouldst *open* the heavens); Mark has '*skizoménous tous ouranous*' (the heavens torn asunder). Matthew and Luke use '*anoigō*', to open.

[13] Jeremias, *New Testament Theology*, p.80—82.

[14] C. K. Barrett, *The Holy Spirit and the Gospel Tradition* (SPCK, 1966) p.39.

[15] Jeremias, *New Testament Theology*, p.52—53. [16] Ibid., p.85.

[17] Barrett, *The Holy Spirit*, p.39.

[18] F. Hahn, *The Titles of Jesus in Christology* (Lutterworth Press, 1969) p.338.

The *proclamation* at the baptism represents a blending of Servant and Son of God Christologies. For Jeremias[19] and Fuller[20], the opening of the first Servant Song (Is 42.1) is the primary source of the divine words. In the earliest stage of the tradition, the heavenly voice would have identified Jesus *solely* in terms of the Servant of Yahweh, the proclamation making explicit what is implied in the descent of the Spirit: Jesus is the one in whom Isaiah 42.1 is fulfilled. He is the Servant (Acts 3.13, 26). To substantiate this, Jeremias draws our attention to the Johannine tradition, which has an 'equivalent' to the synoptic proclamation in the words of the Baptist who identifies Jesus, in 1.34, as '*ho èklektòs toû theoû*'[21] ('God's chosen One', NAB. See also NEB and JB), a title given to the Servant in Isaiah 42.1. '. . . according to the Gospel of John, the proclamation at Jesus' baptism will have referred exclusively to Isaiah 42.1'.[22] He also notes that, except for '*ho huiòs*' ('[the] Son') the words of the synoptic proclamation correspond to the Theodotion rendering of Isaiah 42.1 (the LXX is quite different) and to the translation used by Matthew at 12.18. He concludes that 'it is reasonable to suppose that "*ho huiòs mou*" in the voice at the baptism represents the christological development of an original '*ho paîs mou*' ('my Servant')'.[23] For Fuller, '*ho huiòs*' can only come from a stage when the pre-Easter Jesus was designated Son of God; the Hellenistic stage.[24] Thus it cannot belong to the earliest tradition, which, therefore must have used the Servant text alone. '. . . the baptism narrative expressed a "paidology" based on Isaiah 42.1'[25] and *perhaps* '*ho huiòs mou*' is 'a deliberate substitution of part of Psalm 2.7'.[26] Certainly, the proclamation embraces both the 'supernatural' and 'messianic' senses of 'Son of God'.[27] It is therefore difficult *not* to see an allusion to the Messianic Coronation Psalm 2 (verse 7) in the text and, with Barrett[28], to understand the baptism as not only an identification of Jesus as Servant but also a Messianic Anointing with the Holy Spirit. This is the way the Preface understands it:

'Your Spirit was seen as a dove,
revealing Jesus as your servant,
and anointing him with joy as the Christ,
sent to bring to the poor
the good news of salvation.'

Confirmation for this view is probably to be found in the Second Reading of the Feast which describes the baptism as an anointing ('*èchrisen*') with the Holy Spirit (Acts 10.38). There is also Acts 4.26—27 in which the 'holy servant Jesus, whom thou didst anoint' ('*èchrisas*') is identified with the 'Anointed' ('*Christos*') of Psalm 2. There seems to have been a tradition that the Christ was 'christened' at his baptism. That the 'Anointed' (Messiah) bears the Spirit is clearly to be found in the Old Testament (Is 11.2). That he is the *Messiah* precisely because

[19] Jeremias, *New Testament Theology*, p.53—55.

[20] R. H. Fuller, *The Foundations of New Testament Christology* (Collins, 1969) p.169—170, 193.

[21] A scribal predilection for the Son of God title and dissatisfaction with the theologically weaker '*ēklektòs*' probably accounts for some MSS (followed by RSV and TEV) reading '*ho huiòs*' here. Also knowing that the synoptics use '*ho huiòs*' at the baptism and that '*ēklektòs*' is not a Johannine title, there would be considerable temptation to employ the more significant Johannine term (used at least eight times in his Gospel and one of its leading themes, see Jn 20.31) at this crucial stage.

[22] Jeremias, *New Testament Theology*, p.54. [23] Ibid.

[24] Fuller, *The Foundations*, p.169. Cf p.167.

[25] Ibid., p.170. [26] Ibid.

[27] V. Taylor, *The Gospel According to St Mark* (Macmillan, 1966) p.152.

[28] Barrett, *The Holy Spirit*, p.41—45.

he is *anointed with that Spirit* is not. 'The Spirit of the Lord God is upon me, *because* the Lord has anointed me' (Is 61.1) comes very close but it is not the same and is spoken by the prophet, not the Messiah. The possibility of a uniquely Christian conception of 'Anointed' cannot be disallowed. It may have been occasioned by (i) the idea in late prophetic literature that the Spirit will accompany the era of redemption (eg. Is 32.15; Ez 39.29; Zech 12.10; Jl 2.28—29); (ii) The baptism tradition itself. The Messianic era of redemption was ushered in when the prophetic-messianic ministry of Jesus was inaugurated with the descent of the Spirit at the Jordan when he was given the *messianic* function (to be the Lord's '*Anointed*').

The proclamation at the baptism may be described as a programme of action. It describes how the Christhood of Jesus will be exercised throughout his ministry: in what way the eschatological revealer will manifest the God of Israel.[29] In Isaiah 42, the Lord's prophet fulfills a role in which, as we can see in the Second Lesson of the Feast, the early Church was able to discern the elements of the ministry of Jesus, who 'went about doing good and healing all that were oppressed' (Acts 10.38).

> 'I have called you in righteousness . . .
> to open the eyes that are blind
> to bring out the prisoners from the dungeon,
> from the prison those that sit in darkness.'

These 'age-old phrases in the east for the time of salvation'[30] are realized in the ministry of Jesus. In his activity, the Reign of God is seen to invade the dominion of Satan (Lk 11.20). This is the true Epiphany of the God of Israel, the theophany over the waters of chaos (Responsorial Psalm, 29), releasing his people from desperate spiritual straits and blessing them with *shalom*, total well-being. But it was also believed that the *Cross* of Jesus was an *integral part* of his prophetic ministry 'for it cannot be that a prophet should perish away from Jerusalem' (Lk 13.33. See also Mt 23.37). As such, it was the natural consequence of remaining faithful to that course of action initiated at the Jordan. Thus Taylor[31] was no doubt correct in perceiving in the proclamation at Jesus' baptism an allusion to the LXX of Genesis 22.2 (the sacrifice of Isaac). Indeed, the similarity is striking.

Gn 22.2	*Synoptics*
'labe tòn huiòn sou	*'sù ei'* (Mtt. *oûtos estin*)
tòn âgapētòn,	*ho huiós mou*
hòn ēgápesas	*ho agapētós*
. . . . .	*en soi* (Mtt. *hō*) *eùdókēsa'*.

Gn 22.2	*Synoptics (NEB)*
'Take thy son,	'Thou art (Mtt. This is)
the beloved,	my Son,
whom thou hast loved	my Beloved;
. . . . .	on thee (Mt on whom) my favour rests'.

But the verbal resemblance is not all. By the time the Gospels came to be written, Late Judaism had seen an extraordinary development in the interpretation of the sacrifice of Isaac (the *Akedah*, or 'Binding'). It is described by

[29] It is therefore most appropriate that the Feast of the Lord's Baptism opens 'Ordinary Time' in which we are presented with 'a development of the Lord's life and preaching' (*Lectionary*, Introduction, no 16). The Feast gives us, as it were, an *advance interpretation* of what we will see unfolding before us throughout the year.

[30] Jeremias, *New Testament Theology*, p.104.

[31] Taylor, *St Mark*, p.162.

Robert J. Daly[32] who writes that 'knowledge of this development provides an invaluable aid towards understanding the NT texts which certainly or probably allude to the *Akedah*, and, far more important, supplies the absolutely indispensable background for seeing the early Christian Isaac-Christ typology in its proper perspective'.[33] Among the many elements of the Akedah tradition, the following are of special significance *vis-a-vis* Jesus' baptism. At his 'binding' Isaac is no longer the unwitting lad of the Genesis account. He is a grown man (for the Targums and Rabbis, he is 37), fully aware of what is going on and thus a *voluntary victim*, capable, in one place, of urging Abraham to 'bind me properly that I may not kick you and your offering be made unfit'.[34] Isaac and Jesus share the title *'ho âgapētós'*, a term often bearing the aura of pathos, for 'in every case where the LXX translates *"yachid"* ("single" or "only") with *âgapētós* i.e., Gn 22.2 . . . the word describes an only child put to death or destined for death'.[35] 'What shall I do? I will send my beloved son *(tòn huiòn mou, tòn âgapētón)*; it may be they will respect him' (Lk 20.13). The shadow of the Cross looms over the Jordan. Lastly, at the time of his 'binding', Isaac is the recipient of a vision not unlike that of Jesus at his baptism: 'And Isaac was 37 years of age when he was offered on the altar. The heavens descended and came down, and Isaac saw the perfections of them . . .'[36]. And there is, of course, the biblical tradition of an angelic message (Gn 22.11—12). Therefore, two key motifs in the baptism narrative (the vision of the heavens opening and the issue of the heavenly voice Gn 22.11—12) are already to be found in the antecedent Akedah interpretation, and, coupled with the allusion to Genesis 22.2, 'remove practically all doubt that the Akedah forms an essential, if not most essential, part of the background of the synoptic voice from heaven'[37]. Just as Isaac, at his 'binding' was the voluntary expression of Abraham's love for God, so Jesus in his ministry, climaxing on the Cross, is the perfect expression of God's sacrificial love for man (see Jn 3.16; Rm 8.32). The Father at Jesus baptism 'binds' his beloved Son to such a course of action.

Christian Baptism Revealed:

That ancient and highly symbolic theology, which perceives in Jesus' baptism the hallowing of all baptismal water through contact with the Word and Spirit, is certainly well represented in the new liturgy. Perhaps there is no finer expression of it than in the Epiphany Sermon of St Maximus of Turin (d 408/23), an extract from which is appointed for the Office of Readings during the Epiphany-Baptism period:

> 'Christ is baptized, not that he may be sanctified in the waters, but that he himself may sanctify the waters, and by his own purification may purify those streams which he touches . . . For when the Saviour is washed, then already for our baptism all water is cleansed and the fount purified, that the grace of the laver may be administered to the peoples that come after. Christ therefore takes the lead in baptism, so that Christian peoples may follow after him with confidence.'[38]

From very early times, it was recognised as a theme particularly suitable for the blessing of baptismal water. For instance, the 'Sanctification of the Waters' in the fourth century Egyptian *Sacramentary of Serapion*:

[32] R. J. Daly, 'The Soteriological Significance of the Sacrifice of Isaac', *Catholic Biblical Quarterly*, xxxix:1 (Washington, DC: January 1977) p.45—65.

[33] Ibid, p.47. [34] Ibid, p.51. [35] Ibid, p.69 n.53.

[36] From the *Vatican Codex Neofiti*. Ibid, p.50.

[37] Ibid, p.69.

[38] *The Divine Office*, I, p.360.

'And as thy only-begotten Word coming down upon the waters of the Jordan rendered them holy, so now also may he descend on these and make them holy and spiritual, to the end that those who are being baptized may be no longer flesh and blood, but spiritual and able to worship thee . . .'[39]

In the Antiochene Family, we have the witness of both the Byzantine and Armenian Rites:

'For thou didst sanctify the waves of Jordan, thou didst send down thy Holy Spirit from heaven and crushed down the heads of the serpents that lurked there. Therefore, do thou, our loving king, be present now in the visitation of thy Holy Spirit and sanctify this water. Give it the grace of redemption, the blessing of the Jordan.'[40]

'We pray thee, Lord, send thy Holy Spirit into this water, and cleanse it as thou didst cleanse the Jordan by thy descent into it, all-holy one, our Lord Jesus Christ, prefiguring this font of baptism and of the regeneration of all men.'[41]

The same thought is expressed in our own *Roman Missal* at the Easter Vigil:

'By water, made holy by Christ in the Jordan,
you made our sinful nature new
in the bath that gives rebirth.'[42]

'Let peoples of every nation come and receive the immortality that flows from baptism', we read in the Epiphany Sermon attributed to St Hippolytus. 'This is the water that is linked to the Spirit, the water that irrigates Paradise, makes the earth fertile, gives growth to plants, and brings forth living creatures. In short, this is the water . . . in which even Christ was baptized, the water into which the Spirit descended in the form of a dove.'[43] Finally on the Feast itself, we hear St Gregory of Nazianzus speculating on the baptism of the sinless one: 'Perhaps he comes to sanctify his baptizer; certainly he comes to bury sinful humanity in the water. He comes to sanctify the Jordan for our sake and in readiness for us; he who is spirit and flesh comes to begin a new creation through the Spirit and water'.[44] The nature of Christian baptism as immersion into the holiness of Christ and a sharing in his sonship is thus revealed.'

But in the Mass texts and Eucharistic Lectionary of the Feast, another theme is uppermost: the *vocational* character of baptism, revealed in the baptism of Jesus. We have already noted how the Lectionary presents that event. It is a divine Epiphany, inaugurating Jesus' messianic ministry of revealing his Father in sacrificial service culminating in his death for the sake of the Kingdom. As such, *Jesus' baptism is the scene of his call*:

In the Synoptics, Jesus attaches great importance to the event. In the synagogue at Nazareth, he refers to it: 'He has anointed me to preach good news to the poor' (Lk 4.18). In controversy with the Jewish leaders he somehow—we can't be more precise—associates his authority with the baptism of John (Mk 11.27—33).[45] For Jesus, his baptism is not something lying wholly in the past. It

[39] E. C. Whitaker, *Documents of the Baptismal Liturgy* (SPCK, 1970) p.83.
[40] Ibid. p.80. [41] Ibid. p.63. [42] *Roman Missal*, p.215.
[43] *Liturgy of the Hours*, I, p.587. [44] Ibid. p.634.
[45] A counter-question is not necessarily an evasive device. Perhaps it is made to look like one here (if verses 31—33 are secondary). But it can be a very effective form of reply delivered in such a way that one's questioners are made to answer themselves. R. Bultmann provides plenty of (sometimes humorous) examples from Rabbinic tradition and believes the gospel form to be purer and less contrived (see his *History of the Synoptic Tradition*, Basil Blackwell, Oxford 1968, p.41ff). There are other places where Jesus uses this method (eg Mk 2.19a, 25—26; 3.4; Lk 14.5). In these cases the counter-question itself is an implicit answer and, if applied to Mk 11.27—30, Jesus seems to claim 'it was in his baptism by John that (he) received the *exousia* "from heaven" . . . for his eschatological ministry' (Fuller, *Foundations*, p.117). This is corroborated by Jesus' behaviour *subsequent* to his baptism and such passages as Mt 11.12—13 which belong to the earliest tradition and show a high estimate of the Baptist (see Hahn, *Titles of Jesus*, p.364ff).

is something to be *lived*, realized daily; a call to service only complete when he has given his all. His death is therefore the fullness of his baptism: 'I have a baptism to be baptized with; and how I am constrained until it is *accomplished* (*telesthē*, Vulg., *perficiatur*)' (Lk 12.50).

Pope Paul laments 'a certain way of administering the Sacraments without the solid support of catechesis'.[46] He reminds us that there is 'a permanent and unbroken intercommunication between the Word and the Sacraments' and that 'the role of evangelization is precisely to educate people in the faith in such a way as to lead each individual Christian to live the Sacraments'.[47] Baptism is surely the greatest casualty of slipshod 'evangelization'. The rubric that families be *prepared* for the celebration of Infant Baptism 'by pastoral counsel and common prayer'[48] is not exactly observed with wild and universal enthusiasm. Far too often, people are not given this opportunity to discover the meaning of the sacrament, its implications in their adult lives and the responsibility they are undertaking when they bring their infants to the door of the Church. In the absence of real catechesis, people are apt to supply their own and one of the hardest nuts to crack is the home-made mythology of baptism in all its many forms. According to Vatican II, the liturgy itself, when properly celebrated, is an abundant source of instruction for the faithful.[49] In bringing across the meaning of Christian Baptism, therefore, it must be fully utilized: not only during the Lenten and Easter periods, but also on the Feast of the Lord's Baptism. For the *Roman Missal*, truly reflecting the needs of the times, has arranged the Eucharistic Celebration around this one simple catechetical theme: the *vocational character* of Jesus' baptism reveals the meaning of our own. This is particularly evident in the Collects:

'Almighty, eternal God,
when the Spirit descended upon Jesus
at his baptism in the Jordan,
you revealed him as your own beloved Son.
Keep us, your children born of water and the Spirit,
faithful to our calling.'

'Father in heaven,
you revealed Christ as your Son
by the voice that spoke over the waters of the Jordan.
May all who share the sonship of Christ
follow in his path of service to man,
and reflect the glory of his kingdom
even to the ends of the earth,
for he is Lord for ever and ever'. (ICEL only)

The first oration, with its theme of remaining faithful to our baptism, reminds us that the elements of Jesus' baptism were present at our own: the water, the descent of the Spirit, culminating in the declaration of sonship. This has been made possible by the Glorified Christ, who, through the Spirit, *shares* his sonship with us in the sacrament. We become 'sons in the Son' or, to quote the original, *filii adoptionis*. With this great biblical phrase, lamentably omitted by ICEL, the New Testament sources of the prayer are immediately exposed. We

[46] *Evangelii Nuntiandi* (Vatican Polyglot Press, 1975) no 47.
[47] Ibid.
[48] *Rite of Baptism For Children* (Birmingham, Dublin: Goodliffe Neale, 1970), Introduction, no 3(1), 7(1).
[49] *Sacrosanctum Concilium*, no 33.

have received 'adoption as sons' (Gals 4.5) because we received 'a spirit of adoption' (Rm 8.15. NAB) when God 'sent the Spirit of his Son into our hearts, crying, "Abba! Father!"' (Gals 4.6). This was the moment when we were solemnly declared to be sons in the beloved Son, born anew of water and the Spirit (Jn 3.5). But our baptism must be like Jesus' in every respect including that of *commitment*. For so many, their baptism is an event—more social than sacramental—lying in the distant past and completely unrelated to the present. The message of the prayer is that it was a *call requiring daily response*. Echoing the heavenly voice at the Jordan, the Latin prays for *perseverance* so that the Father will always be 'well pleased' with us (*'in beneplacito tuo iugiter perseverent'*). This is a life's task, our call to holiness. Thus the ICEL rendering with the appropriate introduction: 'Let us pray that we will be faithful to our baptism'. The second (ICEL only) Collect spells out that baptismal commitment in terms of service and witness to the Kingdom. For to share Christ's sonship is to share his mission. This is also the gist of the Postcommunion:

'May we hear your Son with faith
and become your children in name and in fact.'

In conclusion, the Feast of the Lord's Baptism is an excellent opportunity for the renewal of baptismal vows and the celebration of Infant Baptism during Mass. In the absence of baptism, the celebration would be greatly enhanced by the Introductory Rite of Blessing and Sprinkling Holy Water. Just as Jesus' baptism marked a new beginning in his life, this celebration should be so conducted that the People will be encouraged to enter the new year *reaffirming* their baptismal call to Christian ministry. This Feast has enormous pastoral significance for the presbyter who finds himself in a largely unevangelized sacramentalized commmunity. We are grateful to Pope Paul for now giving us the opportunity to celebrate it every year.[10]

[10] 'The Celebration of the Lord's Baptism' (Decree of the Sacred Congregation for the Sacraments and Divine Worship, 7th October 1977) in *Newsletter* XXIII (Washington DC: Bishops' Committee on the Liturgy, 1977) p.90—91.

TEILHARD'S FUNDAMENTAL VISION

by

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Père Teilhard de Chardin S.J., perhaps the greatest in a line of great French Jesuit thinkers during this century, has suffered in his reputation some curious vicissitudes. During virtually all of his life he was condemned by fearful superiors, who could not compass the magnitude of his vision, to formal publishing silence. (Cf note 16 below, and Henri de Lubac S.J. *Teilhard Posthume*, Paris 1977.) Versions of his writings were passed round friends in cyclostyle form, but the whole was never able to be subjected to the general appraisal that only public print will provide. That is sad, not only for the loss to several generations of such invaluable influences, but also for the loss of the criticism and comment from his own generation at large which would surely have enriched his developing understanding and refined its expression. So Teilhard died, unsung, on Easter Day 1955.

But soon his works found their way to print. It was a great day, in the summer of 1959, when Sir Julian Huxley brought to the English readership *The Phenomenon of Man* (Collins), soon to be followed by *Le Milieu Divin* and then a flood of his writings—a flood which continues still, as we await 'Le Christique' in its English dress this autumn, *The Heart of Matter* (Collins). The 1960s became the decade of Teilhardianism, societies being formed throughout Europe and America to propagate the Jesuit's essential vision. Enthusiasm grew amazingly, and it even engendered counter-attacks from those in the Church and science who found the vision beyond their scope. In the 1970s this fierce interest has abated, though it continues. It is time now to ask again, what was that great vision of Père Teilhard, so central to his work?

Père Teilhard and his writings have often been under discussion in our pages, notably when Fr Henry Wansbrough reviewed *The Phenomenon of Man* in 'From Alpha Particle to Omega Point' (JOURNAL, Oct 1961, p.186—94); when Professor Sir Peter Medawar's celebrated review-attack of 1961 on 'The Phenomenon of Man' was republished in our pages (Oct 1966, p.366—73) with a response from Dr Bernard Towers, 'Scientific Master *versus* Pioneer' (Aut 1967, p.342—8); when we made a 'Teilhardian Gathering' of reviews by Vincent Turner S.J., Dr Bernard Towers, John Russell S.J. and Robert Speaight (Spring 1968, p.59—66), and when the Editor made an extract presentation of Teilhard's 1934 essay, 'The Evolution of Chastity' (Spring 1975, p.31—43). It was hoped to make just such a presentation of 'Le Christique'.

The author read theology and philosophy in Germany and France. She then studied and lectured in India. Since her return to England, she has been Lecturer in Religious Studies (University of Leeds). Her interest in Teilhard arose in the early 1960s when she first read 'The Heart of Matter' in manuscript as an undergraduate at the Paris Institut Catholique. While in India, she became particularly interested in Teilhard's knowledge and experience concerning Eastern religions, this becoming her research subject. Her work, based on detailed analysis of published and unpublished material in the original French, and interviews with some of Teilhard's former associates, is to appear as a book entitled *Towards a New Mysticism. Teilhard de Chardin & Eastern Religions* (Collins).

Faith seems to me like a tremendous mountain range. Tempting from a distance, when you try to climb it you run into ravines, perpendicular walls, and stretches of glaciers. Most climbers are forced to turn back; some plunge to destruction, but almost nobody reaches the peak. Yet the world from on top must offer a wonderfully novel and clear view.

Albert Speer noted these words in his prison diary[1] after reading Karl Barth's *Epistle to the Romans*. This passage may imply an understanding of faith which most of us find difficult and austere yet it well expresses the profound truth that

[1] A. Speer, *Spandau: The Secret Diaries*, London 1976, p.121.

the immense range of vision gained from the top of a mountain can transform one's view of the world. It is such a vision of faith and deep spirituality which characterises Teilhard de Chardin's approach to all levels of life, to man's outer and inner world. In fact Teilhard is one of the great Christian mystics of today but he is far too little known and understood. It is regrettable that the Christian Church does not make more use of the spiritual riches of his work.

The unfolding of Teilhard's vision can be traced stage by stage in the development of his life as well as in the expression of his thought. There are few whose life and work are so intrinsically bound up together to form a coherent unity. The present article is entitled after Teilhard's essay 'My Fundamental Vision' (1948) where he presents the major perpectives of his worldview in a fairly schematic manner. The elements of this vision are expressed elsewhere in a more personal and autobiographical form, especially in the beautiful late essays 'The Heart of Matter' (1950) and 'The Christic' (1955)[1].

'My Fundamental Vision' is the translation of the French 'Comment Je Vois' which literally means 'How I See', and it is indeed the importance of 'seeing' which here, as elsewhere, is emphasised in Teilhard's approach. The essay is prefaced by the motto:

> It seems to me that a whole life-time of continued hard work would be as nothing to me, if only I could, just for one moment, give a true picture of what I see.[2]

The foreword to *The Phenomenon of Man* is also devoted to 'Seeing'. In fact, the entire book is an attempt to let people see more for 'to see is really to become more', a deeper vision 'is really fuller being'.[4] To learn to see in this sense means 'to develop a *homogeneous* and *coherent* perspective of our general extended experience of man'.[5] Many passages in his work emphasise that 'it is essential to see—to see things as they are and to see them really and intensely'.[6] This is not merely natural seeing, but a seeing of an altogether different order: 'The perception of the divine omnipresence is essentially a seeing, a taste, that is to say a sort of intuition bearing upon certain superior qualities in things. It cannot, therefore, be attained directly by any process of reasoning, nor by any human artifice. It is a gift like life itself, of which it is undoubtedly the supreme experimental perfection.'[7]

Teilhard's vision of the phenomenon of man embraces at its deepest level the phenomenon of religion and mysticism. What did he see? A universe ablaze with the fire of divine love, suffused with the elements of a presence which beckons, summons and embraces man; a world intimately united with God in all its fibres and phases of development, and this world meant the natural and cosmic world as well as the human and social world, the world of human action where the smallest of human efforts contributes to something higher being born. In his earliest essays Teilhard refers to the experience of the mystic seer, the 'voyant' whose vision constructs the world anew, and in the very last of his essays, 'The Christic', after describing the coherence and beauty of this vision, he movingly asks whether, after all, he is the only person to have seen such a vision, or whether there will be others similarly transformed?

[1] Both essays are found in *The Heart of Matter*, London 1978, a recently published translation of *Le Coeur de la Matière*, vol 13 of Teilhard's collected works, Paris 1976. 'My Fundamental Vision' is found in P. Teilhard de Chardin, *Toward the Future*, London 1975.

[2] *Toward the Future*, p.164.

[4] P. Teilhard de Chardin, *The Phenomenon of Man*, London 1966, p.33.

[5] *Ibid* p.35.

[6] P. Teilhard de Chardin, *Le Milieu Divin*, London 1963, p.29.

[7] *Ibid* p.122.

Let us recapture some of the elements of this vision. As Teilhard's life and thought are closely interwoven, both illuminate each other and have to be examined together. This is a difficult task because of the way in which his works have been published. Each volume contains a number of essays selected from the entire span of life and the numerous letters written each year are also scattered over several different volumes or remain unpublished. To arrive at a detailed analysis of the development of Teilhard's thought, one has to piece together many fragments from different sources so that a chronological sequence may be reconstructed which reveals the fundamental vision of a man of faith who attempted to chart a new road for contemporary Christian spirituality.

The unfolding of Teilhard's inner vision is linked to certain formative experiences of his life. We shall present certain elements of this vision here and relate them to his understanding of religion and mysticism.

In his spiritual autobiography *The Heart of Matter* (1950) Teilhard has vividly described how, from his earliest childhood onwards, he had certain decisive inner experiences which made him seek some absolute, some universal unity and coherence which, at the same time, was tangible and concrete. At first, this search was expressed in the passion for rocks and stones; later it was the wider contact with nature which developed in him the ardent desire for communion with an All. His father nurtured in him the early interest in science whereas his mother transmitted to him the ardour of a Christian faith, deeply nourished by the Christian mystics.

As a child and young adult Teilhard had several mystic experiences which may be described as a realization of cosmic consciousness, an experience where the oneness, the beauty and the divine vibrations running through all of nature were felt with great intensity. Years later, when he was able to articulate these experiences in words, he noted that all he could ever write would only be a feeble echo of what he felt so strongly.

This nature mysticism which had its roots in childhood, first came fully to the fore in Jersey where Teilhard spent the years 1901—5. It revealed a pantheistic inclination which was to remain with him all his life but which underwent several important modifications.

Whilst the wide open sea and the lonely rock-strewn shores of Jersey impressed upon Teilhard the beauty and grandeur of nature, it was the strange, exotic features of an eastern landscape on a vaster scale which led to the full awakening of his mystic research.

From 1905—8, Teilhard taught at the Jesuit school in Cairo. When he had time, he undertook expeditions into the Egyptian desert in order to pursue geological and archaeological field research. There is ample evidence in his later work that the experience of the desert, especially eight days spent with a friend in an expedition to the West of the Nile in 1907, left an indelible impression on his mind. Numerous passages could be quoted where the solitude, the vastness, and the entrancing beauty of the desert are alluded to as the place where the mystic seer is closest to a vision of unity and all-embracing oneness.

Whilst forever indebted to the positive aspects of this experience, Teilhard nevertheless soon recognised its negative features which he repudiated as a pantheistic temptation, luring the individual away from the world of men in order to be fused with an impersonal All. Teilhard's biographer Cuénot has said that Teilhard underwent his biggest religious crisis in Egypt meeting there a very subtle and heavy temptation to dissolve himself in nature. If one reflects for a moment on the role of the desert in the development of spirituality, not only as the place of temptation and encounter with God, as for example in the desert fathers, but also on the significance attributed to the desert in other religions,

one realises the crucial importance which the desert had for Teilhard's inner development and later understanding of mysticism. As a type, the desert experience was later repudiated—it led to a dead point and was what Teilhard subsequently called an 'eastern vision', a negative road of fusion and escape.

In the following years Teilhard enquired into the comparative mystical experience of others, both in Christianity and also outside it. Immediately following the stay in Egypt, he spent four years studying theology in the Jesuit house in Hastings (1908—12). During this time the strong inclination towards 'cosmic life' and 'the attraction of matter' still predominated. Under the important influence of Bergson's book *Creative Evolution*, the perception of the greatness and oneness of nature grew even more intensive for him. The primacy of this experience of nature mysticism is expressed in the following words, written many years later:

> All that I can remember from that time . . . is the extraordinary solidity and intensity I saw in the English countryside . . . —at sunset in particular—when the Sussex woods seemed to be charged with all the 'fossil' life that I was then looking for, from cliffs to quarries, and in the clays of the Weald. Sometimes it really seemed to me as though suddenly some sort of universal being was about to take on shape in nature before my very eyes.[8]

The period at Hastings marked for Teilhard's development the discovery of the meaning of evolution and its central importance for the reinterpretation of his religious beliefs, particularly for his understanding of the figure of Christ. The cosmic and christic sense which he later described as the two sides of his being, eventually converged into a vision of the universal and cosmic Christ which has its origin in this period.[9] It is a vision intrinsically related to the mystical quality of his nature experiences, but the initial experience of a monistic pantheism had gradually been prolonged and transcended into what Teilhard occasionally referred to as 'panchristic monism', or what one might also call a person-centred theistic mysticism.

Initially, the experience of nature predominated over the experience of an interpersonal world. The difficulty of interpersonal relationships was acutely felt by Teilhard when he described the 'other' as an intruder into one's inner world, breaking the unity and self-contained coherence of the mystic's inner vision.[10] The enriching experience of the personal *Thou* was awakened in him through the love of his cousin Marguerite to whom he became very close, first during his years of study in Paris (1912—14), but particularly through his regular correspondence with her during the first world war. The war itself was a profoundly transforming and maturing experience which brought home to him the complex realities of the social world, the force of human masses in movement and action.

Ordained in 1911, Teilhard performed many pastoral duties at the front. He chose to work officially as a stretcher-bearer attending the sick and wounded as an ordinary soldier rather than to enjoy the relative privileges of an army chaplain. No other period of his life is so closely documented as this one of the War period. We possess the regular letters of his cousin, entitled *The Making of a Mind*, his diaries of which only the first volume (1915—19) has been published,[11] and his essays the *Writings in Time of War* wherein his vision is expressed in a moving and often poetic style.

[8] Passage from 'The Heart of Matter' (1950) quoted in *Teilhard de Chardin Album* London 1966, p.41.

[9] Teilhard's vision of Christ is fully discussed in Ch. F. Mooney's study *Teilhard de Chardin and the Mystery of Christ*, London 1966.

[10] See *Le Milieu Divin*, London 1963, p.138f.

[11] P. Teilhard de Chardin, *Journal*, Paris 1975.

His cousin Marguerite was a major friend and confidante during these years. She shared and encouraged his literary interests in important ways and was, in fact, the only person who really understood his ideas at that time. One might well describe her as an attendant midwife to the birth of his literary work. Herself a writer, she was the first to receive his essays, and the two friends were mutual critics of each other's achievements.

Teilhard felt compelled now to find an intellectual expression and produce a philosophical elaboration of the pantheistic and mystic experiences he had undergone. Through reading and reflection and the comparison of his experience with that of others, he was able to formulate then what, on one hand, he called his 'vision' and what, on the other, he attempted to preach as his 'gospel'. Commentators close to Teilhard's texts are well aware that he felt all his life that he had seen something new. The expression of this vision in literary form began in 1916 and continued until 1955. Studying his works from beginning to end, one cannot but be impressed and enriched by the fundamental beauty, strength and coherence of this consuming vision which he compared to a blazing fire.

The immensity of the war, the daily life at the front, and face to face encounters with death provided a catalysing and deeply transforming influence through which the mystical seer turned writer. One might rightly wonder with one of his friends how, under such adverse conditions, Teilhard was able to reflect at all. But perhaps these circumstances gave Teilhard a compelling sense of urgency without which he might not have launched himself into a literary career.

His first essay 'Cosmic Life', written in 1916, was to be his 'intellectual testament' in the event of death. It fully spells out the attraction and abiding influence of a pantheistic vision whilst repudiating at the same time 'the temptation of matter'. The magic appeal of nature echoes through all the war writings but especially through the powerful essays 'The Mystical Milieu' (1917), 'The Soul of the World'(1918), 'The Great Monad' (1918), 'My Universe' (1918), 'The Universal Element' (1919) and 'The Spiritual Power of Matter' (1919).[12] In 1916, Teilhard was for the first time able to articulate his earlier mystic experiences. Yet whilst describing the awakening to the cosmos and the temptation to surrender himself to the appeal of matter, he personally had already overcome this initial attraction and demanded something greater and more transcendent. Through the experience of nature he discovered 'as though in an ecstasy, that *through all nature I was immersed in God*'.[13] He felt that a vigorous effort was required to

> reverse my course and ascend . . . The true summons of the cosmos is a call consciously to share in the great work that goes on within it; it is not by drifting down the current of things that we shall be united with their one, single, soul, but by fighting our way, with them, towards some term still to come.[14]

This polarisation of two tendencies in the mystic seeker, expressed in 'Cosmic Life', was to be a lasting feature of Teilhard's approach to the interpretation of mysticism—the choice of reaching ultimate unity either

[12] The essays 'The Mystical Milieu', 'The Soul of the World' and 'The Universal Element' are found in P. Teilhard de Chardin, *Writings in Time of War*, London 1968. 'The Spiritual Power of Matter' has been included in the collection entitled *Hymn of the Universe*, London 1965, and the two essays 'The Great Monad' and 'My Universe' are now available not only in the original French version of *Écrits du temps de la guerre*, Paris 1965, but also in *The Heart of Matter*, London 1978.

[13] *Writings in Time of War*, p.60.

[14] *Ibid* p.32.

through return and fusion, or through progress and synthesis. In later years, these two tendencies were also explicitly associated with an oversimplified polarisation between eastern and western mysticism.

'Cosmic Life' is prefaced by a motto which may be regarded as the recurrent *leitmotif* of Teilhard's entire work. It reads: 'There is a communion with God, and a communion with earth, and a communion with God through earth'. Initially, the 'communion with earth', refers to the experience of monistic pantheism whereas later it may also express any merely immanent or inner-worldly attitude of man. 'Communion with God' stands for an excessively other-worldly attitude, an understanding of God and religion as separate from the world. The exclusive or nearly exclusive concern for a transcendent reality, often regarded as the main characteristic of the religious quest, does not place enough importance on the value of human effort and the development of the world. The two attitudes—communion with earth, and communion with God—are regarded as incomplete; what is sought, is the synthesis of both, not as a simple combination of two attractions but as something of a new order altogether. 'Communion with God through earth' symbolises, so to speak, Teilhard's lifelong attempt to relate God and the world in the most intimate manner, elsewhere expressed through his efforts in bringing science and religion together as part of the same quest for ultimate unity, and of relating a mystical spirituality to a world of effort and action.

But the synthesis he attempted was little understood. Of the thirteen essays composed during the war, all except one were judged unsuitable for publication. Teilhard realised then how difficult it would be for his ideas to see the light of day 'except in conversation or manuscript form, passed surreptitiously from hand to hand'.[15] Written at the end of 1916, one might regard this as a prophetic statement, for this is exactly what happened for the next forty years. However, we are not following here the vicissitudes of Teilhard's literary career[16] but are mainly concerned with the major stages of his inner development.

After the war, Teilhard spent some time studying and lecturing in Paris until, in 1923, a fellow-Jesuit invited him to come on a scientific mission to China. Teilhard greatly welcomed the opportunity to see the Far East which possessed many associations for him as both his older brother and sister had stayed in China. Little did he know at the time that China would eventually become an exile where he would remain until 1946. The arrival in China completed Teilhard's inner development and brought his mystical vision into full focus. He has unequivocally stated that his 'pan-Christic' mysticism definitely matured 'through the two great sweeping winds of Asia and the War', finding full expression in two of the most important spiritual writings, *The Mass on the World* (1923) and *Le Milieu Divin* (1927) which, together with the much later 'The Christic' (1955) form a kind of mystical triptych.

For the initial contact with China, the experience of the desert was again decisive. This time, it was the Ordos desert inside the Yellow River bend which Teilhard explored during an expedition to Mongolia. Several times, he likened the Ordos to Egypt which he had experienced more than fifteen years earlier. The period in Mongolia was also a kind of inner retreat, comparable to the earlier war experience. He wrote:

> . . .Though I have less leisure than during the War, and perhaps less freshness too . . . . . I have found myself in similar isolation and confronted with realities equally vast . . . in the vast Solitudes of Mongolia (which, from the human point of view, are a static and dead region), I see the same thing as I saw long ago at the 'front' (which from the human point of view was the most alive region that existed): one single operation is in process of happening in the world, and it alone can justify our action: the emergence of some spiritual Reality, through and across the efforts of life.[17]

The experience of the desert in Mongolia was like a retreat as it led him 'to the heart of the unique greatness of God'.[18] During the expedition, Teilhard and his companion lived much of the time under a tent, camping somewhere in the desert. Under these conditions it was not always possible to say Mass and Teilhard continued his habit, begun during the War, to offer the world to God in a prayer which he at first referred to as a 'Mass upon all things'. It is from this prayer that the well-known *Mass On the World* developed, first written down in the Ordos desert, possibly on the feast of the Transfiguration, but finalised at Tientsin, December 1923.[19]

This fervent hymn of praise is autobiographical. It presents a fully formed mystical vision based on a deep personal experience of union and communion with God. It is the offering of the world in all its concreteness to God who is 'the universal *milieu* in which and through which all things live and have their being'.[20] Thus the world in its fullest extension becomes God's body 'the glorious living crucible in which everything melts away in order to be born anew'.[21] Although not a pantheistic vision, this is a perspective which assumes into itself monistic and pantheistic aspirations and transcends them. Addressing himself to God, Teilhard recalls his inner development:

> Little by little, through the irresistible development of those yearnings you implanted in me as a child . . . and through the awakening of terrible and gentle initiations by which you made me transcend successive circles, through all these I have been brought to the point where I can no longer see anything, nor any longer breath, outside that *milieu* in which all is made one.

And he goes on to explain:

> I shall savour with heightened consciousness the intense yet tranquil rapture of a vision whose coherence and harmonies I can never exhaust.[22]

His innermost being vibrates 'in accord with a single note of incredible richness' wherein the most opposite tendencies find themselves united: 'the excitement of action and the delight of passivity; the joy of possessing and the thrill of reaching out beyond what one posseses; the pride in growing and the happiness of being lost in what is greater than oneself.'[23]

The concluding prayer of the poem states unequivocally that for Teilhard everything depended on this fundamental vision of the union of God and the universe. If others proclaim the splendours of God as pure Spirit, he felt it his particular vocation to praise the innumerable prolongations of God's incarnate Being in the world of matter', to preach the mystery of God's flesh.

When Teilhard returned from the vast and deserted solitudes of Mongolia which represented for him in many respects the past, he wrote the often-quoted phrase: 'I am a pilgrim of the future on my way back from a journey made entirely in the past'. From now on he maintained that the only thing which

[15] P. Teilhard de Chardin, *The Making of a Mind*, London 1965, p.155f.

[16] For a comprehensive account of the extraordinary difficulties which Teilhard's manuscripts faced see the study by his former Paris superior René d'Ouince, S.J., *Un prophète en procès: Teilhard de Chardin dans l'Eglise de son temps*, Paris 1970.

[17] P. Teilhard de Chardin, *Letters to Léontine Zanta*, London 1969, p.52.

[18] P. Teilhard de Chardin, *Letters from a Traveller*, London 1966, p.83.

[19] See W. Grootaers, 'When and where was the "Mass on the World" written?', *The Teilhard Review*, vol XII (1977), pp.91—94.

[20] *Hymn of the Universe*, p.35.

[21] *Ibid* p.37.

[22] *Ibid* p.25f.

[23] *Ibid* p.27.

interested him was 'the universe of the future—the world of living ideas and the mystical life'.[24] He saw mysticism as 'the only power capable of synthesising the riches accumulated by other forms of human activity'[25] and this mysticism was for him 'the science of Christ running through all things'.[26] *The Mass on the World* might be said to contain the vision of the world as a cosmic sacrament. In Teilhard's words,

> the true substance to be consecrated each day is the world's development during that day—the bread symbolising appropriately what creation succeeds in producing, the wine . . . what creation causes to be lost in exhaustion and suffering in the course of its efforts.[27]

This theme was later systematically developed in *Le Milieu Divin* (1927) as 'the divinisation of our activities' and 'the divinisation of our passivities'. 'An Essay on the Interior Life' as the subtitle says, the work is now considered to be a spiritual classic. Personally I feel that the English rendering is far less compelling than the French original. The more poetic approach of *The Mass on the World*, enhanced through its recent setting to music[28], may have more immediate appeal for many than the more treatise-like structure of *Le Milieu Divin*. The latter can be used with much benefit for meditation and as a basis for a retreat. The 'divine milieu' is another name for what earlier, in 1917, was called the 'mystical milieu'. The mystical vision of communion and union with God gives man access to a new 'milieu', a new environment and centre where everything may potentially become divinised. As is said in the introduction of *Le Milieu Divin*, 'God truly waits for us in things'.[29]

Elements of Teilhard's inner vision are dispersed throughout all his essays. Sometimes, especially in the more abstract and scientific essays, it may only be a brief sentence, an allusion, or a short paragraph which refer to his mystical understanding of world and man. The well known *Phenomenon of Man* is by no means the most obvious and easiest work through which to find an opening into Teilhard's perspective, at least not from a religious point of view. The work is a kind of *Summa* of his comprehensive anthropological perspective in an overall evolutionary framework. As it is addressed primarily to the contemporary scientific temper, questions of spirituality are less touched upon.

The tremendous spiritual vision which illuminated Teilhard's life, comes to fuller expression in the autobiographical piece 'The Heart of Matter' (1950) which only recently became accessible to a wider public. It celebrates a christo-cosmic vision, a diaphany of the divine at the heart of the universe. The intimate union of the material and spiritual is affirmed in the motto of the essay:

> At the heart of matter
> a heart of the world
> the heart of a God.

The love of God and the love of the world are inextricably combined, having as their central focus the universal and cosmic Christ. Thus the essay culminates in a 'Prayer to the ever greater Christ' which is remarkable for its mystical depth and beauty of expression. It is a continuation of all that is most central to Christianity, and reminds one of the hymn of the fourth century Christian writer Prudentius who describes Christ as

> Of the Father's heart begotten
> Ere the world from chaos rose,
> He is Alpha: from the fountain
> All that is and has been, flows;
> He is Omega, of all things
> Yet to come the mystic Close
> Evermore and evermore.

Yet even after writing 'The Heart of Matter', Teilhard still felt the need to express his Christ-centred vision once more. He laboured for almost five years to find a more vivid and forceful description of what he had seen. In the essay 'The Christic' (1955), completed a few weeks before his death, he presented his fundamental vision in its mature form for the last time. This essay is of a very personal, almost confidential nature, a kind of quintessence of *Le Milieu Divin*, the *Mass on the World* and 'The Heart of Matter'. The final testament of Teilhard's pan-christic mysticism, it also bears witness to the extraordinary psychological integration which can be achieved through the encounter of religious and scientific insights.

It would be presumptuous to summarise this rich essay in a few words. It is not an easy work but it deserves the most careful and considered attention. It sums up some questions which preoccupied Teilhard at the end of his life, as can be seen from his diaries 1944—55. One of the central questions of this period might be stated as 'Is Christianity enough for today's world?'. In 'The Christic' Teilhard ponders over the question whether the development of the comparative study of religions has not led to the realisation of the relativity of Christianity and brought about its decline. Here as elsewhere he stresses that whilst one has to be open to forces of renewal and insight from other sources, Christianity's specific contribution lies in its belief in the incarnation of God, and through this belief it has the extraordinary ability to engender an all-transforming dynamic love which embraces both God and the world. The interpretation of the spiritual and material given through the incarnation lends Christianity a singular force of attraction and adoration, of worship, of man's access to God via the world. Here is a universal presence, a living God, whose energy animates all matter and levels of life, an ultimate centre where everything finds its consummation. The mystic seer who can perceive such intimate union, sees a new path opening before him.

The last section of 'The Christic' is entitled 'The Religion of Tomorrow'. It makes the important point that only a new religious synthesis can provide the required psychic energy for the evolution of mankind, that is to say, a synthesis which embraces a much wider perspective than in the past and takes into account the complementary insights of other faiths. A personal conclusion expresses the joy of having experienced 'the marvellous "Diaphany" of God in and through the world', a vision which transforms everything and makes all things shine anew. The same passage also hints at Teilhard's suffering, doubt, and inner isolation through not being able to share his deepest thoughts with others. Perhaps he was, after all, only the victim of an 'inner mirage'? Why is it that he seems to be the only person to have seen the force of such a cosmic and christic vision?

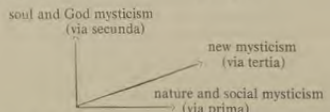
Teilhard thus questioned his own position but he ultimately concluded by affirming the internal coherence of his views together with the power of an all-embracing love, and the superiority of his new insight over traditional formulas of faith. Hence the essay finishes on an emphatic note of joy and hope: One day there will be others, similarly 'ablaze' with the vision he saw; the truth needs to appear only once to spread like fire.

The particular value of Teilhard's thought and life lies in the fact that it bears witness to the dynamic centre of all religious life: the ardour of a mystic

[24] *Letters from a Traveller*, p.105.
[25] *Ibid* p.87.
[26] *Ibid* p.86.
[27] *Ibid* p.86.
[28] Available either on record or cassette from Omega Recordings, The Croft, Portway, Wantage, Oxon.
[29] *Le Milieu Divin*, p.16.

vision. This is the indispensable key for understanding his entire work—it also forms the basis for his approach to the understanding of mysticism. For Teilhard's mysticism prolongs all that is most authentic in traditional Christian mysticism but from the beginning of his writings he was also aware of a certain element of newness; in fact, he was groping towards a new kind of mysticism. He does not use the term mysticism in the usually accepted sense of contemplation and meditation but he searched for a particular understanding of spirituality which included a new understanding of the spirit itself. It is because evolution is essentially understood as a vast process of expanding interiorization that Teilhard assigns such a central importance to mysticism. The latter is no longer a phenomenon pertaining solely to the experience of the individual soul and its relationship with God. On the contrary, mysticism is seen to be of great social importance, of significance for humanity as a whole and for the future of religion itself. Thus, it is neither nature-, soul- nor God-mysticism which predominates Teilhard's thought but, if one may be permitted this formulation, a *personal-universal world-in-evolution mysticism*, implying a process of convergence. What is ultimately at issue is the question of what pertains to spirituality today, and the answer to this question may well lead to a parting of ways.

Teilhard distinguishes between two main types of mysticism. The first is a *mysticism of identification* where the individual becomes absorbed or fused with a common ground; he considered this to be a subpersonal type, without love. The other type is a *mysticism of unification* where the emphasis lies on inner concentration, on entering one's personal core, on being in deep personal communication with others, a mysticism of love where God is found not *above* all things and people, but in and through them. Another presentation of his understanding of mysticism uses the following diagram:



The diagonal subsumes all that is best in the direction of the horizontal and vertical; it indicates a new mysticism wherein man becomes united with God via the unification of the world. Teilhard's idea of a new 'mysticism of evolution' and a 'mysticism of action' suggests a new vision related to the development of a new world. This vision cannot be solely assessed by reference to the mystics of the past.

Although often too western-oriented and too culture-bound, it is perhaps Teilhard's major achievement to have primarily sought a new formulation for a mysticism of the West, or rather for a Christian mysticism, valid in both East and West. He himself worked for the bringing together of different faiths through the support he gave to the French branch of the *World Congress of Faiths* since its inception in 1947.[10] He saw such a movement as 'a summit movement of tomorrow' which pursued the important task of furthering the unity of mankind, of sharing a common faith in man on which one might firmly

[10] Teilhard's association with the French branch of the 'World Congress of Faiths' is discussed in U. King, 'Teilhard and the World Congress of Faiths'. *The Teilhard Review*, vol XI (1976), pp.48–52.

base an 'ecumenism of the summit' where ultimate unity is found in God alone. At one such meeting of the *World Congress of Faiths* Teilhard said about mysticism:

> I believe the mystical is less different, less separated from the rational than one says, but I finally also believe that the whole problem which the world . . . (is) presently facing, is a problem of faith . . .
>
> I have the weakness to believe that the West has a very strong latent mysticism, underlying, not made explicit yet, but at least as strong as eastern mysticism. If the western group were really able to express in a new manner, or to renew that mysticism of the West of which I once spoke, I think that would be something much more powerful than even dialogue, for it would make a faith appear within mankind, a mysticism which exists not yet . . .[11]

Teilhard's fundamental vision embraced 'physics, metaphysics and mysticism'[12]; he truly was a 'Scientist and Seer' to quote the title of his biography by Charles Raven. He not only explored the width and breadth of the world but also the depth of his own soul. Throughout his life he suffered isolation, utter loneliness, and lack of recognition, but even in moments of despair, in the depth of suffering, it was the radiance of a vision, the light of the resurrection beyond the cross, which upheld and carried him.

A new biography of Teilhard[13] mostly concerned with the external events of his life, begins by relating some stories of the Auvergne, Teilhard's land of birth. These folk tales speak of the innocent seeker who leaves his land to look for the ultimate secret at the heart of reality, the single truth behind the multiple veil of illusion. In all the tales, the seeker who finds what he is looking for is wounded in the conquest and ends his life alone without being able to communicate his secret to another living soul.

Is this true of Teilhard too, the authors ask? It remains for each of us to answer this question. The new biography is written with the intention to have Teilhard re-examined for he has remained curiously outside the mainstream of contemporary thought: his contribution to the common human heritage has not been fully recognised yet. But more than that, one might add, it is essential for Christians to examine Teilhard's search for a new spirituality so as to become similarly inspired and 'enflamed' by a vision consumed by the fire of love which embraces both God and the world. As the motto of *Le Milieu Divin* says, Teilhard speaks 'to those who love the world' so that in and through the world they may see and love God.

[11] Quotation taken from the cyclostyled account of a conference organised by the 'Union des Croyants', Paris, in 1948.

[12] These are the three subheadings of the essay 'My Fundamental Vision' (1948), found in P. Teilhard de Chardin, *Toward the Future*.

[13] M. & E. Lukas, *Teilhard*, London 1977, reviewed in the JOURNAL, Aut 1977 p.66.

MONASTIC RENEWAL AND ADAPTATION

A REVIEW ARTICLE

by

RT REV B. C. BUTLER, O.S.B.

On 10th May a press conference was held at the Westminster Conference Centre to launch *Consider your Call*. It was attended by the Abbot President, five Theology Commission members, two representatives of SPCK and about fifteen religious correspondents from various newspapers, journals and agencies. The Abbot President gave a brief outline of the origins and purpose of the Theology Commission, while Dom Daniel Rees of Downside Abbey, the Chairman, described the working of the Commission and the structure of the book. Sister Maria Boulding of Stanbrook Abbey then discussed the main themes of the book from her point of view as editor. During the hour of discussion which followed, a great variety of topics was raised, ranging from the appropriateness of religious dress to the meaning of monastic spirituality today. The atmosphere was remarkably sympathetic and well-informed, though the questions did not lack a critical edge. Clifford Longley of *The Times*, for instance, affirmed his considerable respect and interest in the EBC but found the propriety of mixing poverty and public schools a matter for some doubt. Celibacy, hospitality, the role of the Abbot, forms of liturgy were all discussed and the general sense was communicated that, though the book was in many ways a specialist work, its material was worthy of a wider public. After the press conference an excellent luncheon was provided by SPCK at the Athenaeum. What some of the more traditional members made of a contemplative nun dressed in full Benedictine religious garb striding through the sacred precincts remains unknown. (Indeed 'significant dress' had been one of the subjects aired by the journalists, and the responses had included adversion to the figleaves of Adam and Eve!).

Here the book that represents the EBC's post-Conciliar rethought Statement on Monasticism, is reviewed by a former Abbot of Downside and scholar of the Vatican Council (which he attended). The book has been discussed already in these pages: see the Summer JOURNAL, Community Notes, p.89–95, which includes an apologia by the editor of the book.

Daniel Rees et al CONSIDER YOUR CALL: A THEOLOGY OF MONASTIC LIFE TODAY SPCK 1978 xx + 447p £10.

Numerically the religious Orders and Congregations of men were well represented at the second Vatican Council, not only by their current leaders, who had full rights of membership of the Council, but by many bishops who had come to office by way of membership of religious bodies and were often willing to use their weight in support of the religious. Behind the scenes, the Council's 'experts' were, in many very distinguished instances, religious.

Yet I had the impression that, whatever our contribution to the general work of the Council, we put up a rather poor performance when the questions at issue were specifically related to the religious as such. Theology—in the broad sense of that word whereby, nowadays, one is allowed to talk about the theology of work or of the family—was one of the main driving forces in the Council. But few of us seemed to have very clear or distinct ideas about the theology of the religious life; or if we did they proved singularly out of harmony with the general theological renewal that was taking shape within the Council itself. In default of a good and dynamic theology, our temptation seemed to be to take refuge behind the bastions of Canon Law. I have great respect for Canon Law and its genuine function in the Church, but it is not an adequate substitute for theology; and can only be used with considerable reserve as a theological source book.

For an attitude to theology that was, it seems to me, out of touch with the realities of a Council which—if Schillebeeckx is to be believed— was moving away from 'essentialism' to 'existentialism', I may at this distance of time refer to a discussion during the Council among monastic leaders who were worried that the specificity of monasticism, as distinct from the religious life in general, would be overlooked. Those present fell to searching for the formal essence of monasticism (the reader is asked to pause here, to come up with his own answer to this question). It was proposed that the formal essence of the monastic vocation was: *vacare Deo*—to be rid of all creaturely 'distractions' and to attend to God. I must say I thought this rather a good definition, until a representative of the Ottilien Congregation observed that such a definition would exclude his own Congregation from the monastic scene, since apostolic work was included in the very purpose to which they were dedicated. So far as my memory goes, we neither endorsed the proposed definition nor accepted any alternative to it. I therefore find it interesting, and it is characteristic of the whole approach of *Consider your Call*, that the authors concede that 'to try to isolate any pure timeless "essence of monasticism" apart from incarnate living is a mistake' (p.5). They have learnt at least one, if somewhat negative, lesson given to us by the second Vatican Council. Incidentally, they would object to *vacare Deo* as a definition, because it omits the community aspect of the monastic vocation (although St Benedict himself might remind our authors that he gave an honoured place to the eremitical life as a genuinely monastic development).

Let me say at once that the team of 'English' Benedictine monks and nuns who have given us this book (and although they disclaim any idea that their work represents the Congregation's 'official and final standpoint', they were a Commission set up by the General Chapter of 1969, and they have worked in close consultation with many people both within and without the Congregation) have done a splendid piece of work, comprehensive in scope, deep in theological reflection, sensitive to the inherited tradition as well as to present needs and the challenges of the future, and—for a composite production—remarkably well written. The book reflects a wide range of specialist competence. It is a model of application of the spirit of Vatican II (and to a great extent its letter) to a particular subsection of the universal communion of the faithful. There was always a danger that the Council's great contribution to the life of the Church might be left 'in the air' as uplifting theory but lacking in contact with incarnate living. Any reflective Christian can learn from this book not only a great deal about monasticism as understood and practised in the English Benedictine Congregation (and it must be borne in mind that despite its title this Congregation includes three American Houses, not to speak of one in Scotland), but about Christianity and the Church as relevant to the whole drama of humanity in this fascinating period of accelerated change, the widening of horizons, and the deepening of insights. As Cardinal Hume says in his Foreword, 'many of the issues raised in this book . . . are issues which concern all Christians today, and indeed all men and women who care for the values on which our society is built'. I trust he means by 'our society' the world-wide, still largely potential rather than actual, fellowship of all members of the human race in their historical pilgrimage.

The second Vatican Council was an event not only in Catholic, but more generally in Christian and indeed universally human, history. What was it doing, whether it realised it or not? It was engaged—to use the term which now has a somewhat jaded look—in promoting an *aggiornamento* of the largest and central grouping of the greatest religion that has ever lived itself out in the full light of universal history.

What is *aggiornamento*, bringing up to date? Oddly enough, I cannot think of a better definition of the term than that given, by implication, in the Council's Decree on the Religious Life, *Perfectae Caritatis*. The definition occurs in the very title of the Decree: *A Decree on the Renewal and Adaptation of the Religious Life*. But the title needs a little exegesis.

Renewal, in the vocabulary of the Council, is anything but innovation or mere change. It means, going back to one's origins and recovering their full implications, so often is history narrowed down to something less than their full potential and eventual scope. The decisive moment came in the first Session of the Council, when—through the intervention of John XXIII himself, after a passionate debate in the Council Hall—the draft document on 'The Sources of Revelation' was withdrawn and the way opened for the Dogmatic Constitution on Divine Revelation. Behind the debate was the question: In order to get the meaning of Christianity, is it enough to take a look at where and what the Church officially discloses itself as being at the present moment of time? Or must one take Tradition seriously, and embark on a cognitive journey backwards through time, as though in a Wellsian time-machine; studying the landscape as it unfolds itself before one's eyes in this reverse temporal sequence, but never stopping till one has got back to the Point of Origin? The Point of Origin is a particular human being, born, living and dying within the historical horizons of Palestinian Judaism in the first century of our era. Christianity is Jesus Christ, in whom are all the treasures of divine wisdom and knowledge. Or rather, it is the *totus Christus* spoken of by Augustine; but this 'whole Christ', that is Christ and his members, as controlled absolutely by its Head and animated by his divine Spirit.

How do we get back to Jesus who died and rose again? 'Back to the historical Jesus' has been a slogan that has encouraged many to by-pass post-biblical Tradition and to seek direct contact with the Point of Origin by processes of historical scholarship. But scholarship has now discovered that the New Testament documents themselves are monuments of Tradition: in effect, we only know Jesus through those documents and the Tradition to which they give some expression, and the more they are analysed the more he seems to disappear from view. In what sense can he be an object of knowledge for us; and if he eludes us altogether, in what sense can renewal become a reality?

There are, as Fr Lonergan has observed, two different meanings of the word, object. It is often used to mean that which falls immediately within our vision, and that visible reality is held to be an object in so far as it is visible and no further. In this sense, my typewriter, as I sit here, and so far as it impinges on my senses, is my object. But there is another sense of the word. In this second sense an object is not precisely and simply that which already lies within our purview and to the extent that it so lies, but the objective of our questioning. In that sense, for example, God may be described as the object of religious philosophy, although God for ever trasncends the verdicts passed upon him by our reflection.

It is in this second sense that Jesus Christ, born, crucified and raised from the dead, is the Object by reference to whom Christian renewal is effected. But the *only* route to that object is Tradition—and we shall always, in this life, be tantalised by a gap that our merely natural powers cannot leap between Tradition and this Object. Non-Christian sources have little to add to the Tradition—on which most of them may be dependent. In any case, they too are monuments of tradition, if not of the Tradition. As believers, we know that this gap does not matter; for the Holy Spirit will 'bring all things to our remembrance'. The gap is indeed valuable, because it means that we are always under a challenge to probe Tradition more deeply and to move on from one provisional

'historical reconstruction' to another—much as the physical sciences are always revising their hypotheses yet never doubtful that their quest is worthwhile and fruitful. The Church of the second Vatican Council is, then, in the first place a Church dedicated to that renewal which consists in a continual quest of Jesus Christ. It is a quest in which every individual can play his part. But it is also a quest that no individual can fruitfully pursue unless he is committed to the fellowship of the believers. Alienated from that fellowship, he is doomed to miss the point of a religion that was *koinonia*, fellowship, communion from the start and will always remain such. And it is in the fellowship that Tradition lives. Apart from tradition, I repeat, there is no access to 'the historical Jesus'.

Renewal, however, is a mere exercise in nostalgia unless it is accompanied by 'adaptation'. Adaptation is a faithful application of what renewal discloses, an application which alone 'incarnates' the Point of Origin in the whole continuing history of the redeemed fellowship. Jesus himself was the first adapter of the Christian revelation which he himself was (the Word of God incarnate). He adapted it to the Palestinian Judaism into which he was born and in which he lived and died. He saw things with the eyes of his mother and his Jewish contemporaries, spoke their language, thought with their concepts; he would have thought differently and expressed himself very differently if *—per impossibile—* he had been born and lived in modern Middlesbrough. The second adaptation —perhaps the greatest since the first Christian Pentecost—was that presented to us by St Luke as the decision of the 'Council' of Jerusalem. The great danger till that decision was taken, was that the Church would settle down into an exlusively Jewish self-expression; after all, Jesus himself had expressed himself thus, and surely his authority was not less than, say, that of Pius V who 'canonised' the Tridentine Missal. But the Council of Jerusalem (and the Holy Spirit: 'it seemed good to us and to the Holy Spirit') decided that Christianity was a Catholic religion, which meant that it is infinitely adaptable to every human culture and to all cultural changes. But if the Old Covenant itself could not shackle for ever the incarnate Word of God, Vatican II was surely justified in thinking that neither could the Council of Trent, or scholasticism, or Theodosius I. Not that Vatican II itself effected the required adaptations (I use the plural, since we live in a world of the plurality of cultures). That task it has bequeathed to us; just as it has bequeathed the task of adaptation of the religious life to the religious Orders and Congregations themselves. Hence this book.

The Council sets the aggiornamento of the religious life squarely within the general aggiornamento of the Church. The religious, like the rest of us, have to renew their vision of Christ and to adapt Christ to the world in which we live. They do not inhabit an enclave that is out of communication with the Church as a whole. But, since they constitute sub-groups within the universal koinonia, they are called upon to pursue also an aggiornamento of their own. For them this more particular renewal will mean recovering 'the original inspiration' behind a given religious Institute, that is to say—as a rule—the spirit of their founder(s) and the specific end or purpose which marks each Order or Congregation off from others. And adaptation will mean rethinking that original inspiration in terms of the challenges, needs and opportunities of the present day.

If you examine the index to *Consider your Call* you may infer that St Benedict is not a major theme of the book (else he would appear in bold type in this index). But you may be faintly surprised that he does not figure in the index at all. As a junior monk I was presented with the life of St Benedict as portrayed in St Gregory's Dialogues. This work is mentioned, I think, only once in the book (p.211, where we are told that, according to Gregory, Benedict 'had left all

his possessions with the desire of pleasing God alone'—a gesture which was in no way uniquely Benedictine). One gets out of touch, and perhaps during the last forty or fifty years *The Dialogues* of St Gregory have been demolished, as a historical source, by the critics. The fact is that our authors rely solely on the indirect evidence of the Rule for a protrayal of our Founder. This could have meant the risk of a kind of fundamentalism: reliance on the letter of the Rule rather than a quest for its spirit. On the whole, I think, they have avoided this danger. Another omission from both index and bibliography is John Chapman and his brilliant tour de force *St Benedict and the Sixth Century*. Here again, critical scholarship may have denuded the work in question of all authority. Yet I wonder whether it could not have taught our authors something about the influence of civil law (it was the age of Justinian) on the Rule.

The truth, of course, is that the Point of Origin of Benedictine monachism is elusive for scholarship, as is the Point of Origin of Christianity. In both cases we have to make responsible use of tradition, and indeed the second Vatican Council reminds religious of the authority of the 'wholesome' traditions that help to constitute the heritage of each Order or Congregation. And certainly, among the Benedictine traditional sources, the Rule occupies an august place.

Talking, still in general, about renewal and adaptation, I do not think the book makes any substantial reference to the Cistercian reform of the early middle ages. As is well known, the controversy between those new white Benedictines and the old black variety (a controversy in which the new advocated renewal and the old preferred adaptation) waxed hot and fierce. Perhaps some lessons for today could be derived from that piece of history. Was it the instinct *quieta non movere* or just a confidence that they could manage without those lessons, that led our authors to steer clear of this area of history altogether?

Readers of this inconsequential article may now have concluded that *Consider your Call* has fascinated one reader at least, and they may wish to know more about its contents. The way to satisfy that wish is to read the book, which I fear defies abridgment. But it may be helpful to mention that, after a preliminary chapter placing the book's subject within the wider context of the contemporary world and the Church in search of *aggiornamento*, the book turns to an examination of the Rule and then to Benedictine life as life in community, to the role of the Abbot, and so to a number of particular matters among which I draw attention to the section on Commitment to God in the Community, with its study of the value of taking lifelong vows; and to the discussion of celibacy. From there we pass on to 'the Word of God' in Eucharist, the monastic Office, *lectio divina*, personal prayer and—something of a novelty—'shared prayer' and charismatic renewal. Work, naturally, receives treatment, and so does hospitality.

The list of topics I have given is not exhaustive, and there are two upon which I should like to comment, in the hope that the book is offered as a contribution to continuing dialogue, and not as a determination of all the issues it raises. The first of these is Monasticism and the Priesthood (pp. 318—341).

From some date before the revival of our Congregation in the wake of the Counter-Reformation up to the time of the second Vatican Council, the Benedictines were, for most intents and purposes, composed of nuns (unordained) on the one hand and monks who were, or were on the way to becoming, priests. It is true that there were lay brethren (hardly any, by 1962, in the English Congregation except in houses that had fairly recently joined us from elsewhere or had sprung from such new and very welcome accessions to our body). But although the lay brothers numbered among them some of our holiest members and were, I am sure, treated with true Christian charity by the 'choir monks' (note that title for monks who either were, or were to become priests; the

choir is the heart of the community life of a Benedictine monastery, and the lay brothers were *not* 'choir monks'); nevertheless, if you consider official roles and all that goes to make up the institutional aspect of monasticism, these brothers were disfranchised, second-class citizens. They could be dispensed with; and in fact the last Downside lay brother had died before I joined the monastery. So thoroughly clericalised were we, at least in the English Congregation, that a young man would naturally think of monks as a particular kind of priests. There were historical reasons for this, of course, and our authors lay great stress on the particular vocation of our own Congregation to be a body of 'apostolic monks'—as though (I hope I may be forgiven for the quip) only priests can be apostolic. It is fair to point out that, as our authors observe, it was only as priests that our monks in the seventeenth century could pursue an apostolic role in England. Yet we must not forget Bl Thomas Pickering.

We are, however, engaged on a monastic renewal. And it is overwhelmingly clear from the Rule that St Benedict, to whose inspiration we are summoned to look back, had no idea at all that he was instituting a variation of the clerical way of life. I should not myself want to say, on the other hand, that he was legislating for lay men. He was offering guidance for a way of life for any (male) baptised Christian who wished to dedicate himself to God in a situation and with commitments that would facilitate his progress towards that union with God in Christ to which by his baptism he was orientated. In consequence, a community fashioned by the Rule would be a community neither specifically of priests nor of laymen. It would be predominantly lay in its membership, just as the Church is predominantly lay. But as a Christian community requiring the Eucharist it would naturally include a small sprinkling of priests—and St Benedict was acutely aware that priests could be a terrible nuisance to the Abbot (who would be usually be a layman); one of the unhappy scholarly excursions of this century was an effort to show that Benedict himself may have been a priest. So far as I am aware, this jeu d'esprit has no value except as an indication that its Benedictine author felt that had Benedict been a priest he would have been more genuinely a Benedictine monk and a more suitable founder of a clerical Order.

The facts are, I think incontrovertible. I find it more than slightly disappointing, therefore, that our authors (eschewing a study of the clericalisation of monasticism in the pre-Reformation period) seem, at best, to leave open the question whether renewal should involve a radical declericalisation of our Congregation. And there is one sentence (p. 141) which could be taken as indicating that they do not expect any radical change in this area in the near future: 'To understand our monastic mission will help to enlighten and revitalise the understanding of *our* priesthood' (the italics are mine). Fundamentally, I suggest, the issue is whether our renewal is to take us back only to the post-Reformation revival of the English Congregation or, which I think necessary, a recovery of the original inspiration of our sixth-century Founder. Benedictinism could do an enormous service to the Church by a domestic reformation in which the dualism between clergy and laity was finally overcome. Vatican II sought renewal not of Trent but of Christ. Should we not be seeking renewal of Benedict?

My second daring contribution to dialogue is in the area of Autonomy of the Monasteries (pp. 357—373). I have, of course, no quarrel with the general case for autonomy as presented by our authors. One of the deepest diseases of the Western Church (and it threatens the Eastern Catholic Churches because of their small numbers and dependence on the West) is the frightening centralisation which endangers the life of the local churches and tends to drain away the life-blood of the Church so that, if the tendency met with no resistance, the

centre would be ruling over a vacuum. In the years before Vatican II the Benedictines, with their profound instinct for local autonomy, were one of the few influences tending in a direction opposite to this centralising process. Vatican II made two contributions in this area. (1) It reminded us that a bishop is not a delegate of the Pope but one sacramentally endowed with the powers that make him not only a minister of sacraments and a teacher, but a governor. (2) It further reminded us that the Church has two 'centres'. One is the local church of Rome and its bishop, to be in communion with whom is to be in communion with the universal fellowship. The other is the Eucharist, a sacrament which, in the nature of the case, can only be celebrated locally (or, as our horrible modern jargon goes, 'at the grass roots'): 'In any community existing around an *altar*, under the sacred ministry of the bishop, . . . Christ is present. By virtue of him the one, holy, catholic and apostolic Church is gathered together. For "the partaking of the body and blood of Christ does nothing other than transform us into that which we receive"' (LG 26; underlining mine).

Thus my sympathy with the authors' insistence on due monastic autonomy is complete. Where I differ with them is in their treatment of exemption: the jurisdictional device whereby the monastic community and its abbot are taken out of the control of the local bishop, only to be subjected to the immediate control of the Pope (in fact, of course, the Holy See—which is not quite the same thing). Exemption has a long history. It goes back to the middle ages, and has been virtually unchanged for four hundred years: the authors deduce, rather smugly I think, that during this latter period it has 'generally not been a source of discontent or disagreement'. The fact is, of course, that exemption is one of the pillars upholding centralisation in general. It is granted to many other bodies besides the Benedictines, and has provided the Holy See with interested supporters against the local bishops.

Since I am a bishop, I had better make it clear that I have no personal axe to grind in this matter. My title is to a spot which I have never exactly located in north Africa: and if I set foot in Nova Barbara I should do so as one whose jurisdiction there has been inhibited by the Holy See.

Nevertheless, I am dismayed by remarks such as the following: 'From what has been said about the autonomy of a monastic community'—and of course I am all for autonomy, though our authors would agree with me that there is no absolute autonomy for any subgrouping in the universal koinonia—'it follows that the notion of exemption' as described by Vatican II '*is really essential* to the life of a Benedictine abbey . . . It is in fact not so much a privilege as a condition basic to the nature and well-being of monastic life' (italics mine). This means that *essentially* a Benedictine community *must* be outside the control of its local bishop (what would Ignatius of Antioch have thought of that?) and monastic life would be radically undermined if the authority of the local bishop were restored.

My first question, an *argumentum ad hominem* if you like, is: What will be the reaction of such dogmatism on the part of Benedictine communities of nuns that live and have long lived under the wing of their local bishops? Are they, by such statements, excommunicated from the Benedictine fellowship? Do they find that the nature and well-being of their monastic life is mortally wounded because they lack the 'basic condition' of exemption?

But what really worries me is that, if the English Benedictine attitude in this area is faithfully reflected by our authors, then my brethren are refusing to take seriously the ecclesiology of the Church as a communion of communions built up around the Eucharist, each local communion looking to its local bishop as the local vicar of Christ; and are taking refuge behind an ideologically biased

(continued on p.34)

CHURCH & MONASTERIES AS CONSERVERS OF CIVILISATION

A REVIEW ARTICLE

by

BERNARD GREEN, O.S.B.

Professor Riché wrote in his 1962 Preface, 'I have studied the education of laymen, clerics and monks by placing them in the social and geographical milieux to which they belonged. By adopting a plan which is more historical than logical, I wanted to show how the education of Western man gradually changed as a result of political and social changes.' He hoped by this to serve those who undertake to write the history of medieval education: how much he has done so may be judged by the fact that the French original version went into a second edition in 1967 and a third in 1972.

Pierre Riché EDUCATION AND CULTURE IN THE BARBARIAN WEST SIXTH THROUGH EIGHTH CENTURIES translated by John J. Contreni University of South Carolina Press 1976 xxxvii + 557p.

This is the kind of book whose dust-cover I tend to lose: its binding is sufficiently handsome, and sufficiently durable, to warrant no disguise. It is pleasant in the age of the paperback and microforms to find a book that explains the publisher's careful choice of typeface and paper, and promises that it will last for at least three hundred years. But it is appropriate that a monumental work of scholarship should be so beautifully produced, especially one devoted to the age when the transmission of culture by the written word, in superb manuscripts and in a script of unsurpassed beauty and clarity, was invested with almost religious significance. It is a daunting book, and has remained unchallenged since its first appearance in France in 1962 as a major study of the civilisation of the dark ages and the definitive work on the transformation of schools and educational processes in the west from the Roman academies of the late antique world to the monastic schools of the early middle ages.

The decline and fall of the Empire has been reduced in the imagination of many to a few decades of rapine and slaughter, but it took Gibbon six fat volumes to describe it. The Empire did not collapse before the onslaught of barbarian hordes; it decayed from within, gradually. The barbarians did not directly destroy Roman civilisation; indeed, some of them were more energetic in its defence than the generals they vanquished. Rather, these new rulers furthered a process that had been recognised as early as the reign of Diocletian: the isolation of the west from the more prosperous, cosmopolitan eastern cities, and the fragmentation of western society, as power and the economy shifted from the Mediterranean seaboard, the towns and trade, to the north and the great estates of the landowners.

The scale of life decreased. Towns dwindled in size. The nobility retreated to their country estates. The classical Roman culture lingered on for a time in the cities, but the schools had flourished because a literary education in grammar and rhetoric was regarded as a good grounding for a career in the government or the law. The barbarians had scant respect for classical forms and

the literary conceits and uninspired ingenuity of the prodigiously learned Roman aristocracy: they were interested in practical knowledge, law, medicine or architecture. The Roman patricians who continued to find employment at the barbarian courts for a century and a half after the first conquests were valued not for their literary training, but for their legal and administrative expertise. Classical culture was no longer the hallmark of the imperial style, the indispensable qualification for advancement in the professions; it had become the preserve of a narrow caste, conscious of its inheritance but defensive, closed and circumspect.

Classical literary culture was cultivated for more than two hundred and fifty years after the barbarian settlement in the villas of the Roman nobility in Spain, Italy and southern Gaul. Even before the barbarians came, the move towards the countryside to evade the onerous duties of state had been marked. Sulpicius Severus was one such man, retiring from politics for the pursuit of letters and Christian humanism; among his correspondents was another, Paulinus of Nola who had been a governor of a province before he was thirty, a landowner in Gaul, Spain and Italy, who retired to his estates at Nola with his wife to found a double monastery and devote his leisure to his correspondence and to poetry, especially poems to his patron saint, St Felix of Nola, of which at least fourteen survive. Paulinus was rebuked for this untimely retirement by his old tutor, Ausonius, who had retired similarly from public life to his *nidus amoenitatis* at Bordeaux. These men of the late fourth and early fifth century were both the last representatives of the old, untroubled world, and amongst the first to be touched both by the new political and economic climate and by the new religious movement that was to transform the west- monasticism. Paulinus was rebuked not merely for retirement, but for retirement to a life of frugality and chastity. Sulpicius was among the first to relate the apophthegms of the desert fathers in Latin, and he popularised the cult of the Pannonian holy man, Martin of Tours. But even these, most gifted of their generation, regarded elegant trifles, ever more convoluted and esoteric references, verses of little permanence and less depth as the very summit of their achievement. Gibbon was harsh when he wrote, 'The poetical fame of Ausonius condemns the taste of his age', but who will disagree?

One of the main reasons why so much of their endeavour seems so vacuous and futile was the poverty of Latin philosophy. They had no system, or systems, around which to group their ideas. The great schools of philosophy were all in the Greek cities of the east, and even in the early years of the fifth century when Cassian settled in Southern Gaul there was no other theologian in the west competent to deal with the new controversies surrounding Nestorius. The rule of the barbarians made this division complete. The vitality of urban life faded as the severance of commerce across the Mediterranean, both intellectual and economic, starved the cities of the west of both trade and philosophy. Knowledge of the Greek classics became rare. Apart from the *Timaeus* and fragments of the *Meno* and the *Phaedo* available in Latin, Plato was not known directly. Aristotle was kown only in the logical works translated and preserved in the commentaries of Boethius. This process took most of the fifth century, but by the end of it Boethius was regarded as a prodigy for his understanding of Greek. It was the last age of Roman civilisation. The century began with the last of the great African fathers, Augustine, defying the Vandal invaders, and ended with the last of the great Roman philosophers, Boethius, in the service of the Gothic king of Italy and at the last writing his *Consolation of Philosophy* while languishing in his master's gaol. With the exception of Erigena, these were the last truly speculative minds in the west before St Anselm. They straddled the fifth century, and dominated the early middle ages.

In the absence of a strong philosophical tradition, it was the Catholic Church and above all monasticism that shaped the mentality and thought of the succeeding centuries. The Roman government had already collapsed from within before the barbarians came, and into the vacuum of power had stepped the Church. Bishops organised the defence of their cities and made treaties with the invaders—every schoolboy knows how Leo the Great met Attila the Hun and persuaded him to turn back at the river Mincio and not sack Rome in 452, and how in 455 he averted a massacre in the city when the Vandals occupied it. Fewer people know of how Augustine roused up mob violence in Hippo in 399, not unlike his brother bishop Theophilus of Alexandria, to destroy paganism, and thereafter was undisputed leader of his city, dying in 430 presiding from his death-bed over the defence against the Vandals. The nobility who retired to their quiet estates were absorbed into the episcopate, as Paulinus became bishop of Nola and his contemporary Germanus was, most unwillingly, elected bishop of Auxerre. Yet it was the new dynamic influence of monasticism that gave these churchmen their direction and their power.

From its origins in the Egyptian desert, monasticism had a strongly anti-classical bias. Jerome's condemnation of Cicero might not have constrained him to eschew elegant prose, but it did confine his writing to the scriptures and theology. Monastic *lectio divina* was remote from the delight in obscure erudition and the rhetoric and style of the classical schools. There was a puritanism about the early monks, an interest in the content of thought rather than the manner of expression, and a narrowing of the range of interest permissible in the Christian reader. They set the tone of a militant Christianity in the fifth century that furthered the demise of classical letters. The transition is apparent in the writings of Sidonius Apollinaris, a generation after Paulinus and Sulpicius. He was a Gallic patrician, the son in law of one of those transient fifth-century emperors and the son and grandson of Prefects of Gaul. He was chosen to deliver the panegyrics before the Roman Senate for his own grandfather and for several emperors. In his retirement from public life he wrote undistinguished verse and letters in pompous prose, but amongst them left some exquisite vignettes of the Gallic aristocracy. He was not blind to the influence of monasticism all around him. His own brother had been educated at the most famous monastery in Gaul, at Lerins in the bay of Cannes. His correspondents included several monks, among them Bishop Faustus of Riez. When he was chosen as bishop of Clermont, an amateur with no theological training or pastoral experience and almost certainly still a layman, he felt it necessary to abandon his verses as unworthy of his office. It was an attitude that extended far: Ennodius, the kinsman of Boethius, became bishop of Pavia in 511 and denied himself a mannered artificial style as inappropriate to his new office; Avitus of Vienne at the same time embraced a simpler style. Even before Sidonius the *Statuta ecclesiae antiqua*, a clerical code from Provence dating from the second half of the fifth century, forbade bishops to read pagan authors. The new simple style of theological treatises, sermons, rules and letters, masses and hymns was ordered not to the satisfaction of late classical taste but to the articulation of the Faith. It stood in direct contradiction to the pagan past, a deliberately new, Christian style.

There remained one stronghold of classical philosophy and literature, where Greek was still spoken and where contact with the eastern Empire had not been lost: the network of families that had governed Rome and, through service under the Ostrogothic kings, had lost little of its power. By the end of the fifth century some of the most eminent members of these families decided quite deliberately to try to preserve as much of the imperilled classical heritage as they could. Boethius was the most eminent of these Roman patricians: the son of a

consul, he numbered emperors and popes among his kinsmen; and was both to be consul himself and to have the unique honour of seeing his two sons made consul simultaneously. He was brought up in the household of the Prefect of Rome, the head of the Senate and whilom consul, Symmachus, a notable writer with a perfect command of Greek; perhaps he learnt his Greek there, or perhaps he was sent to Athens, but he derived from his education a mastery of all the liberal arts. Among his close relatives were several of the leading intellectual figures in Rome, notably Ennodius and Cassiodorus. He rose to the highest position in the government of the Gothic kings, but was happiest in his library. He determined to translate and compose commentaries on all the works of Aristotle and Plato, and hoped to prove the harmony between the two outlooks. In the event, between the vicissitudes of Gothic politics, he succeeded in completing only the logical works of Aristotle and a few theological works of his own composition, as well as the sublime *Consolation*. His fall and execution were a warning to others. Cassiodorus decided to retire from public life and devote himself to the preservation of the old learning. Having failed to establish a theological school in Rome after the pattern of Alexandria, he retreated to his estates at Calabria where he founded a monastery at Vivarium dedicated to the pursuit of happiness and the gathering of a great library. He saw no dichotomy between sacred and profane culture, and his monks were employed as scribes copying the manuscripts that might otherwise have been lost. In his *De Institutione*, which advocated the harmony of secular and religious learning, he wrote, 'Of all the works that can be accomplished by manual labour, none pleases me so much as the work of the copyists—if only they will copy correctly.' He wrote a treatise on orthography, and invented several small aids to their task, a sun-dial and a water clock and mechanical lamps.

Yet the future was not to lie with Cassiodorus; it lay rather with the forces of a purer monasticism, less in sympathy with the classical world, with his contemporaries Caesarius of Arles, Fulgentius of Ruspe and Benedict of Nursia. Benedict founded his monastery at Monte Cassino only a few years before Cassiodorus moved to Vivarium; he was in flight from the schools at Rome and preferred to be 'knowingly unknowing and wisely unlearned' in the phrase of his biographer, St Gregory the Great. The books recommended in *The Rule* traditionally ascribed to him (and which in a century was to become paramount in the west) show little sympathy for profane letters: indeed he even warned his monks against reading the historical books of the Bible before going to bed 'because it will not be good for weak minds to hear those parts of Scripture at that time of day.' Reading played a major part in his monastic day, but reading was intended to edify, to lead to prayer and warmer zeal of life, not to entertain or stimulate the mind of the monk. Caesarius and Fulgentius were more immediately influential than Benedict. They lived less hidden lives, as bishops and writers. They brought to their dioceses monastic austerity and discipline, and in their writings offered an ascetic theology profound in its content but simple in its expression. They both stood for orthodoxy against the prevalent heresies of their regions, Pelagianism in Gaul and Arianism in north Africa. The greatest of these monastic bishops, exemplifying these qualities on a larger scale, came at the end of the sixth century, Gregory the Great. Gregory was the first monk to become pope; perhaps it was the strength of monastic influence in Rome, not its weakness, that kept monks out of the Lateran for so long. Among his many achievements was the start of the monastic mission to England, the reconciliation of Arian Spain with Rome, the re-establishment of warm diplomatic relations around the Mediterranean. He was one of the most important of the early medieval spiritual writers. He was the consummate ecclesiastic, but lacked any breadth of education or interest beyond Church affairs, and had a horror of secular literature. He spent six years as papal representative in Constantinople, but never learnt Greek. His writings are moral and ascetical, not speculative. To one bishop who had presumed to include poetry in the syllabus of his school, he wrote in rebuke, 'The same lips could not extol both Jupiter and Christ'.

By the end of Gregory's reign, the early seventh century, the divorce between the Church and classical culture was almost complete. Outside Spain, the cultivation of classical letters even among the rural nobility had nearly disappeared. Yet education had not ceased. There were still literate men: the clergy. The monasteries had been assiduous in their founding and fostering of schools, and the cathedrals had copied them. But the schools were designed to prepare the young for the priestly or monastic life. They did not teach classical literature of course, or classical philosophy, but nor did they prepare the young for speculative theology. They taught grammar and metre and the rudiments of music for the proper performance of the liturgy. They inculcated a knowledge of the Bible and the Latin Fathers for *lectio divina* and effective preaching. From the seventh century, western civilisation became the patrimony of the clerks, a bookish culture. It was the great age of the encyclopaedists. To these clerical scholars it seemed that the whole sum of human knowledge could be spanned in one book, a hope to be cherished for at least a thousand years and surely an indication of the diminution of the scale of learning since the barbarian settlement and the coming of the monks. The first and greatest of these polymaths was Isidore of Seville who wrote his *Etymologiae* in the early seventh century. He based his work on the principle that everything could be explained and ordered according to its etymology, an interesting reflection of the reliance on grammar after the decline of philosophy. A hundred years later, Bede wrote a survey of all knowledge, *De Natura Rerum*; and a century after Bede, Rabanus Maurus produced his compendium *De Universo*. These were the great conservatives, relying upon each other in a succession of authorities, who shaped the medieval view not only of the ancient world but of the world of nature around them.

There was a renaissance of interest in classical literature at the end of the eighth century at the court of Charlemagne. The political and economic baldnce of Europe had moved north; Roman civilisation had given way to that of the cloister, and the Carolingian renaissance was clerical, self-conscious and fundamentally unoriginal. Charlemagne tried to play the part of the philosophic emperor: he mastered Latin and learnt a little Greek, but never acquired skill in writing even though, as Einhard described, 'he used to keep writing tablets and notebooks under the pillows on his bed, so that he could try his hand at forming letters during his leisure moments; but, although he tried very hard, he had begun too late in life and made little progress.' The great achievement of the Carolingian renaissance was twofold: to copy and preserve the manuscripts of the classical Latin poets, which might have been lost through neglect, and the encouragement of schools and monasteries throughout the Frankish kingdoms centred on a school of the highest standards at Aachen; it was therefore a consolidation of what had gone before, not a new beginning or a new direction in medieval culture. The interest in the classics was confined to the artificial and euphuistic writers of the court, who called themselves after the writers of antiquity; Alcuin, for example, the head of the court school, called himself Horace. The schools they established were everywhere of the same practical, austere stamp as those that had replaced the classical academies all over the west.

There is a poem of Rabanus Maurus, finely translated by Helen Waddell, in which the transitoriness of life is contrasted with the permanence of books:

The written word alone flouts destiny,
Revives the past and gives the lie to Death . . .
And things that are, and have been, and may be,
Their secret with the written word abides.

The book was a holy object, remote from the insecurity, impermanence and fallibility of life, an authority from the wiser ages of the past. It was a conviction that was to last nearly a thousand years, until the age of printing, something that can only be grasped by laying alongside each other an early incunabulum and a late medieval manuscript: the former, however rare, was never unique and invested with the long patient hours of work that had created the latter. Monsieur Riché's book uncovers a vanished world, but one which shaped the thought and attitudes of Christian Europe until our own time. The demise of the classics, their preservation in the country houses of the nobility, the emergence of a new kind of intellectual outlook in the west with the monks and its gradual victory over the old secular learning, and then the re-presentation of that old learning at the hands of the clerical scholars: this is the theme of Riché's book. It is a gallery of portraits deftly created from scattered fragments of evidence, recorded in enormous footnotes, a collection of definitive studies of obscure and difficult problems, all shaped into a remarkable whole. It is a typically French masterpiece, highly organised, immensely learned, at times very dry, but unimpeachably monumental.

(continued from p.28)

reading of past history and the enactments of Canon Law (this section of the book is perhaps the most legalistic in the whole volume), to throw their weight into the scales of the effort to maintain a kind of papalism which dates not from Pentecost but from the time of Theodosius I. The honourable Benedictine concern for autonomy is in fact being used as a means to shore up a sheer centralised authority of day-by-day jurisdiction which is beyond appeal. Papal universal jurisdiction is 'ordinary'. That does not mean that it must be something that is in daily exercise; but that when it is, it is not delegated by some more ultimate human authority.(There would, on the other hand, if exemption were abandoned, always be an appeal from a local bishop to the Holy See).

Well, well, let me end my criticism on a lighter and more idiosyncratic note. Our authors remind us that Benedict calls the monastery a *schola dominici servitii*, and thereupon suggests that it should be a place whence 'the experience of prayer can be diffused'. I'm not entirely sure how the experience of prayer *can* be 'diffused', but let that pass. What I do wonder is whether, in translating the word *schola* by 'school', as our authors do, they have done justice to the meaning of the word in Benedict's text. As Herwegen (*Sinn und Geist der Benediktiner Regel*, p.41) reminds us, with reference to a study by M. Rothenhausler, in the Latin of Benedict's age *schola* could mean a vocational corporation, a guild e.g. a military corporation. It is therefore just possible that *schola dominici servitii* meant, in Benedict's mind, something like 'a community of men dedicated to the Lord's service', and the instructional connotation of the English word 'school' was not uppermost. I think that, in any case, Herwegen is right to emphasise that Benedict would think of a *schola* as very definitely not just a source of information but a fellowship of persons dedicated to a common purpose. That purpose would have been not precisely a growth in knowledge but: the service (the 'slavery') of the Lord.

WHAT ARE UNIVERSITIES FOR?

by

PROFESSOR MICHAEL E. HOWARD, MC, FBA, FRHistS, FRSL

A University should be a place of light, of liberty and of learning.
Benjamin Disraeli, 1873

'Tis well enough for a servant to be bred at an university, but the education is a little too pedantic for a gentleman.
William Congreve

Ever since Newman wrote *The Idea of a University* in 1852, the question here asked has stirred the minds of those who value—and pay for—education. Newman asked the question in a strongly religious centred society, which has largely disappeared in face of humanist-socialist and technological revolutions that now dominate our world, at least in Europe the font of universities. When in the Autumn of 1971 Lord James of Rusholme, founder of York University, came to write 'Newman's Idea of a University Reconsidered' (JOURNAL, p.60—73), he was critical of Newman's criteria in the light of a much changed world. Here, from the vantage point of a chair at All Souls, Oxford, is another view of the question.

The author is Chichele Professor of the History of War, with a long and wide experience in that field. From 1963 he was Professor of War Studies at London University, and during that period he became a Vice Chairman of both the Royal Institute of International Affairs and the Institute of Strategic Studies. His military books include *The Franco-Prussian War* (1961, awarded the Duff Cooper Memorial Prize) and *Grand Strategy IV* (1971, one of the Second World War History series). In 1973 he was awarded the Royal United Services Institution Chesney Memorial gold medal. As to education, we should record that during 1966—71 he was Chairman of the Army Educational Advisory Board.

The following is the text of the annual lecture to the Standing Conference of Employers of Graduates (SCOEG), delivered at Christ Church, Oxford on 4th July.

When I was invited to give this lecture I was both surprised and delighted: surprised, that so recondite a specialist as myself, dwelling in so notorious an ivory tower as All Souls College, should be thought to have anything to say to a gathering of practical men of affairs such as you; and delighted to be given the opportunity. It is exactly thirty years since I completed my first year as a university teacher. Twenty of them were spent in the University of London, where I clawed my way up the academic ladder from Assistant Lecturer to Professor. For four of those years I was Warden of a Hall of Residence, for five Dean of a Faculty, and by the end of my time there I was sitting on committees without number, barnacles which had accumulated round my hull in such quantity that they had brought me to a dead stop and threatened to sink me, as they have sunk so many much better men and women, without trace. Then ten years ago I returned to Oxford, and since then have had the enormous privilege, denied to so many of my contemporaries, of being able to get on with my work; reading, writing, teaching, even thinking. But the warning signs have begun to appear of the onset of the secondary and terminal stage of the malignant disease. I have been made a Professor again. I have been appointed a University Examiner. I have been elected to the Faculty Board. I have been elected to the Council of the British Academy. The tentacles are closing around me. But before they silence me completely, while I still have a few moments leisure, it is good to be able to look back and reflect and ask, what have I been doing? What *should* I have been doing? What am I for? What are universities for?

The stock definition of a university is an institution where *all* branches of knowledge are studied, as distinct from particular specialist schools. Few years pass in which a Vice-Chancellor somewhere or other does not make a feeble little joke about an academic body in possession of all its Faculties. But in fact

the number of universities which can truly make this claim is very limited indeed. Quite respectable universities exist without schools of medicine or engineering, or theology. Recently, universities have been established without schools of history or literature or philosophy; these subjects, if given house-room at all, being crammed into a dingy kind of annexe labelled 'contextual studies' or something equally barbarous. Even where all the Faculties do in principle exist, there are few universities where they maintain departments sufficient to cover their immense and expanding fields. Perhaps half a dozen universities in this country can make plausible claims to universality: Oxford, Cambridge, London, Manchester, Birmingham, Leeds; in Scotland, Edinburgh, Glasgow, Aberdeen. The rest are none the less universities for that. 'Universality' is no longer a valid criterion.

The second definition is 'an institution whose members are engaged both in research and in teaching'; both in enlarging knowledge and in transmitting it. So far as this country is concerned, the definition remains at least in principle accurate. Faculties do not admit members, nor universities engage teachers, unless they have shown some capacity for engaging in research, nor do those teachers gain promotion within their profession unless they continue to do so. The quality which traditionally distinguishes universities from other educational establishments is that teaching is carried on by people who are not simply transmitting knowledge but are themselves constantly evaluating and adding to it. The university student is, in principle, drinking from a clear mountain spring, not from some rusty old tap.

It is a principle which sometimes works, and when it does it is marvellous. All too often it does not. On the one hand the genuinely creative scholar either gets bogged down in the chores of examining and administration, or flees contact with all but the most pertinacious of graduate students. On the other, the expansion of universities to cope with ever increasing demand has led to the recruitment of teachers who, whatever their dedication and ability as communicators, have neither the ability nor the will to make an original contribution to their subject; who, having completed a thesis on some entirely otiose topic which gave them as little pleasure to write as it did the examiners to read, attain with relief a tenured post which they occupy for the rest of their careers, delivering set lectures culled from other peoples' books. It is an unsatisfactory situation that had led in some countries to the establishment of separate Academies and Research Institutes whose occupants have research obligations and nothing else, while universities are recognised as being no more than glorified high schools. One or two people, notably Professor Dahrendorf whose views I deeply respect, has suggested that we should do the same here.

I do not myself agree. I quite accept that the principle I have outlined, that universities are establishments where teaching and research go hand in hand, is sometimes more honoured in the breach than the observance. But however inadequately this is done, it produces both teaching and research (except, I agree, in certain highly esoteric fields of the natural sciences) of better quality than would be the case if these activities were carried out separately. I speak here with the advantage of being a member of what is in many respects a research institute; and there are very few of my colleagues holding research fellowships who do not seize every opportunity to take a full part in the activities of the university, both as teachers and as students. In isolation their work would be limited and sterile: they need constantly to share and test their ideas by communication with others. On the other hand, as all good Sixth Form teachers know, it is almost impossible to sustain the interest and quality of ones teaching over the years unless that teaching is inspired by a creative curiosity about ones subject, a desire to find out more about it, a wish to extend the frontiers of ones own knowledge even if in so doing one is not adding to the sum of the knowledge possessed by mankind. It is not simply mouthing a meaningless shibboleth or a pompous platitude to state that teaching and research have constantly to reinforce one another. And if there is any university where that does *not* happen, then that establishment is simply not doing its job.

The distinction between 'teaching' and 'research' is in any case artificial and unnecessary. About fifteen years ago the University Grants Committee, no doubt meaning well, circulated a questionnaire in which we were asked to state the number of hours in the week which we devoted, respectively, to teaching, to administration, and to research. It was a question which left most of us utterly bewildered. We spent most of our time doing none of these things, but still went to bed feeling that we had done a good day's work. Necessary hours were spent simply in *reading*: catching up on the latest publications in our field, broadening our knowledge by familiarising ourselves with major but (by us) neglected works of the past, exploring a little in subjects adjacent to our own. If research meant the discovery of 'new facts', we were certainly not doing it. None of our activity was likely to result in any form of publication, except possibly the odd book-review—a lucrative form of spin-off to which, as you may have observed, I am insatiably addicted. Then, teaching. Much of the time one spends with graduate students consists in absorbing and commenting on *their* ideas. A graduate seminar which discusses the findings of one of its members—is that teaching or research? Even an undergraduate tutorial, where one has advised ones pupil to read half a dozen different and differing authorities on a topic and listens to his comments on them; is that actually *teaching*? From a good student one gets as much, or more, as one gives.

This apparent conflict, and this real confusion, is the result of one very simple and very deplorable phenomenon. It is the disappearance of the vocabulary of higher education of the word: *learning*. The function of universities is neither teaching as such nor research as such. It is learning, which embraces both of those activities and a great deal more besides. It is not our business simply to be extending the frontiers of knowledge, discovering 'new facts' or formulating new theories. It is our job in the first place to know as much as we can of what is already known; to sift it, to reflect upon it, to communicate it. There will be the explorers, the frontiersmen, who by asking new questions, propounding new theories, working on new sources or on old sources with new techniques enlarge the common knowledge, or make us see what we thought we knew already in an entirely new light. But most of us are farming settled areas, and our time is cut out keeping our own land under cultivation; if only in rooting out those errors which spring up overnight like weeds. For the historian in particular, however specialised his field, there is no limit to what he may be expected to know. It is not a matter of discovering 'new facts' but of familiarising oneself with old ones now buried in books and articles of which one has never heard and which one would never have time to consult if one had. The task of the scholar is *learning*: the accumulation, the sifting and transmission of knowledge. And that, if I may boldly say it, is what universities are for.

I think I have referred to myself earlier in this lecture as a University Teacher. I am a member of the Association of University Teachers, and I describe myself as such on my passport and other legal documents. But the term is inaccurate and incomplete. I am a university *learner*. By the end of my career I hope that I shall deserve the adjective 'learned'. It is not for nothing that the dons of Christ Church, that most splendid of all colleges, describe themselves, albeit rather confusingly, as 'Students'. That is what they are and what we all are: men and women studying, and helping one another to study. Our activity

consists in applying our minds to the evidence available about our subjects, assimilating it, evaluating it, collating it, commenting on it, familiarising ourselves with the views and commentaries of other scholars and observers, and in our turn communicating our views to them; in so doing making our own contribution to our subjects, though whether we do so as 'teachers' or as 're-searchers' I am frankly blowed if I know. The learning and the teaching processes are simultaneous and indistinguishable. There is a difference in degree (quite literally) between the scholar examining new documents, or the experimental scientist engendering and observing new phenomena, and re-assessing existing knowledge in the light of them; the lecturer mastering the secondary literature in order to expound and comment on the state of knowledge on a given topic; and the undergraduate, set a problem by his tutor to discuss and resolve and applying the knowledge gleaned from half a dozen text books or experiments to do so. A difference in degree; but not a difference in kind. All are both learning and teaching absorbing information, assessing it, and expressing their conclusions. The value of their work depends not on the volume and range of their subject-matter but on the quality of their thinking; on their powers of observation, analysis, synthesis, and above all comprehension.

It is by the development and exercise of such powers that scholarship functions, and though that development is not the primary function of the university, the university cannot fulfil its primary function—which is, I repeat, the activity of *learning*—unless those powers *are* developed, to the highest possible degree, among its members. Without them knowledge is sterile, the purposeless accumulation of inert data. Learning is a ceaseless activity of question and answer, of seeking and re-seeking, of searching and—all right, if you insist—*re*searching; never permitting knowledge to harden into dogma, testing new hypotheses against a formidable array of authorities and evidence before accepting them as proven. The true scholar is both radical and conservative, though the latter quality is likely to dominate as he gets older. But above all he is, or should be, *independent*, with a dedication to the ethics of his profession overriding all else. The lot of universities in totalitarian societies is a very, very depressing one to contemplate: without a tradition of independent academic inquiry, societies rapidly stagnate.

All this is the no doubt idealised view which university scholars hold of themselves: what we think we exist to do. Is it the same as the view, and the expectation, of the outside world—particularly of people like yourselves, who see us primarily as the manufacturers of a product for which you provide the market? After all, the outside world pays for us. For a brief historical period—a few hundred years at most—Oxford and Cambridge were financially independent institutions, able to do much as they pleased with their own resources. Not any more. We have joined the great majority. Like all other educational institutions, we depend for our existence on our ability to attract fee-paying students (whether their fees are paid by themselves or the State), government grants, and private benefactors. We can continue to exist only if we serve certain social needs; and those needs are perceived basically as being to provide a continuous stream of young people qualified to enter the professions and more generally to exercise the skills necessary to keep the wheels of an increasingly complicated society turning.

There is nothing new about this. Universities were established in the Middle Ages as training schools for those three basic professions of medieval society, the Law, Medicine and the Church. With the Renaissance came the addition of the humanities, basically the study of classical antiquity, to equip a lay ruling-class for the increasingly complex responsibilities of government. Then, after a long interval, came the natural sciences, economics, technology;

studies as often as not pressed, sometimes forced on the universities by local or national communities and absorbed with some reluctance. Finally we have in our own day the social, including the managerial sciences, a whole new area of knowledge to be explored and settled; though whether the *farouche* frontiers-men who inhabit those lawless areas can ever be tamed and socialised into law-abiding citizens of the academic body-politic is a question over which there is much wagging of the more senior, if not senile, academic heads.

What society demands from universities is not—or should not be—that we produce graduates already capable of exercising these skills and professions. There is too much that can only be acquired within the professions themselves or in the schools directly associated with or run by them—by, for example, the great teaching hospitals or the Inns of Court, or the Business Schools so successfully developed in the United States, now being imitated here. Nor is it required that we should teach the direct technical skills for which technical schools and colleges are equipped. Rather we are supposed to provide some grounding in the principles of the broader fields of learning without which the relatively narrow activity of the profession cannot be carried on. The lawyer needs to know some history, some jurisprudence, some constitutional theory before immersing himself in conveyancing or company law. The doctor needs a working knowledge of chemistry and the biological sciences, the engineer of physics and mathematics, the civil servant of history, economics or political science. And the degrees which universities award as indications of progressive attachment in what is for them a certain field of *learning*—a purely *academic* distinction—are accepted by the professions, and society as a whole, as indications of fitness to be trained for *practice*. Between the two perpectives there is a continual and unavoidable conflict. The professions are constantly urging the universities to make their courses more relevant to practical needs by excluding studies which to academic eyes appear fundamental to any serious comprehension of the subject. The universities resist proposals to introduce courses on topics, about which, it seems to them, there is not sufficient or appropriate material for academic treatment. It is a conflict which has led the medical profession, in particular, to assume a virtually total jurisdiction over its pupils, establishing within universities what are almost extra-territorial rights. But it is a fruitful dialectic, and we shall not see the end of it in our time.

But the university graduate is supposed to have more than a good grasp of the principles of his subject and others directly relevant to it. His university may not have been a full *universitas*, in possession of all its Faculties, but it was more than a technical or professional school. His subject was studied in the context of other subjects, which, it is rather fondly hoped, will have seeped into his awareness as well. By working in an environment of general scholarship it is sometimes assumed that the student will become more than a specialist, that he will acquire a broader awareness of the universality of knowledge which will enable him to bring to his special study a fuller, a more comprehensive, a more mature approach. Well, sometimes this happens and sometimes it does not. It happens to a greater extent at Oxford and Cambridge than at most universities, largely because of a collegiate structure which makes possible a continual inter-action, an osmosis, between the undergraduates themselves. In most civic universities it does not happen at all. The horizon of the student is bounded by his department. In my college in London, lawyers and medical students, arts students and engineers communicated with one another no more than do horses, cows and sheep who happen to be grazing in the same field; and this was true not only of the students; it applied to their teachers as well. The newer universities have made gallant efforts to break down these barriers, to institutionalise broad-based studies in their curricula; but somehow, sooner or later, the

single-subject degree, or at most a joint honours course of closely-linked subjects, ultimately predominates. The trouble is that most subjects studied at university level are awesomely vast in themselves and one needs a full three years even to scratch their surfaces; to get to the point of being able to engage in fruitful dialogue about them. With a fourth year, as at Keele University, and as in American universities, a more flexible approach becomes possible; but four years is still regarded, by students as much as by anyone else, as a long time to spend in taking ones first degree.

But in practice what distinguishes the university degree from other educational or professional qualifications is not the breadth of vision with which it is supposed to endow its possessor but the quality of mind it is supposed to indicate; not so much *what* he has studied as *how* he has studied it; and what the study of it has done to him. It should indicate not that its holder has docilely and uncritically absorbed a given quantity of factual knowledge which he has accurately regurgitated in the examination schools, but that he has been actively involved in the reciprocal process of learning and is capable of contributing to it; that he knows how knowledge comes to be knowledge, how the books he reads come to be written and with what reservations they need to be read, what evidence is and how to evaluate it, how hypotheses come to be formulated and how to test them, how in short to tell the false from the true. And if he does not know, at least he *knows* that he does not know, and has developed an appetite for finding out. He has learned at least—or he *should* have learned—to ask the right questions. Universities should be nuclear reactors. The graduates they send out into the world should be fissile material with a long half-life; certainly one that lasts throughout their professional careers. That, I suggest, is what you have the right to expect from holders of a university degree.

I have talked about the way in which universities see themselves, and about the expectations which society can reasonably hold of universities. What about the students themselves? (I am afraid I can't avoid using this term, as applied so generally to what we call undergraduates. As I have said, we are *all* students, and it is not just academic and social snobbery that makes the older universities still use that more accurate term to distinguish the junior members of their societies. But that is no longer the way the rest of the academic world sees it, so for the purposes of this lecture I shall conform.) In the first place, who ought to be students?

There is a fairly general assumption that the universities should open their doors to all who wish to enter them: that 'tertiary education' should be as freely available, if not so compulsory, as primary and secondary education; certainly for everyone who has equipped themselves with minimal entrance qualifications. It is the philosophy which inspires the American state system, where virtually all the school population which passes an examination roughly equivalent to our 'O' levels gets at least a year at College. Such a year, or even longer, is seldom wasted. Even if the students don't learn much from their tutors they learn a lot from one another; they get away from home, broaden their horizons and have a good time. (It is after all little over a century since the idea of competitive examinations for admission to Oxford and Cambridge was regarded with horror.) They experiment with ideas, sex and politics, acquire self-confidence and a set of values and, unless they are careful, a husband or wife.

But there are problems about this. The most obvious one is that of 'opportunity costs'. It is a pleasant way of passing the years of late adolescence and there are many incidental benefits; but if it does not lead anywhere in particular, and if one is not intellectually capable of taking advantage of the opportunities that the university, as a university, offers, if one is not involved in the central business of the university, could not the time be spent somewhere else to

rather better effect—entering a profession, learning a trade, or acquiring relevant experience at a level which is more commensurate with ones intellectual abilities, even if one has less fun in the process? Secondly there is the very real problem of standards. A gap *is* opening up between university requirements and school achievements. The fault, or rather the responsibility, is equally shared. On the one hand as knowledge, especially scientific knowledge, becomes deeper and more complex, the demands it makes on those cultivating it become ever greater. Universities expect their entrants to know far more than they did fifty years ago in all but a few fields, such as classical literature, which are lamentably falling into decay. Looking through some history examination papers of the Edwardian era recently, I was struck by their naiveté: questions were set which today one would smile at if they appeared in an O-Level paper. And how much more must this be the case with the natural sciences!

On the other hand, for quite understandable educational and social reasons, schools are laying less stress on the encouragement of academic achievement in the gifted minority, more on the general levelling up of the majority and on the development of personality in the round—the education of 'the entire man' (and woman) and the extension of that education as widely as possible among the population. Our schools system, if you like, is becoming increasingly American, less European. The grammar school, the equivalent of the French lycée or the German gymnasium, an institution which saw its purpose as to prepare as many of its pupils for universities as possible, is disappearing, and many of us regard this as a tragedy. The answer may lie, as it does in the United States and to some extent in Scotland, in broadening and extending *university* courses: making four-year first degree courses the norm, lowering the standard expected of the first degree, laying greater emphasis on graduate work. It could be done, but it could not be done without a great deal of money; and money, as you may have observed, is at present in rather short supply.

But there is a deeper problem than either of these. Universities are not simply academic supermarkets, where the producers of knowledge dispense their wares over the counters to consumers; who then take their purchases to the examiner at the door who inspects them and issues a degree. They are, as I cannot stress too often, *communities of learning*. To use another analogy, academics do not simply provide concerts to a student audience which sits in the stalls and may or may not take it in. The students themselves are expected to participate: they are learning the instruments; and it is no good admitting the tone deaf. If anything distinguishes, or *should* distinguish, the university degree from any other, the university from other equally admirable, equally necessary institutions of further or higher education, it is this; that its pupils have been actively involved in the process of the creation of knowledge, have seen it at work, and have taken part in it themselves. Not in their first year or even perhaps in their second; but by their third they should be doing projects of their own, actively and critically discussing their subject matter with their tutors, becoming conscious of their own capacity to make independent evaluations and judgements which deserve, and from a good tutor will receive, due respect. The mass should have gone critical. The radio-active process should have begun. And to observe this process beginning to work is, for the teacher involved, sheer joy.

It is said that there are no bad soldiers, only bad officers, and I would like to believe that this was true of universities as well; that there are no bad students, only bad teachers. But I am afraid that this is simply not so. It is not really true of armies: there are some people who should not be soldiers at all. In the same way there are some people who should not be in a university at all, and it is no kindness to send them there, whatever their formal school-leaving qualifications may be. No university can expect a constant supply of first-class

material—we have to do the best with what we get; and it is remarkable how often the miracle happens, how water can spring from the rock, how the rose can flower on the briar, how the inert dullard can stir into life towards the end of his second year. But some material *is* simply incombustible, inert, capable of no more than automatic ingestion, uncritical regurgitation, with no critical awareness to be awakened—if you like, academically *tone-deaf*. If too much of such material is taken in, the work of the university becomes impossible. The lecturer becomes simply a schoolmaster, drilling his pupils to pass examinations, too busy teaching his subject at the most elementary level to do his primary job of *thinking* about it and *contributing* to it. The central activity of *learning* comes to a dreary halt, for students and teachers alike.

There are some university departments in this country where this has happened, though I refuse to say which. I do not agree with Kingsley Amis's lugubrious comment, observing university expansion in the 1960s, that 'More Means Worse'; rather I was conscious in London during that decade of how much excellent material we were having to turn away. But there is no doubt that the assumption that the university intake *must* be increased, that all students with a certain A-Level attainment *must* be found places, that a given proportion of the population *must* have university degrees has led, not only to the admission of a great deal of this inert material at the undergraduate level but to the recruitment of teachers with little intellectual curiosity or teaching skill (and it is remarkable how often the two go together). Such people do not improve with age, and they tend, when they reach positions of authority, to recruit their like. Fearful of the laws of libel, I shall say no more.

To say that some univerisites, or at least some departments in some universities, are not doing their job is only to state the obvious. They have gone inert. It has happened before. Oxford and Cambridge went inert for about a hundred years and had to be poked and prodded into life by a pretty ferocious Royal Commission—in days when Royal Commissions *could* be ferocious. You are no doubt professionally very up to date on university form, and know perfectly well that a man with a Lower Second in English from Barchester University would have got more by going to a day continuation college at Neasden than anything he would have acquired at *that* dump. But that is the case with every profession—not least, I suspect, yours. We all have our disaster areas. And disaster strikes in universities when we get our priorities wrong; when we cease to be Seats of Learning and think of ourselves as simply educational establishments fulfilling certain social norms, fighting polytechnics for our quota of students; when, to be quite brutally frank, and to use the ghastly jargon of our time, we become student-oriented rather than subject-oriented. Because if our first concern is not with our subject, if our central activity is not *learning*, then we have nothing worth-while to *teach*—or will have nothing worth-while for very long. And the good students will quickly realise this and go somewhere else. And the wise employer will say Thank you so much for coming to see us, don't call us, we'll call you. And nobody will be very happy.

THE MIRACLE OF LOURDES

Basilicas (above) of the Immaculate Conception and (below) of the Rosary. To the right are the river and grotto.

In mid-September Frank Wright, Canon of Manchester Cathedral and father of our organist, Mr Simon Wright, broadcast on Radio 4 *A Pilgrim's Tale*, telling the story of an Anglican pilgrimage in June from Wolverhampton. He focussed on the tales of a widow, a policeman, a house-wife and a priest, one of whom experienced what could be claimed as a cure. The same things happened to those pilgrims as to others, Catholic or not—hope, bewilderment, horror at the commercialism, a longing for quiet, a feeling that the sick were 'on view' and not taken for granted, strong mixed feelings about the baths, and so on. But what was different for this group was the realisation that at the centre of the action of Lourdes, the daily Eucharist, they were left out. One of them called herself 'a second class pilgrim present at a first class miracle'; in her wheel-chair she was put in an exalted place near the altar, only to be passed over at the distribution of Communion, which understandably hurt her. She felt at that moment, 'at the deepest level of all, the level of our faith', the God of all rules wanted to break through the rules.

There were several reactions from the pilgrims. Canon Wright asked, 'Is it all just superstition under the respectable facade of organised religion?' He commented that Lourdes comes perilously close to feeding off the sick, who are on show. Others were delighted, or disappointed—yet for many more hope and love had been brought into lives deeply wounded; and with hope, peace of mind; and with peace, prayer; and with prayer, the practice of the presence of God. 'To me it was a piece of heaven: if I were cured, I should stop here for the remainder of my life'. There are people at Lourdes who have done just that.

What follows is a gathering of comments upon the annual miracle of Lourdes: a short account of the Ampleforth pilgrimage; a long impression from the features editor of *Country Life*, going back to the initial history of it all; and an account of a single Lourdes medical miracle (a physical one, for the spiritual ones are more common but less apparent) by a surgeon on our pilgrimage.

LOURDES, EASTER 1978

The Easter term ended in a dash to Lourdes for Fr Justin Price and three sixth formers from St John's: Jonathan Copping, Justin Read and Martin Sankey. With the boys still wet from the showers after the 32×200m inter House relay, we were driven at high speed into York to catch the train to London. Thence, after a brief visit to Abbot Basil, we took the overnight boat and train to Lourdes, where we had been asked to organise the Easter liturgy for some 2000 English-speaking pilgrims.

Lourdes was comparatively quiet: the shops shuttered and the various processions for the sick suspended. Our attention was focussed on the Liturgy of the Triduum, celebrated in different language groups in the churches around the Domain. We were assigned the Rosary Basilica, which we shared with a choir and orchestra preparing performances of the Matthew Passion and the Messiah. Picking our way round the microphones and music stands, we arranged the Liturgy of the Word on each day as best we could, Fr Justin acting as MC or celebrant and the boys as readers and servers. At a pre-arranged signal, delivered by a gesticulating sacristan, each nationality left its enclave and converged on the underground basilica for the rest of the day's liturgy in a more polyglot form. The Easter Vigil procession was particularly moving, thousands of pilgrims entering the basilica from every side, raising lighted candles above their heads as they sang the paschal alleluia: the catholicity of the Church made alive.

There were lighter moments too. Between the lengthy ceremonies we relaxed in café or bar or, in a different key, at the Grotto. Between rather lengthy meals, we attempted to work off the effects of the gastronomic delights pressed upon us by our generous hosts, the Rector and priests of the Maison des Chapelains, by climbing the hills around the town. The French thought this an eccentric thing to do after breakfast and madness after lunch. In fact, their curiosity was sufficiently aroused to ask us to come back and do it all again next year.

J.A.P.

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AMPLEFORTH LOURDES, August 1978

This year's Ampleforth pilgrimage brought 180 people to Lourdes, some forty of whom were sick or disabled. There was sadly one noticeable absence: Fr Martin was not able to lead the pilgrimage because his mother, Mrs Haigh, was not well enough to travel with us as we had hoped. His place was taken, if not filled, by Fr Justin Price, who with the generous help and guidance of all, and especially of Alan Mayer, Paul Williams, Ann Twomey and Lucia Thompson, piloted the pilgrimage through the week without foundering altogether. It was, of course, a very happy time. At the beginning of each pilgrimage, one wonders why one has let oneself in for it *again*; at the end, one is looking forward to the next time. The meeting of young and old, sick and healthy, late nights and early rising, prayer and services, enriches and exhausts so that one leaves with the niggling question, 'Why don't I live like this all the time?' One has some idea of the answer too, and it is not altogether flattering to oneself.

J.A.P.

Vera, widow of Brigadier Haigh and mother of Fr Martin, died on 12th October. She had been to 25 Ampleforth pilgrimages. RIP.

LOURDES AND THE STORY OF BERNADETTE

by Major J. N. P. Watson

Envisage a Pyrenean hilltop town, a medieval castle at its peak and a serpentine river below. Imagine this place additionally thronged each year, from April to September, with nearly four million visitors, including over 60,000 sick, some of whom are crippled, some blind, some dumb, others dying, or in abysmal suffering. Conjure in your mind's eye this small town to be punctuated with 116 hotels, a large nineteenth century hospital (Hôpital de Notre Dame de Sept Douleurs) and a thousand tourist shops, many of them shoulder to shoulder, and nearly all, apparently, displaying the same wares, rank upon rank of holy fetishes and Pyrenean knick-knacks. Visualise a resort whose main centre of attraction is neither the plaza nor the fairground, neither picture galleries, nor museums, nor night clubs (for there are none worth speaking of), but a little cave, a grotto, nearly a mile from the town's centre, hard by the river and fashioned from the base of a rocky, escarpment feature called the Massabielle;

The grotto as Bernadette knew it in 1858

The grotto as it is today, used for concelebrated Mass

and, above this, a tall white church, a hundred years old. See the grotto as the focal point of an ecclesiastical estate of 30 acres adjacent to the town, an estate containing two more hospitals and half-a-dozen other places of worship, including an underground basilica with a capacity for 25,000 people. The estate is called the Domain of Our Lady.

Imagine a continuous traffic of pilgrims, some in family groups, and others in soldierly columns, which, on universal occasions, are headed by banners emblazoned with the name of their order or society or nation or town. And then more pilgrims—whose canvas shoulder-straps, bretels, once the utilitarian emblem of stretcher-bearers, earmark them as *brancardiers*, male-helpers of the sick; or whose white dust-coats and white head-scarves tell you they are 'hand-maidens'—all volunteers for a dedicated week of summer, pulling and pushing wheel-chairs and wheel-borne stretchers. All heading to attend Mass, or to take the baths, which are fed from the spring that flows from the Grotto; or to crowd round that holy of holies itself. Try to visualise a gigantic procession of candles at twilight and 30,000 voices singing *Ave Maria* in 20 different languages, yet in perfect chorus. And understand that all this action began 120 years ago with the revelations of a poor, sick, illiterate 14-year-old girl.

'Blessed are the pure in heart for they shall see God . . . she that humbleth herself shall be exalted.' Perhaps in the middle of the last century, no one in the world was more impressively humble, none more patiently 'pure in heart' than Bernadette Soubirous, whose dialogues with the Virgin Mary at the Grotto of Massabielle initiated this continuous concentration of worship and prayer and penitence, a concentration of spirit which has never been known on such a scale elsewhere in the modern history of Christianity.

Humble? Bernadette's family had sunk to the lowest point in the hierarchy of Lourdes. Francois Soubirous, her father, through the inheritance of his wife, Louise, owned a modest mill. But, although he was a good, well-meaning man, he had scant idea of business; he was one of those who seemed to be fated to descend the ladder of achievement. By 1855 he was bankrupt and, to make matters worse, he lost an eye in a threshing accident. He abandoned the mill and took work wherever he could find it. Soon Louise and her five children (survivors from nine) were at starvation level; one of Bernadette's brothers would follow the town pigeons to discover where the crumbs had fallen between the cobbles, another scraped the candle-grease from the church floor and ate it.

Bernadette's parents, Francois and Louise

Soon the whole family was reduced to living in a hovel lent them by a cousin, a minute room known as the cachot, for it had recently been a one-cell prison. When starving Francois found no work he stayed in bed to conserve his strength, while Louise occasionally managed to hire herself out as a washer-woman. Her life had never been easy: years ago her dress had caught fire from a candle and her body was so badly burned she could not breast-feed her children. Bernadette, who, was consequently sent out to nurse with one Marie Lagués in Bartrès, grew up very sensitive, easily given both to tears and laughter and always deeply preoccupied with religious thoughts. She was a delicate girl: she succumbed to the cholera epidemic of 1855, had her back rubbed raw with handfuls of straw to cure her of it, and, as a result contracted chronic asthma.

Nevertheless, at 12, she was employed by the Lagués as a children's help and also as a shepherdess, in which roles she proved to have all her mother's responsibility, none of her father's clumsiness and inept approach. But for all her enthusiasm, moral understanding and integrity—her confessor, Abbé Pomian said she was incapable of telling a lie—at school she proved a dullard, and had not yet learned to read or write. Only after several attempts did she succeed in mastering the Catechism qualifying her for the Communion for which she yearned. But some said that her spiritual growth was ten times that of the cleverest girls in Lourdes.

11th February, 1858, was the date marking the dynamic turning-point in the short life of Bernadette Soubirous. That bitterly cold morning her mother gave her leave to take her sister, Toinette, and a friend, Baloume Abadie, to go foraging for wood in Massabielle, the steep thick hill a mile away, under which flows the river of Lourdes, the Gave de Pau. Obviously some inner prompting already drew Bernadette to a particular spot. 'Let us go by the point where the mill-stream meets the river', she suggested, 'for there the bones are shored up and we could sell them to the woman who makes animal-black'. When they came to ford the icy mill-stream, Toinette and Baloume splashed across in their shoes, without hesitation leaving Bernadette behind, suddenly feeling the breathlessness of her asthma at its worst.

Bernadette Soubirous, 1844—79

As she began to remove her shoes and stockings, she heard a noise, in her own words 'like wind, but the trees did not move'. And, looking up at the grotto, '... I saw a lady dressed in white, she was wearing a white dress and a blue sash and a yellow rose on each foot, the colour of the chain of her rosary ...' Bernadette took her own rosary from her pocket and tried to make the sign of the cross, but found her hand would not move, until the apparition had made her sign. 'And when I had finished my rosary the vision disappeared all of a sudden'. She was still in a state of open-mouthed, wide-eyed ecstasy when Toinette and Baloume saw her again. Two days later the curate to whom Bernadette confessed, with her permission retailed that ecstasy to the Dean of Lourdes, Father Marie Dominique Peyramale.

'She was young, my age; she spoke our dialect; she was very beautiful ...' Bernadette's encounter at the grotto on 11th February was to prove the first of eighteen such meetings, the last occurring on 16th July. Although once or twice she made the journey only to be disappointed, on nearly every occasion her inner impulsions proved true. At each visit larger numbers of inquisitive townsfolk followed her, but the apparitions remained unshared and the only clues spectators gained of the dialogues were from Bernadette's passionate gestures and expressions. At first she referred to the apparition as 'That', which is, in her native Bigourdan tongue, 'Aquerò'. After one prompting, which resulted in the third apparition, a bossy pretentious widow, called Jeanne-Marie Milhet, persuaded Bernadette to go with pen and paper and request Aquerò to write her name. 'That is not necessary', Aquerò told her. And then: 'will you be kind enough to come here for a fortnight?'

'I do not promise to make you happy in this world,' she added 'but in the next'. Although in the years to come many unaccountable cures and miracles were to be recorded as a direct result of pilgrims' visits to the grotto, and Bernadette herself proved to be an agent of healing, her asthma, weak heart and generally delicate condition stayed with her to the end. But Aquerò did make

her find the grotto's healing spring. ('She showed me, by pointing with her finger where the fountain was'.) Spectators saw her cast about until she came to a place where she scrabbled in the mud and splashed it on her face, eventually revealing the source. Then they saw her pluck leaves from nearby plants and put them in her mouth. 'You're to eat some of the weed here', Aquerò had instructed.

On another occasion she took a thick votive candle to the grotto which she held, lit, at the very top, during her ecstasy. Nearly a thousand people watched her reciting her rosary in a strong breeze with the flame of the candle licking her fingers. Doctor Dozous, a doctor of medicine, drew close to her to satisfy himself that it was not an optical illusion. No, the fire was literally all over her hands for ten minutes. As soon as the ecstasy was over he inspected her fingers to find them entirely unscathed.

Bernadette's activities drew angry skepticism from the authorities. She was regarded as a public nuisance. After the sixth apparition on 21st February, when over a hundred people witnessed her ecstasy, she was interrogated, harangued and accused of playing to the gallery, first by a curate, then by Jacomet, the Commissioner of Police. One of the aspects to which they most objected was her muddy, crazy appearance when she scratched for the spring. After Aquerò's ninth appearance, the Imperial procurator, Dutour, summoned her with her mother to his office: 'Have a chair, sit down', he offered. 'No, I should make it dirty'. Bernadette answered, stooping cross-legged to the floor and motioning Louise to a seat. Dutour tried to extract a promise from her not to visit the grotto again. She refused; he ranted and shouted abuse, while Bernadette remained quite composed. She was always ready with logical, rational replies, foils that irritated the executives. When her mother urged her not to go again, Bernadette replied, 'Of course not—except with your permission'.

Abbé Marie-Dominique Peyramale, Dean of Lourdes

On 4th June the town functionaries tried to have her locked up in the mad-house, but Father Peyramale prevented it. Since 25th March he had known that Aquerò was the Virgin Mary. For the previous day, the day Bernadette was confirmed and received her first Communion, she also experienced, after a gap of three weeks, more of those cogent promptings to re-visit the grotto. The Abbé Peyramale said: 'See if you can discover her name'. At five o'clock next morning—Lady Day, which commemorates the date, nine months before Christmas, on which the angel Gabriel announced to Mary that she was to be the Mother of Jesus—Bernadette took the millstream path again, saw Aquerò and put the question: 'Mademisello, will you have the goodness to tell me who you are, if you please?' At first Aquerò only smiled, saying, 'Go and drink at the spring and wash in it. Kiss the ground for sinners'. But when Bernadette put the question again, she opened her hands towards the ground, then closed them across her bosom and raised her eyes towards the sky with the words *'Que soy er' Immaculada Counceptiou'*.

The words 'Immaculate Conception' meant nothing to simple Bernadette; they could not have done; they were the Pope's definition when he avowed the Blessed Virgin's impeccability, her total freedom from sin, four years previously. Through this inarticulate, artless peasant child the Mother of God had now endorsed that truth. Bernadette repeated the words haltingly to Peyramale, who, excited as he had never been before, saw the girl in a fresh beatified light, but only as a messenger, and himself as Our Lady's agent. 'Tell the priests to have a chapel built', Mary had instructed Bernadette, ' . . . go and tell the priests that I wish the people to come here in procession, to pray here, to show their penitence here. Penitence, Penitence, Penitence . . .' Of course, thought the Dean of Lourdes, these words were for him.

The police put Barricades around the grotto. These were promptly pulled down—by the working people, who by honest instinct were the first to recognise Bernadette's truth—were re-erected, then demolished again and dug in again. When the child Prince Imperial, travelling in the Pyrenees, suffered from extreme sunstroke, his governess collected a bottle of water from the grotto spring, and when she sprinkled the Prince's forehead with it, he was instantaneously healed. Napolean III going to meet the boy in Biarritz and seeing the miracle for himself, dashed off a telegram to Lourdes: 'a bas les barricades!'. And they never went up again.

But three-and-a-half years elapsed before the Church was ultimately convinced. On 28th July 1858, a little under two weeks after Bernadette's 18th and last apparition, Monsignor Laurence, the Bishop of neighbouring Tarbes, convened an enquiry into the authenticity of the ecstasies, and finally on 18th January 1862 issued his five articles, beginning 'we judge that Mary Immaculate, Mother of God, really appeared to Bernadette Soubirous on 11th February 1858, and on subsequent days, eighteen times in all, in the Grotto of Massabielle . . .'

In the grotto hang crutches, the word *merci* attached

Money poured into the Grotto offertory boxes, and with this Peyramale laid the foundations of the Basilica which was to rise above it, the 'chapel' requested by the Virgin. In 1864 he inaugurated her statue in the Grotto. Bernadette thought the figure too old, plain and much too formal. 'No statue of the Virgin would be pretty after having seen the original', she exclaimed. 'Oh, Blessed Mary, how they have disfigured you!' In 1866 the Bishop called in the Marian experts, the Garaison Fathers—the Virgin had appeared early in the sixteenth century to a shepherdess of Garaison—and their leader, Father Sempé, who disliked and despised Peyramale, soon took over from him as the brain behind the construction of the whole Domain of Our Lady, and Peyramale died, a disappointed man, exactly a century ago.

The inauguration of the Basilica of the Immaculate Conception took place in 1871; and two years later the first National Pilgrimage was arranged. In 1874 the year in which the foundation stone of the church below the Immaculate Conception, the Basilica of the Rosary, was laid—came the first organised pilgrimages of the sick. 1925 saw the celebrations in honour of the beatification of Bernadette. She was canonised in 1933.

Saint Bernadette's famous life began and ended in 1858, and yet she whose 'heaven on earth', to use her own words, was the Grotto, spun out another twenty years in this world. The Sisters of Christian Instruction and Charity continued to educate her, taking her in, on Peyramale's insistence, as a boarder in 1860. Time and again they allowed her to be hauled out of class, against her will, to relate her experiences, and day after day, she was pestered in the streets. When she attended the inauguration at the Grotto crypt, in May 1866, she asked to be hidden anonymously in the background, but it was not allowed. 'You fools,' she told them, 'to show me off like a rare animal'.

By that time, despite her chronic ill-health and intellectual backwardness, with the help of Peyramale she persuaded the Superior of the mother-house of her Order, in faraway Nevers, to take her on as a nun. On 3rd June she paid her last visit to the Grotto, and wept bitterly when the time came for her to return,to the Hospice.

The day after she arrived at the Convent, Sister Marie Bernard, as she was to be called, was required to give a full account of the eighteen apparitions, but after that the subject was never raised again. Those in charge had a low opinion of her; the Mother Superior found her 'vulgar and lax in her devotions'. Bernadette had a low opinion of herself, too. 'What do you think of me?' she asked another Sister. 'Stupid? Don't I know that, if the Virgin Mary chose me, it was because I was the most ignorant. If she had found someone more ignorant than me, she would have chosen her'. Bernadette died on 16th April 1879, aged 35. Dressed in her nun's clothing, her body remains preserved under a thin covering of wax in a glass coffin in the convent of Saint Gildard, at Nevers.

A year before her end the archives of Lourdes Medical Bureau were started. Thousands of 'cures' have since been recorded, but only 63 of these have been recognised as 'miracles'. Each case is examined at the Bureau, by all the doctors of all races, ideologies and nationalities, who happen to be in Lourdes at the time. And, if recommended, they are passed up to the International Medical Committee, in Paris, which is comprised of 30 experts from 10 European countries. But the final verdict comes from the Church.

Why did Our Lady, 'the being whose love was never limited by sin', declare she could not promise to make Bernadette happy in this world? Why did she allow her chosen peasant girl to stay ill to her dying day? 'Be glad that God has singled you out for the privilege of suffering', she might have told her, as the Church now tells the crippled, the blind and the diseased. 'Be glad to accept this sacrificial role.' Every week of the season thousands of people going into the baths saying their 'Hail Marys', allow themselves to be tilted over backwards in the icy spring water, and then drink it in the hope of a cure. Many more stand or kneel, some with outstretched arms, for hours on end before the Holy Grotto, from the ceiling of which, blackened by the candle-smoke, a dozen crutches hang, left behind with the one word attached to them, 'Merci', by those whose legs suddenly become whole.

Procession of the Blessed Sacrament for the blessing of the sick. It is then that miracles occur most.

Very few win the cures they seek. But perhaps every pilgrim leaves Lourdes with some other important benefit, spiritual or emotional, if not physical, for themselves or for their loved ones. And these benefits may prove more vital in their lives than physical improvement. Lourdes is, above all, a dialogue between the sick and their volunteer helpers and nurses. For the sick are by no means passive; in the hospital wards and on the spiritual occasions, too, they bestow on the fit a new emotional strength and self-knowledge.

Two of the events which most impressed me when I was with the Ampleforth Pilgrimage of a hundred helpers and forty sick in the summer, took place in the underground Basilica of St Pius X. The first was when the Blessed Sacrament Procession had to be held under cover owing to rain, and the second was Sunday's concelebrated Mass. On each occasion the entire Lourdes

Pilgrimage, amounting to about 25,000 people, including over 2,000 sick and all the hospital staffs (every member a volunteer) poured into the vast concrete structured stadium, which resembles a mammoth air raid shelter.

Concelebrated Mass in the underground basilica of St Pius X. Stretchers and chairs are wheeled in around the altar.

For the Blessed Sacrament Procession, the wheel-chairs and stretchers were lined up in a position facing the altar, while we formed a column, six or seven abreast to process and sing round the undulating avenue which forms the Basilica's perimeter. When we had re-adopted our positions beside the sick, one of the Bishops, accompanied by his formidable retinue, paraded the Monstrance before the ranks of chairs. (In the past many cures have been effected at this ceremony.) On the second occasion when the Mass was concelebrated by 500 priests, the Creed was sung in faultless chorus by the same 25,000 voices in their great variety of languages. This forceful, stimulating striving for unity, the potential unity of the world, was surely one of the central messages of Lourdes, 1858.

* * *

THE CURE OF VITTORIO MICHELI, by Frank da Cunha, FRCOG

While doing his military service in the Alpine Corps, Vittorio Micheli at the age of 22 was admitted to the Verona Military Hospital on the 16th April 1962 complaining of pain in the left side of the pelvis and left leg, and with a large, ill defined mass in the left pelvis and buttock, limitation of movement of the left hip, and shortening of the left leg.

After various unsuccessful therapeutic trials, an X-Ray on the 22nd May 1962 showed gross destruction of part of the left pelvis and hip-joint, with a large ill-defined shadow suggestive of a malignant tumour. This was confirmed on the 29th May by a biopsy (surgical removal of a piece of the tumour) and subsequent microscopic examination which showed a sarcoma—a highly invasive malignant growth, generally rapidly progressive. The left leg and pelvis

were then immobilised in plaster and on the 1st August 1962 he was sent to a Radiotherapy Centre to be given Cobalt treatment, but three days later he was discharged without treatment apparently because it was thought that this would be useless. He was then sent to the Trente Military Hospital where during the next ten months he received no specific treatment, despite radiological evidence of progressive bone destruction, gradual loss of all active movements of the left lower limb, and general deterioration. X-Rays on the 13th November 1962 and

on the 12th January 1963 showed increasing destruction of the left side of the pelvis and upward dislocation of the head of the femur of 7 cms . . . 'The femur has lost all connection with the pelvis and is completely dislocated'.

On the 24th May 1963 he went on pilgrimage to Lourdes, where he was bathed in his plaster several times. From the 1st June his pain disappeared, his appetite returned, an unexpected improvement in his general state occurred, and the patient considered himself cured. He returned to the Trente Military Hospital, and on the 30th June 1963 his doctor noted 'general condition much improved, sudden arrest of growth of the tumour'. On the 14th July 1963 an X-Ray showed no marked changes, but in the subsequent weeks he gained weight steadily and was now able to walk (in his plaster) without pain. By the end of November 1963, all pain had disappeared and there was a considerable weight gain.

On the 18th February 1964, the plaster was removed and he was able to walk freely and easily. There was assymmetry of the pelvis with dislocation of the left femoral head and shortening of the left leg, and an X-Ray showed a remarkable reconstruction of the bony pelvis and formation of a new acetabulum ('socket') for the head of the femur 4 cms. above the old one.

On the 24th April 1964 he was discharged from hospital 'unfit for military service', after which he resumed his trade. In 1967 he married, and now works daily on a machine in a textile factory. He drives a car. He and his wife go annually with their Diocesan pilgrimage to Lourdes as brancardier and nurse.

On the 3rd May 1971, the International Medical Committee of Lourdes declared that

1) Micheli's illness qualified as real, certain, and incurable;

2) the development of the sarcoma abruptly altered on the occasion of his pilgrimage to Lourdes;
3) the cure was effective and lasting;
4) no medical explanation is capable of being given for this cure.

In 1973 a Diocesan Commission was nominated by the Archbishop of Trente to investigate the case (according to the rules laid down by Benedict XIV), and on the 26th May 1976 the Archbishop of Trente solemnly recognised this cure as 'an intervention of the power of God, the Creator and Father, and by the intercession of the Immaculate Virgin'.

Comments:

The following points are noteworthy—

1. *The date of the Cure:* the evidence is incontrovertible that the timing of his recovery is from the date of his pilgrimage to Lourdes, prior to which his state was of progressive deterioration.
2. *There was no period of convalescence:* his appetite was regained immediately, his pain disappeared, and he felt much better; having arrived a very sick man on a stretcher, he was able to walk in his plaster a month later.
3. *The Radiological appearances:* a comparison of the X-Ray appearances of the left hip-joint before and after (19th Feb 1964) his visit to Lourdes show the astounding appearance of a new hip-joint several cms. above the one destroyed by disease.
4. *Functional capacity:* the above X-Ray appearances have been accompanied by a nearly full recovery of function. On the 23rd April 1969, the following notes of his condition were made—' . . . a slight limp, no pain, normal gait. Extension of hip normal, flexion 90°, rotations normal, abduction and adduction slightly limited. The muscular atrophy has disappeared'.
5. *Maintenance of Good Health:* the patient remains alive and well today, without deterioration or recurrence.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: In the Light of the Cardinal of Krakow; Old Testament Studies; New Testament Studies; Ecclesia Anglicana.

I. IN THE LIGHT OF THE CARDINAL OF KRAKOW

Paul Misner PAPACY AND DEVELOPMENT: NEWMAN AND THE PRIMACY OF THE POPE Leiden E. J. Brill 1976 x & 204p 60 guilders.

Peter J. McCord ed. A POPE FOR ALL CHRISTIANS? AN ENQUIRY INTO THE ROLE OF PETER IN THE MODERN CHURCH London SPCK 1977 x & 212p £3.25.

With a new Pope anxious to be recognized as Supreme Pastor rather than Supreme Pontiff, the Papacy should once again become a key focal point of ecumenical interest. Those who feel the need to brush up their knowledge could do much worse than read these two books.

Paul Misner's study examines Newman's theory of doctrinal development in so far as it touches the Papacy. He begins with Newman's untroubled opposition to Romanism and shows how his mind evolved on the question so that what had been treated more fleetingly in his *Essay on Development* in 1845 was gathered together and given more prominence for the 1878 edition. He draws particular attention to the influence on Newman of Old Testament prophecies about the kingdom which Newman came to see as fulfilled in the Roman Church, and he brings out Newman's move away from absolutism to his appreciation of the interdependent functions in the Church of worshipping, teaching and ruling. This was the position he expounded in his 1877 Preface to the *Via Media*. This is a good book, scholarly and detailed, but uncluttered, so that the wood is clearly visible as well as the trees. Some may think it is handicapped because any discussion of the Papacy is unavoidably interwoven with discussion of the Church, and that has already been examined in detail, notably by John Coulson. But the papal question is so important it deserves individual treatment. Its continued importance is evident from the second book.

Peter McCord has brought together an instructive and readable group of essays on the role of Peter in the modern Church. Fr Avery Dulles has represented the Catholic view positively and sensitively and the other contributors—Lutheran, Baptist, Reformed, Orthodox, Methodist and Anglican—have powerfully fulfilled their mandate to pull no punches. Here there is charity, but no obscuring of issues or difficulties, hence the value of the book. While there is not space to do justice to its contents by summary, I must say that I felt a qualified optimism after reading it; nevertheless the problems are still formidable. And one thought kept recurring during my reading.

Theology today generally is governed by the view that grace builds on nature. God has the initiative, yet he draws us to himself usually, not by a series of special interventions, but through the ordinary human condition. There was revelation without theophany, inspiration without whispered dictation. God comes to us as we are. Accordingly it seems ironical that this insight is not extended to include the origins of the Papacy. A red herring can often be detected which implies that the Papacy could only be acceptable were it proven that St Peter was presiding over a Vatican-like bureaucracy within a fortnight of Pentecost. Of course, Catholic writers in the past have at times contributed to this delusion by trying to show that he was, but that is simply incredible. It has always seemed to me a powerful argument for the Petrine function that Peter did *not* preside at the so-called Council of Jerusalem. Why should we expect the head of the apostles to have had any clearer idea of what his role was actually to be than that he was to be prominent in following his Master by travelling throughout the country, proclaiming the Gospel? Similarly should we not expect a wide variety of organizations and orders at first, expect later the fellowship of bishops to be thought sufficient for the maintenance of unity and expect the eventual recognition of the Petrine function to be gradual and sometimes painful and often hedged round with human limitations and weaknesses? All this without prejudice to the possibly divine origin of the office. If we do not demand a blueprint from Jesus for any other aspect of the Christian faith, it seems illogical to do so here.

Expectation illuminated by hindsight, of course, proves nothing, but it may stimulate the mind to overcome a stumbling-block. The clearer our understanding of the Papacy becomes the sooner unity will be achieved.

The Old Palace, **Roderick Strange**
Oxford.

Peter Hebblethwaite THE CHRISTIAN-MARXIST DIALOGUE AND BEYOND Darton, Longman & Todd 1977 122p £2.50.

The text of this book must have been completed by the autumn of 1976. The present review is being written in December 1977. These details are relevant, since the book is a survey of a scene with ever changing features. In recent weeks, for instance, we have had Berlinguer's letter to the Bishop of Ivrea with the subsequent flurry of comment from both sides, and the declaration by the French Marxist theoretician, Louis Althusser, that Marxism is in a state of crisis and needs transformation.

Peter Hebblethwaite is a clear-sighted commentator with a pleasant style and a dry sense of humour, valuable in one who is writing about matters not usually notable for humour in their treatment. He first gives an account of the early Christian/Marxist meetings in the hopeful years between Pope John's *Pacem in terris* and the 'Prague Spring'. As he has pointed out in his Introduction to Machovec's *A Marxist Looks at Jesus*, it was a new breed of Marxist who attended these meetings. In 1968 Fr Giulio Girardi, a leading Catholic participant, wrote 'There is a Marxism that is open to dialogue, the Marxism of men. And there is a Marxism that is closed to dialogue, the Marxism of institutions.' (More recently, Girardi himself has become a Christian Marxist.)

The author goes on to describe developments since those early days: the theologies of Liberation, the rise of Christians for Socialism, Euro-communism, the possible significance of China. In his account of Christians for Socialism, he does not mention the discussions in *Testimonianze*, but he outlines the criticisms levelled against CFS in the Jesuit *Civiltà Cattolica*. (It is curious that the French Jesuits of *Etudes* have published little on the Christian/Marxist dialogue.) The theologians of Liberation have slipped into identifying 'salvation' with 'liberation'. They use the Exodus story as a literal archetype for salvation as political liberation, rather than as a typological figure for spiritual salvation. Peter Hebblethwaite rightly points out that they have reduced truth to truth-in-action. I think it is fair to say that the exclusive concern with the this-worldly makes the writings of a Segundo, though challenging and not to be ignored, ultimately thin and insufficient as theology.

Hebblethwaite quotes a number of egregious examples of Orwellian Newspeak: Christian Marxists sometimes seem to lack self-criticism about the precise content of some of their pronouncements or their correspondence to external realities. But they are motivated by a deep commitment to justice. Indeed—more generally—the first-hand evidence of many witnesses to the idealism and generosity of so many Marxists, and the real love of men that makes, for example, the last pages of Garaudy's *Parole d'homme* a moving gloss on *1 Corinthians 13*—these things underline the tragedy that more Christians have not sought to come close to the 'open Marxism of men', a failure which has reinforced the brutal 'closed Marxism of institutions'. 'Christians will want to insist that prayer is a commitment,' writes Hebblethwaite; ah, if only that were more universally true. How many Christians think that by praying for peace and for the starving they have fulfilled the law of Christ.

And yet: can anyone be blamed for being wary of the assurances of the Euro-communists? The wooing of French Catholics by Marchais in his Lyons speech last year was not easy to accept at its face value in view of the performance of the PCF, even in the recent past. Peter Hebblethwaite makes the telling point, with regard to freedom within the party, that it is astonishing that the 1,522 delegates at the 1976 Congress voted *unanimously* on all resolutions, even those that implied a radical change of outlook or policy. Although some doubts must still remain, the Italian Party has at least a much better record over a long period, this undoubtedly due in part to the continuing influence of the thought of Antonio Gramsci.

Among many Communists one can find so much generosity and hunger for justice and fundamental values, more than one sees in some Christians whose eyes and ears are closed; and yet . . . 'All power corrupts. . . .' Acton's *obiter dictum* looks very like a

universal law. The dilemma remains for the Christian who tries to be aware of the causes of injustice: and there seems no way out of the pain of it.

Brendan Smith, O.S.B.

Patrick O'Mahony THE FANTASY OF HUMAN RIGHTS Mayhew-McCrimmon 1978 188p £2.00.

If every parish priest was like Fr O'Mahony our world would be a very different and much better place. His successful endeavours to lead his Birmingham parish to an awareness of, and practical response to, many of today's crying injustices are almost legendary: this book gives us the flesh and the skeleton. He attacks the psychology of decadent Christianity in the West: our proclivity for separating our religious convictions from our secular lives and out seemingly congenital deafness to the cries of the poor and oppressed. Fr O'Mahony is something of a one-worlder but he does not make clear why he thinks a World Government would be free of the evils he enumerates amongst the nation states. That he quotes without chiding 'violence is the only alternative for people denied all human rights' bodes ill for the gospel. With never a word on Russia's Gulag (his protest to Shelepin was because Soviet Trade Unions 'are not free' [sic]), genocide in Burundi (1972) and Cambodia (1975) seem to have escaped him also since he instances Stroessner as its first practitioner since Hitler. Sadly too the 1933 Concordat is condemned as 'weak', even 'criminal', yet the Concordat, with all its propaganda failure, provided a juridical basis for the defence of German Catholics (and Jews) not entirely different from what the Helsinki agreement is intended to achieve today. Your reviewer found Fr O'Mahony rather too 'horizontal' (he speaks of the 'merely spiritual') and would have been happier to have seen Aid to the Church in Need included in the list of agencies on page fifty-nine, but on the practical level one can only admire him. I suggest *his* human rights will finally cease to be a fantasy when he too comes to avoid the 'polarisation' he fears. I trust a second, future book from him will show this.

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Philip Vickers

Olivier Clément THE SPIRIT OF SOLZHENITSYN Search Press 1976 234p £5.95.

The works of Solzhenitsyn come as something of a shock to those who expect literature to be light entertainment, mildly analgesic, escapist and decorative. Of course there is, particularly in the incomparable *One Day in the life of Ivan Denisovich*, a wonderful mastery of the novelist's craft, a tautness of writing and a control of complex materials and multitudinous characters which is wholly gripping. But the moment we settle down to a good read, we find ourselves unsettled by a confrontation with the big questions of love and death, the meaning of life, the relationship between justice and truth and between the individual and society—questions which are posed in terms of recent or contemporary Russian experience, but which are immediately felt to be of universal application. Solzhenitsyn's art is not political in the narrow modern sense, but rather moral—indeed prophetic. It is 'political', like the art of the Greek tragedians, in that it is aimed not at a literary coterie but at all citizens who care to attend, and it confronts them with serious themes.

These themes are the subject of the first five parts of M. Clément's admirable book, first published in French in 1974. The preparation of an English edition (in a slightly clumsy translation and with lamentable proof-reading) gave him the opportunity to add a sixth part to bring the work up to date with a consideration of Solzhenitsyn's works published in the West since his exile, and to make some useful and judicious comments on Solzhenitsyn's political behaviour. 'Undoubtedly Solzhenitsyn the émigré has been exploited by the most reactionary forces in the West. He does not really understand the West. He sees it as a non-Russia . . .' p. 230.

Clément, an Orthodox Christian with an atheistic French background, is uniquely well-qualified to mediate to the western reader the spiritual core of Solzhenitsyn's essentially moral quest. He is particularly helpful in describing the relationship between Solzhenitsyn's life and work (so astonishingly like Dostoyevsky's a hundred years earlier) in terms of the enforced experience of *ascesis* leading to the rediscovery of the sacramental nature of life. Prison and the Archipelago reflect a clear but rather unnerving light upon monasticism, '. . . it is as if he had rediscovered, through his experience in the labour camps, the "art of arts and science of sciences" familiar to the ascetics of the

past. In the camp he learned to breathe . . .' p. 99. It was in the camps too that Solzhenitsyn discovered not only the riches of the eastern tradition of the spiritual life ('the philokalic genius of orthodoxy' p. 140) but also the beauty and contemporaneity of evangelical Christianity, as lived by Baptists and others. Both he and Clément appreciate that 'the Baptist ferment could mark an overall renewal of Russian Christianity . . . while Orthodoxy can give the Baptists *the mystery of the transfigured earth*—the continuity of tradition' p. 141.

Solzhenitsyn's quest for truth drove him increasingly to the study of history, living among a people whose own history is systematically hidden from them. While working on *August 1914*, he rediscovered—and puts into the mouth of young Olda Andozerskaya—something which Berdyaev also knew—the importance of the spiritual life of the Middle Ages in Western Christendom as the 'root' of the creative dynamism of modern history. The philosophy of the Enlightenment, which underlies Marxism, she says 'is only one branch of Western culture . . . it grows out of the trunk, not from the root' (p. 171).

Dostoyevsky was a prophet who, at the height of the nineteenth century optimism and belief in progress, foretold the catastrophe of the early twentieth century. He looks forward, sees visions and dreams dreams. Solzhenitsyn has experienced the catastrophe; he looks back, searches for roots and the true tradition, and re-validates old values for our time. Post-exilic prophets should be heeded, as much as pre-exilic ones; and M. Clément has given us an indispensable commentary on this one.

The Deanery,
The Precinct, Rochester,
Kent

John Arnold

Jose P. Miranda MARX AND THE BIBLE: A CRITIQUE OF THE PHILOSOPHY OF OPPRESSION SCM Press 1977 xxi + 338p £3.50.

In a foreword Jose Maria Diez-Alegria plots Miranda's progress from the study of theology and economics at Frankfort, through a period of Christian social action in Mexico and a study of Marx's writings, to specialised study of the scriptures at Rome. This book is an act of synthesis arising out of that pilgrimage; a series of passionate and penetrating biblical studies with occasional comments linking the thrust of the biblical themes he uncovers to insights he finds in the writings of Marx.

'To know Yahweh is to achieve justice for the poor' (p.44) gives a clue to the chapter on *The God of the Bible*. Though critical of Heidegger and Bultmann the exegesis is throughout formed within existentialist categories: 'the real man, the flesh-and-blood man (is) the true and legitimate image of God . . . (Man) need only objectify God in some way . . . at that moment God is no longer God. Man has made him into an idol; God no longer commands man,' (pp 39f.) God is God of the Exodus, intervening in history on behalf of the oppressed, and of the exiles. His very nature is sᵉdakah—justice. He has a plan to change our world into a world of justice.

The chapter on *Law and Civilisation* opens with a detailed exposition of mispaṭ—judgement. 'Mispaṭ is the defence of the weak, the liberation of the oppressed, doing justice to the poor. . . . Mispaṭ is the only theophany of Yahweh.' (p 137). In the course of this exposition a radical distinction is drawn between the Sinaitic tradition by which the Law acquired connection with Yahweh through the covenant and the libertarian (Exodic) tradition based on Kadesh which located the apodictic and casuistic laws outside the institutions of Israel, and rooted them in the moral jurisdiction of a secular society, so that they derive both validity and connection with Yahweh from the human condition itself. Covenant theology is subjected to very critical scrutiny.

Turning to the New Testament in this chapter on *Law and Civilisation* we are told 'Paul wants a world without law . . .. Neither Kropotkin nor Bakunin nor Marx nor Engels made assertions against the law more powerful or subversive than those which Paul makes.' (p.187). 'Kosmos is sin incarnate, the institutional condensation of sin created to control men. The law, the generative segment of civilisation, is now by its acquired and inextirpable essence the instrument of sin.' (p.190) So is laid a foundation for a comparison between civilisation as understood by Paul and capitalism as defined by Marx. Capitalism 'is the culture of injustice and of the crushing of men carried to extreme perfection and systematic refinement. It has such a capacity for reabsorption

that it was able to co-opt and assimilate for its own advantage and reinforcement even the power of Christianity itself, dulling its edge through a reduction to the Greek world view.' (p.254).

In the chapter on *Faith and Dialectics* it is claimed that the expressions *Kingdom, Glory* and *Justice* are synonymous when applied to God, so that Yahweh is peculiar among gods only in his self-revelation in concrete acts of justice. Thus the theology of the kingdom is swept up into the pervasive theme that faith is for the Bible what dialectics is for Marx. In the use of *charis kai aletheia* to translate *hesed w'emeth* it is claimed that an attempt was made to say in Greek what is peculiar to Hebrew faith. In the same cause we are told that the glory of the Son of God is earthed in the act of the delivery of Israel from slavery and in the feeding of the hungry, and that all valid theological language is rooted in inter-personal relationships. The dialectics of faith demand that 'the definitive kingdom of justice and life has arrived.' (p.241) and Paul cannot be called in evidence to support the western attempt to preserve to the end of the world the fulfilment of our resurrection with Christ.

At root we are asked to accept that biblical faith has suffered debasement and loss through the attempt to Hellenise the gospel. The translation of *dabar* by *logos* was to confuse event with idea, and this is symptomatic of the attempt to do theology in a framework essentially foreign to biblical faith. We are told twice over in quotation from Oscar A. H. Schwitz: 'The Pharisee takes upon himself the task of preventing everything, even the Messiah, from becoming real.' (p.212, 243).

To follow Miranda through the biblical studies which form the greater part of the book is a journey so wide in reference and confident in purpose as to excite the traveller to ask afresh and urgently whether the Church could have lived in the Hellenistic world and not expressed its faith in Neo-Platonic, Aristotelian and Stoic terms without surrendering its claim that Christ is lord of all life—the eternal contemporary. Miranda's vision stems from experience of the destructive tensions by which people in capitalist civilisation have been wounded. He offers western theology a critique of itself in terms of its own scriptures interpreted in the light of the writings of Karl Marx not, it should be noted, of contemporary Communism. If it is a function of Christian theology to enable Christians to think and speak about the faith in terms of their own culture, our judgement on what is attempted in this book will be at least influenced by what we assume our culture to be. That the work is well done is not in doubt; if it succeeds in disturbing some slumbering assumptions about our culture it will not have been done in vain.

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Lord Mayor's Walk, York.

Peter Hamilton

II. OLD TESTAMENT STUDIES

R. de Vaux THE EARLY HISTORY OF ISRAEL (trans David Smith), Darton, Longman & Todd 1978 2 vols xix + 886p £16 the set.

For nearly twenty years, two major histories of ancient Israel in English have held the field for use at college or sixth-form level, those of Martin Noth and John Bright. Although these were joined recently by a translation of the history by S. Herrmann, it is perhaps significant that the publisher of Bright and Herrmann has just reissued the older book in a cheap study edition. Noth and Bright differ considerably, especially in their approach to the earliest period of Israel's history. Noth's book, a summing up of positions worked out with great care over many years in books and articles, is essentially a literary critical approach which often seems to arrive at negative historical results, compared with traditional reconstructions of Israel's history. Bright's history does not rest upon the same massive foundations of scholarship. Although a fine and sincere piece of scholarship, it lacks Noth's literary critical penetration, and leans heavily upon the archaeology of the school of W. F. Albright to produce a critical presentation of the history of Israel which much more resembles traditional reconstructions. It is this fact that makes Bright still a highly useful book for colleges and schools. It does not repel by being too radical, yet it introduces students to critical problems and to critical ways of approaching them.

When the late Père de Vaux wrote the preface to the first volume of his *Histoire ancienne d'Israël* in 1970, less than sixteen months before his death, he indicated that although his own method was closer to that of Noth than to that of Bright, he wished to lay the same emphasis as Bright on the archaeological evidence, and to produce something occupying middle ground between the German scholar and the American. In actual fact, de Vaux produced a work which in scope goes far beyond either Noth or Bright. On the archaeological side it considerably outdistances Bright; on the literary critical side it has the advantage over Noth of being less dogmatic, and of covering a much wider range of research and publication than Noth's studies, some of the most important of which were done under the restrictive conditions of wartime. On matters of the historical geography of the Holy Land and the pre-history and the earliest history of Syria-Palestine, de Vaux outdistances all his rivals, although Noth covered some of the same ground in another book, *The Old Testament World*. De Vaux's 'prologue' on the Holy Land and its history prior to Abraham takes the reader to page 157 of the English translation! When we add to this the fact that de Vaux also included long sections on the literary analysis of the relevant biblical traditions, we see that perhaps the title 'history' is too modest. As well as being a history, it is a historical geography, a pre-history, and a literary critical introduction to some of the biblical material.

Since the publication of the French original, some of the questions discussed by de Vaux have been in the centre of heated debate. J. van Seeters in *Abraham in History and Tradition* has revived the view that the narratives of Abraham, Isaac and Jacob reflect their time of writing in the period from 900 BC. and do not reflect the period, say, 1800 BC. R. Rendtorff and H. Schmid have fundamentally challenged the Documentary Hypothesis. The 'amphictyony' theory, a keystone of Noth's literary and historical approach has been increasingly rejected, and most recently, discoveries at Tell Mardikh (Ebla) in northern Syria have allegedly revealed materials which will open up the whole field of Israel's earliest history. How does all this affect de Vaux's book, which becomes available for the first time to English readers?

In the first place, de Vaux himself used a number of the arguments used by van Seeters, against Bright. Yet he was still able to make a good, if deliberately tentative case for setting the Patriarchs in the period 1900—1800 BC. Second, although de Vaux accepted the Documentary Hypothesis, he did so with many reservations, and was always quick to emphasise the provisional nature of its 'results'. If the attacks of Rendtorff and Schmid succeed in convincing a majority of scholars, this will harm de Vaux a good deal less than others. De Vaux firmly opposed the 'amphictyony' theory, and should prove to be on the winning side. Finally, if the Ebla discoveries lead ultimately to a more traditional estimate of Israel's early history, this will tend to vindicate, for example, de Vaux's tentative conclusions about the Patriarchs.

All this should not be surprising. Père de Vaux combined mastery over many fields in a unique way, and we shall probably not see his like again. That he did not live to take his history beyond the period of the Judges is a tragedy; but we must be deeply grateful for what we have—over 800 pages in the translation! With the translation of this major work, teachers will be able to put into the hands of their students something that is much more than a history of Israel, and which is based upon immense learning and sound judgement.

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J. W. Rogerson

Bruce Vawter GENESIS: A NEW READING Geoffrey Chapman 1977 501p £8.

In the past the problems posed to thinking Christians by the book of Genesis has meant that for them the Bible began at Exodus. This was a result of the uncritical view of the book as a literary unity being replaced by the academic concensus that the book was a compilation from at least three major sources. In 1956 the author published *A Path Through Genesis*, which has undergone several reprintings. Since then a number of basic commentaries on Genesis have appeared from time to time as literary criticism has contributed more understanding to Genesis. Now the author has written this new reading of Genesis and during the time of writing has refrained from rereading his previous book. It is a new reading. The book contains a three section introduction on the sources, materials and interpretation of Genesis followed by a detailed commentary which is interspersed with the text of the New American Bible.

In the introductory section, the author puts the JEPR sources into a new perspective, establishes the nature of the literary forms—genealogy, narrative, myth, epic and saga—and concludes with a discussion of the emergent theological interpretation both for the community for which it was written and for the present Church. This is then followed by a line by line commentary on The Book of Origins (Chapter 1—11), the Saga of Abraham (12—25), the Saga of Jacob (26—36) and the story of Joseph (37—50).

The commentary is concise, detailed and yet very clear to follow, dealing effectively with each of the above sections, with many detailed references to other commentaries particularly that by Gerhard von Rad. Nevertheless the reader will find topics where he may disagree in interpretation with the author. There is for instance a conflict between the author's interpretations of the origins of circumcision and that by George Every (*The Baptismal Sacrifice*, SCM Press). Again in chapter 46.34, this has often been considered a key verse in the dating of the Exodus through its reference to the Hyksos. Unfortunately the author makes little reference to the implications of this verse. Nevertheless this is an excellent commentary on Genesis by one of the foremost American Bible scholars and will prove a very useful additional commentary to all Old Testament scholars.

University of York, Heslington, York. **B. W. Goodwin**

David L. Edwards A KEY TO THE OLD TESTAMENT Collins 1976 282pp £4.95.

'This book is intended as a 'presentation' of the Old Testament for the 'non-specialist student and reader': what qualities has it that can justify yet another book with such an aim? The magnificent colour photographs strike one at first glance, but these are not an uncommon feature of books about Bible background nowadays. The first two chapters show a love and enthusiasm for the Old Testament, but there is no obvious plan or pattern and the extensive quotations suggest the book is going to be little more than an anthology with comments. Then it settles down to deal with the various blocks of literature in roughly chronological order; the writing is fluent and interesting, informed yet not too technical, with fine sections on Hebrew law and history writing. Trying to cover everything however leads to some very summary treatments, particularly of the prophets and of the psalms, where the anthology-element reappears. The final chapter is in a different key with some pertinent yet gentle suggestions as to how Moslems, Jews and Christians can learn fresh lessons from the books they all profess to reverence.

Yet the book succeeds; this is because of the ease with which the author, now Dean of Norwich, presents each type of literature as emerging from the changing experiences and faith of the Hebrew people and because he so clearly demonstrates that modern scholarship (the 'key') allows us to value the Old Testament for what it is instead of having to see it only as a preview of Christian truths. As a result the Old Testament is presented in a realistic and unforced way as both relevant and readable. This book deserves the wide readership which its recent appearance as a paperback should secure for it.

College of Ripon & York St John, Lord Mayor's Walk, York YO3 7EX **John Toy**

The author of this book has recently become Dean of Norwich, a Benedictine foundation.

James Martin A PLAIN MAN IN THE HOLY LAND The Saint Andrew Press 1978 100p £1.50

Luc H. Grollenberg THE PENGUIN SHORTER ATLAS OF THE BIBLE Penguin 1978 265p Paperback £1.75 Hardback £5.95

Devotion and scholarship, sadly, do not often co-exist in the one person, in the one book. James Martin, a minister of the Church of Scotland, taking the reader on 'a magic carpet pilgrimage of the Holy Land', concentrates on the devotional side. It is a very readable book with things of interest for any 'plain man'; sadly it lacks any real sense of archaeology and indeed of the Bible, of a people involved by God in salvation. There is devotion to the Person of Jesus; it gives some sense of the Holy Places; but something is lacking, and there is too much of phrases like 'Lunch having been taken, we move on to . . .'.

Fr Grollenberg's *Shorter Atlas of the Bible* has for nearly twenty years been of endless use to students of Scripture. This Penguin version (at a welcome low cost) has a few

changes—of layout, adjustments to metric measurements, etc. It is a distillation of much study; read in conjunction it can serve as a balance to books like James Martin's. However read, it offers a great deal of information on the geography and customs of the Bible.

Most books now produced on the Holy Land are of a scholarly, archaeological nature. Whilst applauding James Martin's attempt on the other side, one wishes that the whole Bible and something of life in Bible times had featured more.

Matthew Burns, O.S.B.

III. NEW TESTAMENT STUDIES

John M. Rist ON THE INDEPENDENCE OF MATTHEW AND MARK (Society for New Testament Studies, Monograph Series 32) Cambridge University Press 1978 vii + 132p £5.30.

For those who accept the Catholic and Roman Church as the one true Church of Christ (prescinding from the question of how much truth and infallibility other Christian Churches may possess!), there is not the same degree of agonizing over the interpretation of the Gospels and the re-formulation of their theology in modern terms as there must necessarily be for those who do not recognize an infallible Church and rely on the Scriptures alone as the source and support of their faith. Nevertheless it is of vital moment for Catholic theologians also to know for certain the nature and the manner of growth from the beginning of the reflection of the Founding Fathers of the Church on the mystery of Christ's life and teaching. Particularly vital is it to know for certain the true sequence and dating of the basic documents of the New Testament, for these provide us with our only certain data for the development of Christian theology in the Apostolic age—which, according to Karl Rahner, contains the pattern and exemplar of theological growth in all subsequent ages down to the present. Hence it would seem that the development of doctrine in every age has to be measured against the touchstone of its development in the Apostolic age.

It is at this point that we come up against one of the greatest problems that dogmatic theologians have to face today; namely, can they safely accept the assertions of the vast majority of biblical scholars that Mark is the first written Gospel, composed after the death of Peter and Paul, and that it and the Gospels of Matthew and Luke (which are said to derive from it) together with a shadowy document named 'Q' really belong to the sub-Apostolic age, when direct contact with apostolic eye-witnesses had been lost? If this is so, then not only is there scope for various kinds of accretion to the fundamental historical facts about Jesus, but the sequence of theological development during the Apostolic age has been fundamentally misunderstood, until 19th and 20th century biblical specialists agreed to turn it 'topsy-turvy'.

For the first eighteen hundred years or so of Church history the Gospels were thought of as documents exactly contemporaneous with the Letters of Paul, and the order of their composition (and of their authority too) as Matthew, Mark and Luke. Today theologians are asked to work on the supposition that this is not true, but that all the Gospels were composed after Paul's (and Peter's) martyrdom, and that the sequence of theological development was from Mark to Matthew and also to Luke, with John a poor fourth from the point of view of time. This means, to take a particular example, that the Birth Narratives and the Resurrection Appearances, which are palpably absent from Mark, do not belong to the earliest stratum of Christian tradition, but were added later, perhaps in response to Christian curiosity towards the end of the first century. Such a viewpoint has a great many important theological corollaries, which are everywhere manifest in current theological writing.

The question today is whether this great turn-round can really be substantiated. Is it possible that the biblical scholars under the influence of the *zeitgeist* and of nineteenth century liberal and evolutionary ideas have come in fact to the wrong conclusion? Is it possible for the vast majority to have gone up a blind alley, from which they will sooner or later be forced to retreat? The parallel history of the progress of natural science and astronomy show that this *is* possible. There is a growing number of independent-minded biblical experts who think so, and a glance at the recently published volume of the *Münster Griesbach Colloquim* will confirm this assertion. The general disquiet with 'the established conclusions of synoptic research' (see G. Bornkamm in *Tradition and Interpretation in Matthew*, ed Bornkamm and others, 1963, p.11) extends however far

beyond the circle of those who accept the Griesbach Solution; and the present work by Professor Rist is symptomatic of a general dis-ease with the present situation.

Professor Rist, in the work before us, is above all certain of one thing, namely that the Markan Priorists are wrong. For him the Gospel of Mark is independent of the Gospel of Matthew and Matthew is likewise independent of Mark, and he holds to the view that they are both 'independent documents, the surviving witnesses of a thirty-year-long and largely oral tradition' (p.108). It is true that he is not a professional biblical scholar, for he is currently Professor of Classics in the University of Toronto. But this need be no disadvantage, and there are even some who would argue that such detached and disinterested scholars from other disciplines would ere now have solved the whole problem if the professors had left it all to them! His book is indeed notable for the freshness of its approach and for its scholarly quality. He makes many perceptive judgements with which the reviewer would agree; for example, that because an evangelist has more primitive material in one place it does not follow that he was writing earlier (p.92); that Jesus must have often repeated his sayings and parables in slightly different forms and words at different times and places, like all good preachers; that 'Q', in its commonly accepted meaning, is a creation of the scholars (p.11); that the importance of oral tradition has been unduly minimized in recent years. He also has a valuable and perceptive critique of the important work of M. D. Goulder, *Midrash and Lection in Matthew*.

If any criticism is to be levelled against Professor Rist's own work, it must be that he is still too much under the influence of the general approach of the Markan Priorists (see for example his discussion of Luke's relationship with Matthew, pp.10—11). Like most other scholars he is mesmerized by the problem of the Mt-Mk relationship and concentrates almost exclusively on this aspect. But it is the opinion of the present writer that no solution will ever be reached as long as attention is concentrated on this area in the firstplace. Hence his own methodology (p.93) is itself at fault. The first question to be considered in dealing with this problem ought to be the relationship between Luke and Matthew—and this is *never* done, for reasons which are anyone's guess. But the Mk-Lk problem can only be solved when the Lk-Mt problem has been cleared up without interference from Mk. Consequently, Professor Rist's volume, though a true and hopeful sign of the decline in belief in Markan Priority, can do little more than call on the professorial body in general radically to re-think the whole problem.

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The reviewer is author of Matthew, Luke & Mark (*Koinonia Press, 1976 168p £2.75*). *Cf the article, 'Redating Revelation', JOURNAL, Summer 1977, p.41—5.*

Johannes B. Bauer ENCYCLOPAEDIA OF BIBLICAL THEOLOGY Sheed & Ward 2nd ed 1976, reprinted 1978, pp xxxiii & 1141 £19.50.

I have been familiar with Bauer's encyclopaedia for several years now, and have always found it an invaluable key to understanding themes and concepts that run through both the old and new testaments. It has been conveniently reprinted here in one fat volume, very pleasantly produced on good paper, as befits a work of massive erudition and also a standard work of reference. It is the fruit of Catholic German Biblical scholarship: Bauer has edited more than 200 articles by 53 contributors, each one with its own bibliography, together with a long general bibliography and extensive indices. Of course, the articles are of uneven quality, ranging in scope from short essays to some that are little more than lists of references. They cover such broad themes as Adoration, Building up, Self-denial, or more detailed definitions and problems such as Angel, Apostle, Day of Yahweh. For the most part, they avoid technicalities, and are directed at readers who need not be familiar with much modern criticism or be conversant with the Hebrew or Greek texts.

In this it differs from a work such as Kittel's ten-volume *Theological Dictionary of the New Testament*, which is ordered by Greek words and phrases, explaining their meaning and use. Although intended for the inexpert student, Bauer does offer a short index of Greek and Hebrew words; but it is not always easy to find the article one wants.

Concepts can be translated in so many different ways, edification or building up, assumption or taking up, that the reader does not always know where to look. There are unexpected articles under such unlikely headings as Three or Freedom of speech. There are also a few omissions, the most notable of which is the word KOINONIA, which means communion, sharing, fellowship. It is an important word, that often passes unnoticed because of the variety of ways it can be translated, even in Latin as communicatio, participatio, societas, collatio, but it unites such ideas as belonging to the Risen Lord, abiding in the Spirit, sharing in Christ's sufferings, participation in the Eucharist, fellowship in the community. Whereas Kittel shows how these kinds of sharing are closely related, as is obvious in the Greek text but not in the translations, Bauer does not bring them together under one heading. Instead one has to search for its use under various articles—Church, Eucharist, Grace, Love, Witness.

So, Bauer's encyclopaedia is an indispensable aid to understanding the Bible, if approached with patience and some caution. At nearly £20, it still seems a good buy.

Bernard Green, O.S.B.

Dennis Nineham THE USE AND ABUSE OF THE BIBLE SPCK 1978 (republished) ix and 294p Large Paperbacks £3.95.

This book, first published in 1976, now appears in this format. It is interesting to read because it approaches the problem, 'How can we hope to know what the original writers of the Bible had in mind and how does it relate to us in a very different cultural setting?' It contains Dr Nineham's 1971 Edward Cadbury lectures and three other chapters. Our ideas of historical writing were unknown to the writers of the New Testament, but they told a story to explain what the Christ-event meant to them. After two thousand years of Christian experience, we may not fruitfully limit ourselves to the exact statements of the Bible, but, rather, using our imagination in the light of the Spirit, seek to express what that Christ-event now means to us. The results will vary, but 'the most—and also the least—that any . . . can rightly do is to offer the insight he believes himself to have attained for the judgment and, if so be, the enlightenment of his fellow Christians'. (p.267)

Gilbert Whitfeld, O.S.B.

I. Howard Marshall POCKET GUIDE TO CHRISTIAN BELIEFS 3rd edition 1978 144p £1.25.
Francis Foulkes POCKET GUIDE TO THE NEW TESTAMENT 1978 160p £1.25.
John Goldingay SONGS FROM A STRANGE LAND 1978 172p £2.15.
John White PEOPLE IN PRAYER 1978 160p £1.10.
H. R. Rookmaaker ART NEEDS NO JUSTIFICATION 1978 63p 60p.
A. N. Triton SALT TO THE WORLD 1978 64p 60p.
Oliver R. Barclay GUIDANCE 5th edition 1978 45p 45p.
Simon Webley MONEY MATTERS 1978 48p 45p.
All these books are published by Inter-Varsity Press.

These books are from conservative Evangelicals, but they show signs of a real effort to understand the problems raised by others—Christian and non-Christian. In the guide to Christian beliefs, the Bible is set up as the authority but it is to be studied both with reverence as the Word of God and with allowance for the human background of the writers. Mr Foulkes is well aware of other scholars' views on the writings of the New Testament but his reading list is almost entirely confined to 'safe' Evangelical writers. Although source-criticism is noted, no mention is made of the form-critical approach. The Songs from a Strange Land are psalms, dealt with in an imaginative way and explaining some of the language. John White has written some lively scriptural studies with practical lessons. The smaller books, which bear the name 'Arena', are discussions of the difficulties convinced Evangelicals have when they brush against others who share some of their aims but not their basic convictions.

Gilbert Whitfeld, O.S.B.

IV. ECCLESIA ANGLICANA

Ed. Ian Ker and Thomas Gornall, S.J. THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN vol 1 Ealing, Trinity, Oriel February 1801 to December 1826. Clarendon Press 1978 xviii + 346p £18.50.

The growth and development of a person is always fascinating, and in this volume we are privileged to see the beginnings of Newman not only in his letters but also in his diaries, which are much fuller for this period than most. We are able to observe his conversion to religion, his failures and successes at Oxford and the early formation of his religious ideas from many angles, especially as we have in this volume more letters addressed to Newman than usual. Particularly interesting are the letters in his controversy with his brother Charles—showing how early in his life Newman considered and understood the process which leads men to accept or reject Christianity.

The full list of all his reading gives us a clear idea of what formed his thinking and we are able to observe his growth in independence of mind and belief. Especially fruitful were his experiences at St Clement's, where everyday contact with the sick of the parish led him to alter his ideas on regeneration.

But important as Newman's ideas are, it is the man who gives them validity, so perhaps it was the experience of his 'failure' in the schools which fixed in Newman a humility and a desire for holiness, by which he meant a union with God so close that, by the very nature of the difference in being, there could only be the losing of one in the other.

This volume maintains the superlative standards of editing set by the late Fr Dessain. Any library without this series is incomplete.

Bede Emerson, O.S.B.

Of a closely related article by John E. Linnan, CSV: 'The Search for Absolute Holiness: a study of Newman's Evangelical period', JOURNAL Summer 1968, p.161—74. It is a study drawn from Newman's sermons and writings before he was twenty-five.

Ed. Charles Stephen Dessain and Thomas Gornall, S.J. THE LETTERS & DIARIES OF JOHN HENRY NEWMAN Vol. XXXI Clarendon Press, OUP 1977 xviii + 328 + 111*p £18.50.

This volume completes the great work of editing begun by the late Fr Dessain, ably assisted by Fr Gornall, for the Catholic period of Newman's life (1845—90). The series is a monument of scholarship and editing and will stand for generations as an example of how these things should be done. Newman has been well served.

Has the effort been worth it? Can we justify the very considerable outlay that these twenty-one volumes entail? The answer to both questions must be yes. Newman is known principally through what people have said about him and secondly through his writings. Neither source gives a complete or accurate picture of him. Few contemporaries fully understood him, and his views were distorted by friend and foe alike. The most casual of perusals through his letters cannot but strike one how frequently he was driven to defend himself and clarify his positions, so much so that he has gained a reputation for scrupulosity. The sheer complexity and intricacy of some of these misunderstandings require a considerable amount of explanation and one finds the interminable apologies of some of his biographers leaving one with the impression that there must be something in the charges to require such lengthy rebuttal. Newman's own letters do the job far better, both for accuracy and intelligibility, and with complete charity. For the whole story reference to his letters is essential.

Newman's published material presents another difficulty. The corpus of works is so extensive that few dip into more than one or two works. Whether these be devotional, homiletic, apologetic or theological the style is so lucid that his accuracy in the use of language is often overlooked, and people generally find in them what they are seeking, so often misunderstanding what he is endeavouring to say. Here the letters are an invaluable guide as to his real meaning.

But the letters and diaries are more than mere vehicles for research. So complete a collection of letters cannot but give an insight into the man himself, especially when read chronologically. The stature of the man—his integrity, his scholarship, his affectionate

nature and charity win one's admiration; his fidelity throughout his life to his God moves one to believe in his sanctity.

In his last years Newman found it increasingly difficult to write, so this volume is not as rich as previous ones. Nevertheless it contains letters about his last article, 'The Development of Religious Error', and a previously unpublished postscript to it. He was much taken up too in arranging for Anne Mozley to publish and edit his Anglican correspondence and making provision with Longmans for his own works. And there is the usual complement of letters to a diminishing band of friends, and an ever increasing horde of well-wishers. There is also an appendix of letters which had not come to light in time to be published in previous volumes.

Bede Emerson, O.S.B.

David L. Edwards LEADERS OF THE CHURCH OF ENGLAND, 1828—1978 Hodder & Stoughton (Hodder Christian Paperbacks) 1978 383p £1.50

When David Edwards wrote the original book, *Leaders of the Church of England*, 1828—1944 (Oxford 1971 358p £3.90), he was then Dean of King's College, Cambridge and a lecturer in modern history in the Faculty of Divinity. He has since been a Canon of Westminster and Rector of St Margaret's, with which goes the appointment of Chaplain to the Speaker. Before 1966, he was Editor of the SCM Press; and since 1978 he has become Dean of Norwich. He has a number of books to his name on Christianity and the life of the Church, and has edited other men's works.

These new dates give a clear span of a century and a half up to the moment. The two essential changes are these: the two chapters on 'Stanley & Gladstone' and 'Hort & Benson' become one chapter on 'Gladstone & Benson', the others being dropped as 'relatively minor', which is sad for them when they are out-Gladstoned by a man illustrious in another field. Secondly, a chapter has been added (p. 350—79) on 'Leadership since 1945'; and it is this that must surely engage our interest here.

It begins with a survey of Old Glory fit for James Morris's imperial volumes: the certainties of the ruling elite, Church and State bound as one (so that when William Temple died in 1945, President Roosevelt cabled his grief); the certainties of world leadership (so that in 1948, when the World Council of Churches was inaugurated at Amsterdam, Cantuar was in the chair). Churchill—a buttress supporting a Church from the outside, as he put it—was reluctant to leave war for ecclesiastical politics in 1945, and was not taken with the aging Garbett of York, nor the able and justly fit Bell of Chichester who had written *Christianity and World Order* in 1940 and gained international status in the War years by standing out against Hitler. But he paid a penalty in those years by standing out against Churchill's unconditional surrender policy, notably in starvation-blockading and obliteration-bombing. So he remained 'the senior clergyman in Sussex', and after a long pause Fisher of London went to Canterbury.

Self-assured, sensible, friendly and full of energy, he proved master of the appropriate word—whether at village sermons or City dinners. First class in practice, 'he did not take the theologians or poets or artists as seriously as Bell did.' He knew his ground: his father and grandfather, and his father, had all been Leicestershire rectors for forty year stretches; while he gravitated through Oxford with a triple First, Repton as headmaster, Chester and London as bishop. He knew his plan; to respond to groups of tasks as they appeared to demand attention, not according to a formulated policy. He was, then, a patrician pragmatist. He turned his energies first to canon law, last revised in 1603, coordinating the labours of rival ecclesiastical parties (Catholic, Evangelical, Broad, Modernist), cajoling them into a single fellowship and faith. This he did by persuading them through the repeal or amendment of some 200 Acts of Parliament, long insisting when they grew dismayed that canon law was central to the renewal of the Anglican Church. He turned equally to the reorganising of Church finances, setting up the Church Commissioners to make bold use of Church assets in shares and bonds, and making a clear appeal to the laity for new giving to save parish hardship.

At his enthronement, Archbishop Geoffrey Fisher defined the Anglican vocation as 'to hold together in a due proportion truths which, though essential to the fullness of the Gospel of Christ, are through the frailty of man's spirit not easily combined—fidelity to

the apostolic faith, and freedom in its apprehension and application; liberty of the spirit, and obedience to the disciplined life of the Church; the corporate unity of a divinely instituted People of God, and a free response of each in his own person to the grace and guidance of the holy Spirit.' The theme of the sermon was that the Church needed reordering—that was his metier. But it did not stop there: he went out to the Churches in Africa and Australia and offered them greater freedom, to the American Church and offered it greater participation, to the Free Church and offered it a share in episcopacy. In 1960 he visited the Church leaders of Jerusalem, Istanbul and Rome, meeting the Holy Father in an historic encounter. It all amounted to a steady convergence.

Fisher handled well his royal relationships, a coronation and a near disastrous marriage. In controversy—notably against Bishop Barnes of Birmingham—he defended old faith and old standards albeit with charity. He was not always quite consistent, nor yet tactful; as when he managed both to invite Makarios of rebellious Cyprus to the Lambeth Conference as Greek 'ethnarch' to his islanders, and then to denounce him on TV as 'a bad man'. But with consummate tact, he listened to the signs in 1961 and took himself to retirement, 'doing simple things gracefully' as he put it. All this Dean Edwards judges as worthy of the highest commendation had it occurred in a generation just passed: for instance, global Anglicanism seemed archaic where an Empire had faded, and canon law revision as 'the most all-embracing topic of my archiepiscopate' showed him out of focus. Having initiated the Anglican-Methodist talks with his early advances to the Free Churches, he feared for Establishment and world-wide Anglicanism should they succeed too well, and turned from obedience to be a destructive rebel in the interests of an outmoded vision of his Church. Thus he died, his prestige a shade tarnished.

After Fisher, the centre of focus in the Church of England was not a person but a new institution, the Church General Synod, which met first on 4th November 1970, given power as much over doctrine and worship as over mundane affairs. Power, or at least influence, further devolved to the Parish Church Councils. In synodical government, bishops, clergy and laity were separated into Houses, each of which had to assent to major proposals and had other checks upon the over-enthusiastic. Moreover, the General Synod's central machinery depended on the cooperation of the 43 dioceses for its effective working, and the Church Commissioners for its effective financing. The Church Commissioners centrally controlled investments, equalised the pay of vicars and settled a minimum wage for working clergy. A new spirit of general cooperation had come to take the place of the hierarchic autocracy of Fisher.

The most successful enterprise since the War has been the modernisation of Anglican liturgy, leading up to the Alternative Services Book of 1980; it was put through with much consultation and careful testing in parishes. The least successful enterprise has been the use of TV and radio by churchmen, who have found religious programmes treated by TV producers as though they were political talks requiring a balance of several opposing voices, or treated as entertainment. Bishops remained pastoral or managerial, unable to dialogue intellectually with a serious secular world. However monasteries, convents and centres of evangelism, together with missionary societies and other charities, and theological paperbacks warmly spread the Gospel. All this was supported by the university courses in 'religious studies', albeit run by men who were not of the Church nor willing to take up proffered bishoprics, men deeply impatient of the anti-intellectualism evident in Church life. So it was that such as Alec Vidler, J. A. T. Robinson, Maurice Wiles and Dennis Nineham produced such books as *Honest to God* or *The Myth of the God Incarnate*, which caused prolonged public storms. At another pole there was a revival of Evangelical simplicity that spread out into the charismatic movement, in conjunction with the students' Christian Unions (which provided many of the new young clergy for Anglicanism).

While the movements prospered with a surprising vigour, the Church of England suffered a loss of nerve and some of its best men turned to the social services to exercise their Christian idealism, or to teaching or the BBC. The public agreed with them. Easter communicants halving in number in the years 1900—1970. There was talk of 'the death of God' and of Newman's 'time of widespread infidelity'. Church-going became unfashionable, the clergy having to face the hardship of poverty and indifference to their message. Old forms of organised religion were abandoned, and yet parents wanted their

children to be subjected to religious influences and society admitted a permanent spiritual hunger in men.

The Church became convinced that the love of living people was true religion. It relaxed its formulae and its ritual books; it accepted the practices of other Churches as wholly Christian, it listened to criticism and waited for the 'heavenly spark'. Some in its midst succeeded in combining Victorian sureness with modern reluctance to be dogmatic. Archbishop Michael Ramsey offered a new spiritual leadership, with an outreach both to Catholicism and to Methodism while maintaining the Anglican tradition of personal and corporate search for holiness. His name-sake, Bishop Ian Ramsey of Durham (who would have succeeded him to Canterbury had he not died), preached more widely still on Africa, education, medicine, science, industrial relations and topics of the day. Now both Canterbury and York are led from the presently strong Evangelical movement, Dr Coggan and Dr Blanch together devising and issuing their 'Call to the Nation' designed to reinvigorate the life of the Church in England: from a nation untouchable any more by whatever a clergyman may say, it received a very mixed response. Thus it is today: the hunger is there, but the will to give it body scarcely is. Dean Edwards is sanguinely lacking illusions about his Church, or about the future that is before it. We await the 'heavenly spark'.

Alberic Stacpoole, O.S.B.

COMMUNITY NOTES

RT REV JOHN GERARD McCLEAN, 1914—1978

+ John Gerard, fourth Bishop of Middlesbrough from 1967, died on 27th August in the year of the centenary of the Diocese (which had been formed on 20th December 1878, by division of the diocese of Beverley into those of Leeds and Middlesbrough, the latter consisting principally of the North and East Ridings of Yorkshire).

Since the Bishop's consecration, he has been a close friend of the Community, ordaining to the priesthood 22 of our monks and confirming many children in our local villages. It was no surprise then that at his funeral Requiem in the Middlesbrough pro-cathedral there should be present, besides Fr Abbot who was among the concelebrants, 17 of the brethren. It was an occasion of some ecclesial magnificence. The Cardinal (who had known the Bishop well from his abbatial days in the Diocese) flew back for the funeral from Rome, returning at once to the Vatican for the papal ceremonies. There were concelebrating the Archbishop and two other bishops from Liverpool; two bishops each from Hexham & Newcastle, from Lancaster, from Leeds, from Salford and from Shrewsbury; Archbishop Dwyer from Birmingham and a bishop each from Arundel & Brighton, Menevia, Nottingham and Westminster; the Chapter and Deans of the Diocese and a further number of monsignors and canons. Present on the sanctuary opposite the Cardinal was the Apostolic Delegate (whose task it now is to find us a new bishop). The church was packed to overflowing with parishioners, who were swift to take up the hymns—such as Fr Postgate's 1679 hymn written in his death cell in York, a fond favourite of the Bishop, who did so much to propagate diocesan devotion to the martyr.

The panegyric was preached by Bishop William Gordon Wheeler, who had been consecrated coadjutor Bishop of Middlesbrough in 1964 (before going to Leeds in 1966); and it is this that is printed in part below to stand as our appreciation. But before that, let us record with some pleasure that Bishop McClean was coopted in his last year onto the Joint Commission of Bishops & Religious, of whom the President is Cardinal Hume and one of the members Bishop B. C. Butler, O.S.B.; its task being to coordinate the work of the Council of Major Religious Superiors with that of the Conference of Bishops.

'John Gerard McClean was born in Redcar in the Cleveland area in 1914, the son of the then Town Clerk, Robert McClean. As a boy he was educated by the Marist Fathers, here in Middlesbrough, before proceeding to his priestly studies at Ushaw College. He was what we call an all-rounder. For not only was he outstanding in the athletic and sporting activities, being a first rate footballer and cricketer, (as well as developing a great liking for golf which persisted throughout his life); in addition, he was also a highly successful student, excelling in all subjects and indeed would have been sent on for higher studies, but for the Second World War. For a period he was a Minor Professor in the College and exerted a considerable influence upon those who came under his charge.'

'In 1942 he was ordained priest, and appointed Port Chaplain first in Hull, then in Anchor House, here in Middlesbrough. Seven years later he was appointed Assistant at the Sacred Heart, Linthorpe, where he quickly became known to all the town as 'Fr Mac'. Nine years later, he became Parish Priest of Richmond when the Jesuits left, and three years later Parish Priest of St Charles, Hull. He was still there when he was made coadjutor Bishop to the late Bishop Brunner, who the following year resigned the See and was present at the installation of Bishop McClean as his successor in July, 1967.'

'In all his appointments John Gerard McClean won great affection from both priests and laity, and it was a very great shock to him when he was nominated as Bishop. I do not think he had thought of, or desired any such possibility, and only accepted the episcopate in obedience to the Holy See. Although it was a great surprise to himself it was by no means a surprise to others, who had come to think of him as outstanding in every way. . . .'

'The years since 1967 saw greater stress and strain than any earlier ones. The trials of the post-Conciliar period brought a heavy cross to all, and they took a special toll in the case of Bishop McClean, as they did with Pope Paul. It is unlikely that Bishop Lacy in all his fifty years from 1878 had to bear the like. John Gerard McClean faced the task and the challenge of the times unflinchingly. And what is more, he preserved intact, I think, the very wonderful spirit of friendliness and of a true family relationship, which exists in this Diocese in a notable way.'

'There has, in fact, been here a very wonderful tradition of stability and tranquillity. The Diocese inherits much of the ethos of the Vicariates Apostolic of the North with their strong tradition of the martyrs and the great Catholic houses. There are many areas where the Faith has never died out. It has a wealth of local centres where the faithful, in addition to the great Catholic families, aided by apostolic priests like the Venerable Nicholas Postgate, preserved the ancient truths and worship in a unique manner with their closely-knit Guilds and other contrivances. Then, in the nineteenth century there were the great Irish migrations of workers to the local mines of considerable variety, and the newly developing industries, especially in Tees-side itself, assisted by the pastorates of devoted Irish priests. The remarkable thing was the happy marriage of all these entities. The Diocese was small enough to be a very family affair: wide enough to present an apostolic field of great variety and beauty, and spacious enough to enable much local initiative. . . .'

'The Benedictine Abbey of Ampleforth has always played a very special part in the life of this Diocese, and throughout its existence the relationship between this monastery and the Diocese has been something special. Ampleforth, which in addition to its great educational tradition, inherits something of the spiritual charisma of the Pre-Reformation contemplative houses of Yorkshire, and is both topographically and in other ways at the heart of the Diocese. And one must be grateful, too, for the presence of the other religious Orders, both of men and women, and notably the Marists and the Mercy Nuns. All these

were dear to John Gerard McClean and played a great part in his own formation and life. The universities of Hull and York latterly provided a new field of apostolate, and in their student life, together with other similar groups, had a contribution to make to the whole life of the Diocese.'

'All these traditions, part and parcel of his life, were preserved and enriched by him. His simplicity, kindness, gentleness and humility, combined with a gift for listening to others, and intellectual gifts of no mean calibre, made him to my mind a very wonderful pastoral Bishop. He rarely hit the headlines or articulated unnecessarily. But he was a true shepherd of his flock, with a vibrant love for priests and people which evoked a response of deep affection and trust. The secret of it all was his deep and unobtrusive spirituality which was an essential and indispensable part of the daily pattern. It proclaimed itself in what he was and what he said. He communicated an assurance of intrepid Faith and was anxious that his beloved priests and people should ever apprehend it more fully.'

'I do not mean that he did not face up to the problems of his time. Indeed the record of his reign, with 31 new schools, 11 new churches, 13 new parishes, a coming to grips in a powerful way with educational reorganisation and financial centralisation, together with all the Diocesan Commissions that spring from the requirements of Vatican II, speak for themselves. But these preoccupations were never allowed to interfere with his primary spiritual pastorate and the giving of himself so lovingly and tirelessly to his priests and people. He was primarily and always a devoted parish priest finding complete fulfilment in the priestly sphere. It was only in obedience to the Holy See that he said "I will" to the designs of God regarding himself. . . .'

'Just over a week ago, I concelebrated Mass with him, as usual, at the Shrine of our Lady of Mount Grace in the Cleveland Hills. He had a great love for our blessed Mother, and I recall how on our visit to Rome together he loved to pray at the shrine of our Lady of Perpetual Succour, the Patroness of both our Dioceses. We ask her motherly intercession at the throne of God for this devoted son of hers, as we offer the one perfect sacrifice of her Divine Son here this morning. He would want us, above all, to pray for him that cleansed from all imperfection, he may come speedily to the Vision of God.'

PERSONALIA

Fr Christian Shore was ordained to the priesthood by Bishop McClean on 9th July.

Brother Lawrence Kilcourse, Bruno Morris and Hugh Lewis-Vivas made their Simple Profession in the presence of Father Abbot and the Community on Monday, 11th September.

Father Abbot clothed four novices on Saturday, 9th September. **Ian Stevenson** (Br Luke), **Michael Pearson** (Br John), **William Balmbra** (Br Oswald), **Colin Barnes** (Br Raphael).

Cardinal Basil Hume can now be called *papabili* (let us catch the fleeting bird on the wing); for he has been blessed by more than the enthusiasm of Fleet Street, namely by *Time* magazine. *Morto un papa, se ne fa un altro . . .* so another is called for. *Time* spoke of age and youth, Italy and non-Italy, pastoral and curial factors. Then in the penultimate paragraph, it made this judgment: 'If the Cardinals in this new conclave are to reach across Italy's borders in a bold break with four centuries of tradition, the gesture should serve a more dramatic purpose, like finding the sort of loving and fervent priest they have just lost. One Cardinal who could meet that need is Britain's Cardinal Hume, Archbishop of

Westminster, a Benedictine monk who was once Abbot of Ampleforth Abbey. Few Cardinals knew Hume at all until last month's election, but in Rome many came away from encounters with him admiring his evident spirituality, eloquence and warm presence. Hume's age—55—was a major disadvantage in August, but probably would not be held against him so much now. If anyone can fill John Paul's empty shoes, it might be this tall, rangy, soft-smiling Englishman.'

The British Press (and no one is a judge in his own case) was equally warm to Basil-for-Pope. For instance, Peter Hebblethwaite, reporting for *The Sunday Times* (8 Oct) from Rome—he the erstwhile Benelli-watcher—wrote: 'WHY BRITAIN'S HUME COULD BE THE NEXT POPE'. He suggested that the Cardinal could do a decade as Sovereign Pontiff, then at 65 'find some congenial abbey where he could live out his days, fish a little, write his memoirs, and let a younger man succeed him'. One of his main qualifications—'The Cardinal is fit from playing what he calls "geriatric squash".' He jogs too, possibly round the Vatican gardens?

Another instance comes from Peter Nichols in Rome, for *The Times*: 'RESPECT FOR CARDINAL HUME AS A CANDIDATE GROWING'—'He suffers a series of disabilities: under 60, so extremely young by the standards of candidates for the papacy; a Benedictine, which some elements of the Curia regard with diffidence on the grounds that a monk will be either ingenuous or too severe and demanding; he did not study at the Gregorian, so is not on ex-classmate terms with the Sacred College; a bishop a short time, so has not had a lasting opportunity to know other Cardinals over the years; no full grasp of Italian, a drawback to a potential Bishop of Rome; not by character a pretentious personality. But respect for him only rises. Cardinals speak in terms of warmth and admiration. One remarked that Cardinal Hume could only gain from a long conclave . . . All make clear enough that he is of the stature required in a Pontiff at this crucial period in the Papacy's history.' (compressed, Ed)

Paul Johnson, *Sunday Telegraph*: 'He is a first-rate Headmaster.' When?

Reporter, phoning from London: 'Would there be anyone still at Ampleforth who remembers the Cardinal?' Abbot's Secretary: 'Go and do your homework, mate!'

Fr Vincent Wace has returned from St Louis Priory and will be resident at Ampleforth, assisting in the village parish and in the School.

Fr Bonaventure Knollys is joining the community at Little Crosby in Lancashire. **Fr David Morland,** after a year away on our parishes and at Little Crosby, is back at the Abbey. During the past year he has been involved in the translation of one of Karl Rahner's theological works. Father Abbot has also appointed **Fr Stephen Wright** to the staff of the Junior House.

Fr Jonathan Cotton has been appointed to the staff of St Mary's Priory, Bamber Bridge. **Fr Rupert Everest,** who for the last 6½ years until very recently was running the parish of St Peter's, Liverpool, is to do a year's course at the Irish Institute of Pastoral Liturgy in Carlow Eire. This is the only such Institute in the British Isles and is renowned for its work in this field.

Br Peter James has completed his Degree course at St John's College, York and has returned to the Abbey.

Fr Bernard Boyan, Vicar for Religious in the Archdiocese of Liverpool, has recently moved to new quarters after our departure from St Peter's, Liverpool. His new address is—Saint Clare's Lodge, Green Lane, Mossley Hill, Liverpool L18 2ER, (tel: 051.722.4388).

Fr Alban Crossley spent a week in August assisting on the staff of a training course for adult Scout Leaders at Gilwell Park, Essex, the Scout Association's principal training centre. On two week-ends in September he conducted a similar course at York for Scout Leaders in North Yorkshire.

Travelling was a strong feature of the brethren's holidays this year. One spent four pastoral weeks running a parish in Alaska. One went home to Australia. Two travelled to Africa. One penetrated behind the Iron Curtain. Two 'did' the Holy Land. Trips to Germany, France, Italy and Ireland do not count. The best traveller's tale came from Fr Andrew Beck, who was guest of the King of Lesotho, southern Africa, staying in a £2 million palace of concrete and glass: he was taken to a dining club whose salutary motto turned out to be: 'the less the friction, the further you go' (a modern translation of Benedictine *Pax* and Celtic *peregrinatio*, perhaps).

Fr Gordon Beattie has returned to St Mary's Leyland after his 3 month tour to Nigeria. He had worked his passage from Hamburg to Lagos as a crew member on board a German owned Greek vessel. He was the only British person on board amongst a crew consisting of Greek, Bangladesh, Indian, Portugese, Cuban, Russian, Spanish, and Ghanan sailors.

The voyage from Hamburg to Lagos took two weeks—with Force 11 winds in the Bay of Biscay which were attributed by the superstitious members of the crew, to the presence of a priest on board (memories of Jonah and St Paul?). An additional two weeks was spent on board the vessel in Lagos Roads in the company of another 96 vessels awaiting berthing facilities, during which time they came under fire from a pirate ship.

The purpose of Fr Gordon's visit to Nigeria was to assist the Benedictine Community at Eke in the building of their new monastic buildings, and for this purpose, last autumn, he attended Bootle College of Further Education learning the Bricklaying trade. Unfortunately however when he arrived at Eke he found the community in the throes of deciding whether or not to move house 100 miles west—a decision that had not been resolved by the day of his departure—with the result that no building was attempted. This was in the end perhaps fortunate, as out in Lagos Roads Fr Gordon had played host to a pregnant Anopheles Mosquito, and despite his preventative medicine (which successfully concealed and confused symptoms for two weeks) he contracted Falciperum Malaria. Thanks to the efforts of the Medical Missionaries of Mary at Anua, and the Vincentian Fathers at Ikot Ekpene Fr Gordon survived.

Eke, the Benedictine Community in Nigeria, is again folding its tent. The house and site at Eke had been given to the community by the Bishop of Enugu as their first base on arrival in Nigeria. From here the Community were able to study further sites throughout the country in an attempt to find the most suitable spot for a Monastery.

The site at Eke had many advantages: it was convenient to two main highways running North-South and East-West across the country; it was convenient to Enugu the capital of Anambra state and the site of the Theological Faculty of the Seminary, with over 300 students. However there were many disadvantages, notably no legal tenure of the property and land, extremely poor and unarable soil, and a very poor climatic situation for the rainy season. A new site had been promised at Ewu in Bendel State 100 miles to the west of Eke in the former Mid Western Region, where the soil is very rich and arable, land tenure is promised (although some confusion was caused by the 1978 Budget where the Military Government nationalised all land), and the climatic situation

is more beneficial. Unfortunately the time taken for deliberations to go back and forth to Europe prevented any move at the beginning of 1978, and if a move is agreed upon it would not be possible for this to happen until the end of the rainy seasons, that is in September.

The community still numbers five—four Glenstal monks and Fr Columba Cary Elwes from Ampleforth. Three Nigerians were clothed as novices but unfortunately subsequently departed monastic life; another three Nigerians came and went through postulancy. At the moment there are two more Nigerian postulants with the community. In the three years they have been at Eke the small community have made a very good and strong impression on the local and national community, as can be seen from the many visitors who make their way to the monastery from all over Nigeria.

Alex Revell THE VIVID AIR William Kimber 1978 255p £6.95.

This is the story of Gerald (O.G.) and Michael (B 36) Constable Maxwell, fighter pilots in both World Wars. The fascination of the book lies in the extraordinary span of one generation within a single family; two brothers fighting for two different generations, yet children of the same parents. Alex Revell's account is both the diary of two successful air aces in action and a social history of their times. Family history is intermingled with war, 'personalia' with flying technique. In a way, this story of two men told by another, is really more successful than some of the many autobiographies of the same saga in the air. For one who joined the R.A.F.V.R. with Gerald's son Billy and who shared the Novitiate with Michael at Ampleforth its fascination was perhaps more compelling than it would be for the stranger. Alex Revell has captured something of the atmosphere of the times in his narrative of the fighting as well as the authentic Constable Maxwell vocabulary. My criticism of the book (apart from describing Mgr Ronald Knox as a philosopher on p.91) would lie in the absence of maps; much of Gerald's exploits would have been enhanced by knowing the relationships of the various 'fronts' and aerodromes. However, it remains a book of real interest, particularly for those who know Ampleforth and its Old Boys.

Geoffrey Lynch, O.S.B.

PARISH STATISTICS

Ampleforth Abbey's twenty parishes, from Workington in the north to Cardiff in the south, from Kirbymoorside in the east to a line of Lancashire ones in the west, have gathered up their annual statistics of pastoral life again after a three-year gap. Rounded off, the figures tell this tale—

Parishioners: total 36,000—over 5,000 each in Brownedge and Leyland.
Sunday Mass attendance: 13,500—in some places below a third of parishioners.
Baptisms: 475—70 in Leyland, 60 in Cardiff, 45 in Brownedge.
Marriages: 222—40 in Leyland, 30 in Brownedge, 20 in Cardiff and Workington.
Deaths: 280—40 in Brownedge and St Benedict's Warrington, 30 in 3 parishes.
Children on school rolls: 6,050—1600 in Leyland, 1350 in Brownedge, 50 in Ampleforth.
Annual communions: 606,000—90,000 in Leyland, 75,000 in Grassendale.
Converts: 32—6 in St Mary's Warrington, 4 in Goosnargh.

COMMUNITY/ORGANISATIONAL DEVELOPMENT COURSE

Fr Gerard Egan, who is professor of psychology at Loyola University in Chicago, spent three days at the Abbey working with a group of monks

interested in hearing what American-bred behavioural-science approaches might offer religious who are interested in the ongoing task of community renewal. Through both lectures and work sessions he gave them a taste of what is known in America as 'organisational development', but which, when adapted, could well be called 'community development.' He presented a model or framework embodying the elements needed for success in any kind of human system, whether business setting or religious community. Obviously the model or framework is applied somewhat analogously in such different settings. The model, which is really a behavioural spelling out of the logic underlying the design and functioning of human system, starts with an assessment of the concrete needs of those whom the system is trying to serve (for people come together in groups, organisations, institutions and communities to meet human needs and wants, including spiritual needs), then moves on to the establishment of mission statements related to those needs, concrete goals which are translations of mission statements, and step-by-step programmes which lead to the achievement of these goals. Well-designed systems (including communities of religious) in this view make sure that their members have the kinds of information and skills (education and training) to execute goal-related programmes effectively. These would include basic interpersonal communication skills such as the ability to respond with empathic understanding, and the ability to confront self and others responsibly and caringly. The model also provides ways in which a community can examine how it goes about dividing up the work of the community (such division of labour is called 'structure') and ways in which a community can assess relationships between individual members and between the various subunits of the community, the quality of communication within the system, and the climate or spirit or morale of the system.

The approaches offered were highly systematic and concrete and even when divested of American terminology seem somewhat foreign on English soil, perhaps especially when that soil is found within the walls of a monastery. On the other hand, the models and methods presented are rooted in logic that can be found both in Aristotle and Aquinas and in some ways, therefore, are not new at all. What is new perhaps is what Americans would call their 'behavioural quality'—their concreteness, their specificity, their systematization. It was suggested that such techniques are as human as those who use them and rather than systematizing or dehumanizing a community they can give the members greater freedom to do their work and express their care for one another and their love for God.

G. E.

ABBEY LIBRARY: ALLANSON ON MICROFICHES

The last century was an age of clerical scholars. Mr Casaubon in George Eliot's *Middlemarch* and Mr Arabin in Anthony Trollope's *Barchester Towers* were merely caricatures of a type common enough: the country parson who devoted his leisure hours to a painstaking scholarship that blended well with rural life and the gentle duties of his office. The Oxford Movement flourished in the 1830's and 1840's largely through the work done by Oxford men in their quiet parsonages up and down the country, translating the Fathers, and writing and reading the Tracts for the Times. The career of John Keble, the leader of the movement, was the best example of such a life. After twelve years as a don at Oriel, he spent thirteen years helping his father at his home parish at Fairford, and then the remaining thirty years of his life as incumbent at Hursley. A later example was the career of Mandell Creighton, a Merton don. For a decade from

1875 he was vicar of Embleton, Northumberland where he embarked on his long *History of the Papacy*. He later became the Dixie Professor at Cambridge, and finally Bishop of London. The universities were places for the young, and the unmarried. Parochial life before the industrial revolution was undemanding and not uncongenial to men of a studious temperament. Those ivory towers of Oxford did not seem so remote or so lofty to men who found some of the most notable contributions to scholarship made outside their gates. It was a world that gave way in the last quarter of the century to the increasing pressure of urban life, and the reform of the universities.

Before the second spring of Oxford converts and Irish poor, and the trend towards ultramontane clericalism, the English Catholics shared in the same world. Catholic scholars did not find a home in the seminaries or the monasteries, but rather on remote missions where they lived in a style not unlike their Anglican counterparts. Thus the most famous Catholic historian of the last century was Dr John Lingard, who spent the last forty years of his life, by far the most productive and the time when he was honoured by both the Papacy and the English government for his work, living on a parish at Hornby in Lancashire. Another leading Catholic scholar and a friend of Lingard was the Benedictine historian, Fr Athanasius Allanson, who spent almost the whole of his priestly life, forty-eight years, on the remote mission at Swinburne in Northumberland. Allanson never received the acclaim or the fame that surrounded Lingard, since his works remained unpublished. They remained known only to a few historians familiar with the archives at Downside and Ampleforth where the manuscripts were kept. Now, however, just over a hundred years after Allanson's death, his monumental *History of the English Benedictines* has been produced in a new form called microfiches. Allanson, ever a conservative, might have been surprised to see his fourteen volumes reduced to two small wallets of transparent postcards which have to be read in a special machine, but perhaps he would have been mollified to realise that through the photographic form of reproduction used, the beautiful copperplate of the originals is not lost for the reader.

Peter Allanson was born in London in 1804, and went to Ampleforth at the age of eight, when Fr Baines was the dominant force in the School. He was clothed at the age of sixteen, not an unusually young age to embark on a career then, and despite the name Athanasius which he was then given he persevered and was professed the following year. He taught in the School until his ordination in 1828, a time of rapid expansion under the energetic priorship of Lawrence Burgess. The boys grew in number from 38 in 1817 to about 80 in 1830, and the property increased from 31 acres to 458 acres in the same period. The School began to attract the sons of gentry and aristocratic families, and was acquiring a reputation for humane and advanced teaching methods. It had outstripped Downside, and no doubt saw itself as the leading Catholic school in England. Allanson played his part in this, teaching history and developing a friendship with Dr Lingard whom he helped with his research, but he had little sympathy for Burgess's ambitions. When he inherited a legacy on attaining his majority, he refused to surrender it to Burgess for the needs of the priory and insisted on retaining it as part of his *peculium*, the private fortune every monk was then expected to have to support him when he went on the mission. The dispute was taken to the President and then to the General Chapter, and for a time Allanson went to Douai in France. When the decision was made in his favour, he returned for little more than a year to Ampleforth until his ordination, when he left to go on the mission. Two years later, Burgess, along with the other officials at Ampleforth and most of the juniors, left to join Baines at Prior Park where they hoped to establish their school in a grander style. It was the end of high aspirations at Ampleforth, indeed nearly the end of the house altogether.

Allanson had by then established himself on the mission which was to be his home for the rest of his life. After a few weeks at Seel Street in Liverpool, he had gone in 1828 to Swinburne in Northumberland, a place so remote that he styled his address as Swinburne Hermitage. There he devoted himself to historical research, and collected material for a work on the Reformation, a book which in the event he was never to write—and that he always regretted. His work attracted the attention of the General Chapter, and in 1842 he was elected Annalist. He was passionately loyal to the Congregation, and was already regarded as something of a custodian of tradition, but he was reluctant to undertake the task of writing a history of the English Benedictines for which he had been appointed. At length, he gave way to the blandishments of his superiors, and in 1843 he began to assemble at Swinburne all the materials necessary for the history. Apart from the history of Fr Bennet Weldon, written in the early part of the eighteenth century, and some inaccurate necrologies, Allanson had to rely upon such primary documents as he could trace. Much had been lost in the French Revolution; what remained was scattered around the monasteries and missions in England, and the archives in France. Laboriously, he gathered the acts of the General Chapters, the Constitutions, the account books and the council books, the clothing books and any letters and memoranda that he could find. It was a slow business, but using an amanuensis called Glendinning, who commanded a fine and remarkably even copperplate script, he had copies made of them which eventually formed eight large folio volumes, bound in leather. From the documents he composed a narrative history, shaped around the quadriennial General Chapters, which comprised another three volumes. To these he added two more volumes of biographies of every known monk between 1585 and 1850. It was a magnificent, unrivalled achievement, and even unfinished it was acclaimed by the General Chapter of 1854, which elected him a member as Praedicator Generalis. He revised the whole work, and produced a second version of the History and the Biography which he finished in 1857—8, but further progress ceased in 1858 when he was elected Provincial of the North. He was thereafter involved in the work of administering and ruling the missions of the north for the last eighteen years of his life.

Thus Allanson's work, though revised in large part, was never completed. The documents assembled loosely into groups he called Records were in serious need of re-organisation and more careful listing. The index was quite useless. The fourteen massive volumes seemed monumental, but daunting, almost impenetrable, for no help was offered to the casual reader to find anything he might need. Yet it was the most complete collection of documents, and the fullest account of the history of the English Benedictines. It was written throughout with a perception that untangled many confused knots, especially in the identification and description of the careers of many of the early monks. One of the greatest merits was Allanson's pre-Victorian frankness. In the later biographies, of men whom he had known, he was unsparing in his honesty in presenting them as they really were, warts and all. The pages are enlivened by his dry wit, but his acuteness and his humour reflect an utter loyalty to the English Congregation for which he was highly esteemed in his own lifetime.

The originals of his history were deposited in the archives at Ampleforth, and a copy kept at Downside; there they remained, consulted by few and mastered by even fewer. As the study of recusant history developed, the Benedictines were neglected, largely because the sources were so inaccessible. Thus the archivist at Ampleforth, Fr Placid Spearritt, decided to have the manuscripts photographed and published in the new medium of microfiches. Permission was obtained from the General Chapter in 1977, and during the Christmas and new year period at the end of last year, Fr Placid and Br Bernard Green worked hard

to produce an introductory book to be sold with the fiches, serving both as introduction to the text and the complexities of Benedictine history, and as a guide to using the fiches. This book does much to remedy Allanson's failure to organise his records more carefully. The whole work, more than 7000 pages of manuscript, was published on 98 fiches in 1978.

Allanson did not completely abandon his meticulous researches when he became Provincial, though his old age was devoted largely to administrative work. He was loaded with the honours that the Congregation could offer: the Cathedral Priorship of Norwich, with a permanent seat on the General Chapter, and the titular Abbacy of Glastonbury. He was re-elected as Provincial consistently every four years until his death. He died in the winter at the opening of 1876, and was buried at Ampleforth, with Pontifical rites performed by the President and Bishop Hedley. His funeral sermon was preached by Dr Norbert Sweeney of Downside on the text, 'This is a lover of his brethren'. A fine tombstone was set up over the grave at the personal expense of the priests of the North Province.

Yet Allanson, the conservative, the guardian of the traditions and the privileges of the Congregation, the oracle of its customs and constitutions, the prophet discerning its inner principles and foretelling its imminent collapse through lack of fidelity to them, had lived to see a new age. In his own Province, the urban missions in Liverpool, Warrington and the Cumberland coast presented challenges unknown in his youth. In the monasteries, with the establishment of Belmont and the transformation of Stanbrook, reform was already in the air. The Congregation he had described so lovingly and served so faithfully was fast being consigned to the archives and the pages of his own history. It was noteworthy that even as he wrote the sermon to preach at the funeral, Sweeney, the most distinguished scholar in the Congregation after Allanson, was preparing for the press the first modern edition of Baker's *Sancta Sophia*; it is also noteworthy that a little later in the same year, a young man was clothed for Downside who, perhaps as much as anyone, was to transform the world that Allanson knew: Dom Cuthbert Butler.

E. B. G.

NOVICES AT DURHAM

Ampleforth is ideally situated for the study of monastic history. The remote and rugged north has always attracted monastic settlement, and the novices' studies with Br Bernard this year have been supplemented with expeditions to see some of the finest monastic sites in Europe. The most interesting of all was a visit to Durham at the end of May, arranged through the kindness of Dr Noreen Hunt who lectures at Durham on medieval history and is a leading authority on Cluny (or, as she describes herself, a 'clunatic'). She arranged for us to be shown the different parts of the cathedral and monastery buildings by the experts in each department, seeing things that most visitors do not usually see. Durham was a Benedictine cathedral priory, a cathedral with a community of monks serving its liturgical needs and acting as the cathedral chapter, an arrangement found in many of the great cathedrals such as Canterbury, Winchester or Worcester but unique to medieval England. Most of the monastic buildings, the cloister, the refectory and dormitory, the prior's lodgings, the chapter house have been preserved, though now put to other uses. It was not difficult to envisage it all as it was in the late middle ages, one of the richest and biggest of the English monasteries.

Dr Hunt had even arranged for us to attend Evensong in choir, wearing our cowls, perhaps the first time that this had happened since the Reformation. It

was the 26th May, the feast of St Augustine of Canterbury in the old calendar still followed by the Church of England, the patron of the English Benedictines. To welcome us, a special collect was included at the end of the service, remembering the Benedictine past at Durham and the English Benedictines today, especially at Ampleforth. The day came to an end when we were invited to tea in his house in the Close by the Canon officiating, Gordon Berriman: even the tradition of hospitality was not forgotten.

RENEWAL IN THE PRIESTHOOD

HOPWOOD HALL PRIESTS' CONFERENCE: EASTER WEEK 1978

Several factors made this a marvellous conference. One of these was the support given by the Bishops to the 450 priests present; some few made appearances, others sent messages via individual priests who read them out at the introductory session. Pope Paul, through Bishop Langton Fox, sent a message 'to all taking part' in which he prayed for 'an abundant out-pouring of the Holy Spirit, also the Spirit's gifts and graces.' The coming of Cardinal Hume to be the chief celebrant at Thursday's Mass was another mark of reassurance and inspiration to the concelebrants. These he thanked for the devotion of the Mass and 'the edifying witness you are giving by your presence here and the purpose for which you have come'; and continued, 'who can think of any period in the recent history of the Church in England when so many priests were gathered in one place?'

These had come from the different dioceses of England and Wales and Scotland, and from religious houses. Large gatherings of priests can be somewhat ponderous but there was here a striking sense of vigour, friendliness and quiet purpose, among a complete range of age and type of priest.

The two main speakers were another reason for success. Francis Sullivan S.J., a quiet American, professor of ecclesiology at the Gregorian University in Rome, led us through the theology of aspects of the Renewal, based mainly on St Paul, giving as a reason for the resurgence of the more unusual charisms that quite simply people are asking for them. Fr George Kosicki C.S.B. was something of a prophet: he became the centre point of the Conference. An American Basilian, founder of a community of priests to intercede for fellow priests at Rhode Island, N. Y., he led us to a deeper commitment to the Spirit. It is impossible to convey the strength of his message; one of repentance, of yielding control to the Spirit of the Lord, and of commitment to the Body of Christ. Resorting to the encyclical *Ecclesiam Suam* (1964) he gave a talk on Pope Paul—a prophet of our time (if a misunderstood one). He had some tough things to say—'one hour's prayer a day; if you are too burdened with responsibilities for that . . . make it two hours.' 'Any negative criticism or complaining about our superiors, binds them and makes them less able to act.' He got us to pray together, and alone. He led the final prayer session in the Church where all were prayed over for the outpouring of the Spirit. Here, even for those who felt somewhat 'out of it', the presence of the Spirit was very clearly there and Pope Paul's prayer was being answered.

In the daily prayer groups—of about eight people—we shared prayer, insights, problems and prayed for inner and physical healing. Account has been given in the Catholic Press of Fr Vincent Barron re-gaining his hearing; there were many more quiet, less evident results. Here, and throughout the Conference, it was for many a first deep sense of the unity of the priesthood, bearing one another's burdens and building up the one Body. It was a euphoric conference, as well as challenging—harrowing too for some. But all of us left renewed in their dedication to the priesthood, and the religious to their own communities and religious life, resolved to be bolder in responding to the call of the Spirit.

Present from the community were Frs Edmund Hatton, David Ogilvie-Forbes, Herbert O'Brien, Francis Vidal, Kentigern Devlin, Julian Rochford, Cyril Brookes, Stephen Wright, Matthew Burns, Francis Dobson. Fr Bernard Boyan made an appearance.

Matthew Burns, O.S.B.

The following book reviews are relevant to the note above—

Heribert Mühlen A CHARISMATIC THEOLOGY: Initiation in the Spirit Burns & Oates 1978 360p £4.95.

The European contribution to the Renewal in the Holy Spirit is becoming available in English and has a very penetrating part to play in the understanding of what is going on. Cardinal Suenens looked closely at Scripture, René Laurentin analysed the activities, and now the theologian of the Holy Spirit has provided a book for teachers in the first part and a spiritual course in the second part. There is a touch of German heaviness in the text, but this does not obscure the insights which occur on every page. It is deeply ecumenical which Fr Mühlen sees as one of the central features of the Renewal—a welding of the body of brothers together. Although operating on two 7 weeks cycles it is not as accessible as the Team manual for the Holy Spirit Seminars and is more sturdy than intoxicating; but it is another milestone book for a Library and any serious reader.

Stephen Wright, O.S.B.

René Laurentin CATHOLIC PENTECOSTALISM DLT 1977 238p £3.30.
Michael Ramsay HOLY SPIRIT: A BIBLICAL STUDY SPCK 1977 140p 95p.
David Parry OSB THIS PROMISE IS FOR YOU: SPIRITUAL RENEWAL AND THE CHARISMATIC RENEWAL DLT 1977 146p £1.95.

Fr Laurentin's book will be a great help to those already involved in the renewal who wish to think more deeply and in theological terms about what is happening in the Church today. He bases his work firmly on Scripture and the Fathers. In his discussion of such topics as baptism in the Spirit he uses terminology nostalgic and familiar to many who studied their theology in pre-Vatican II days: *opus operantis* and *opus operatum*, *res et sacramentum*, St Thomas is quoted.

Fr Laurentin sets the Catholic Charismatic Renewal in its historical context, compares it with Pentecostalism and other revivalist movements, and discusses how far the various charisms can be attributed to psychological causes, even the devil and delusion and how far to the Holy Spirit. Much of the body of the book is devoted to a detailed discussion of the charisms, especially healing and speaking in tongues. He raises doubts and criticisms with frankness, warning of the possible dangers to the charismatic renewal and providing a reminder of the need for obedience and discretion.

It is perhaps a pity that 40 out of the 200 pages of the text (there are a further 45 pages of bibliography and 15 of notes) are given over to a lengthy discussion of speaking in tongues. Although glossolalia is a phenomenon which immediately arouses mistrust and possibly antipathy in those who come across it for the first time, in fact it does not occupy anything like such a proportionate importance in the thinking, life and prayer of the charismatic.

Although at the time of writing Fr Laurentin was not committed to the charismatic renewal he had some experience of prayer meetings and the use of the charisms. This gives him an insight and sensitivity which contrasts with the very factual and clinical analysis in *Pro Mundi Vita* in 1976. Fr Laurentin sees

the renewal as making a response to contemporary needs and as a return to essential values.

If the renewal is indeed 'a return to essential values' one instinctively wonders about the nature of these values to which we should return. It is particularly on this question which the late Archbishop of Canterbury provides some points for reflection from his examination of the experiences of the Church in its earliest days as recorded in the New Testament.

Charisms certainly existed in the early days of the Church. The Acts record on several occasions that the recently baptised spoke with tongues and St Paul finds it necessary to devote several chapters in Corinthians to guidelines for the proper use of this gift. The author of the concluding verses of Mark asserts that the preaching of the Apostles would be accompanied by signs and wonders. There seems to be nothing to indicate that the charisms were intended only for the early days of the Church. It may be that as the years went by faith cooled and Christians did not believe that these things were possible, and hence never asked. It may be that the use of charisms might not appear 'respectable'. Nevertheless there were certainly cases of men and women of outstanding faith and trust and love whose prayers have brought healing. There have been healings at Lourdes which have been accepted, and undoubtedly the charisms have been exercised in some non-Catholic bodies. Pope John in his prayer for the second Vatican Council asked the Church to pray that the Holy Spirit would again become active 'as at a new Pentecost'. What are the 'essential values' to which we are returning?

Bishop Ramsay examines the New Testament sources in a scholarly and theological way. He discusses the role of the Spirit in the life of Christ and the implications of the baptism of Christ in the Jordan. Luke writes of the drama of the Holy Spirit and emphasises therefore preaching, prophesying, the bold witness, firm decisions and the joy of the Christian message.

For Paul the emphasis is on power. Pentecost is the outpouring of the gift of the crucified and exalted Jesus. The charisms are given for the sake of others and are exercised as part of normal Christian living—it is the power of Christ. Life in the Spirit is sonship and holiness. The Church is the body of Christ's risen life. John, looking back in his old age emphasises the witnessing, the convicting of the world, comforting the Twelve, and the glorification of Christ: hence his emphasis on Paraclete. But essentially the author sees a unity of message underlying the different ways of expressing these experiences.

Bishop Ramsay discusses the terminology used by the New Testament authors and their biblical images; he compares and contrasts the teaching of the Stoics and Gnostics with the New Testament and has some thought provoking lines of the 'fellowship of the Holy Spirit'. He provides a helpful contribution to our understanding of the Church in its early days.

Abbot Parry's book is both instructional and devotional. The author was himself unable to attend a course by way of preparation for baptism in the Spirit and this book charts the route he took to pray himself into the renewal. It is characterised by a balanced Benedictine approach and there are some admirable chapters on obedience, humility, taking up the Cross, habit of prayer, submission of heart and the importance of community—to mention a few.

There are some 50 short chapters reflecting on human needs in our contemporary world and the role of the Spirit, his fruits and gifts, the place of Baptism in the Spirit. The chapters are short, but there is always a point on which to ponder, and prayer is always stimulated. At the Renewal Conference for priests at Hopwood Hall in Easter Week one of the 'team' told those attending: 'If you want just one book to take home with you then it must be Abbot Parry's *This Promise is for You*.'

Edmund Hatton, O.S.B.

RENEWAL DAY AT PRINKNASH ABBEY: Saturday, 15th July

For the third consecutive year the sun shone for the visit of a member of the Community to Gloucestershire, to lead a day at 'Old House', Prinknash Abbey, under the auspices of the Ampleforth Society.

Father Augustine Measures travelled from Cardiff to address a large gathering of young and old (over eighty Christians came, from far and wide) on the theme, 'God's love for us, and our response to God's love'. Besides Fr Augustine's talks there was time for prayer, discussion (formal and informal), song, a picnic lunch and Mass. All this took place in the shadow of an enormous cedar tree at the end of the 'Old House' terrace, overlooking the Severn Vale, with the Malvern Hills in the distance.

Publicity was directed not only towards local members of the Ampleforth Society, but Catholics throughout the Northern half of the Clifton Diocese, and via the Gloucester (Anglican) Diocesan Gazette, the Cheltenham Council of Churches' Calendar and the local press. The number of names collected from those wishing to know about future events of a similar nature indicates that such informal days meet a considerable need. The beauty of the place obviously helps in the enjoyment; but I believe the days are so popular primarily because more and more Christians—from all traditions—are coming to recognize the paramount importance of making time to place Christ at the centre of their lives. When offered the chance of an interrupted day in which to do so, with 'professional' leadership and the prayer support of the others who come, people seem to require little encouragement to take the opportunity.

The success of the days at Prinknash lends substance to the belief expressed in *The Church 2,000* (and reiterated in *A Time for Building*) that the pastoral strategy of the Roman Catholic Church must be ecumenical. With our resources of monastic plant and personnel and with retreats as so firm a part of our background, we have much to contribute to building up the life of one Church of Christ: for when Christians gather in order to come closer to the Lord, they find themselves drawn to a closer love and understanding of one another.

Martin Davis

3 Hill View, Swenhampton,
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AMPLEFORTH STUDENT PRAYER CONFERENCE

Some 46 students and others from 16—25 years of age assembled in Bolton House during 7th—12th August to learn, pray, and experience the life of a Christian community. They were mainly from the North, Middlesbrough and Lancashire predominating. Some were in the School at Ampleforth, others from seminaries, independent schools, some were teachers, or at University—it was a wide range and the only common denominator was that they were more or less regular members of praying communities or prayer groups. Fr Ciaran McDonnell, Fr Sean Conaty, and Dr Patricia Hume came to talk and share the liturgy with us. Many links were forged which may perhaps be renewed in the future.

S. P. W.

MONTEVERDI'S VESPERS OF 1610, RIPON CATHEDRAL

These lovely and varied pieces, which barely hold together under the title of *Vespers of the Blessed Virgin*, were written by Monteverdi when he was 43 and making his bid to be a maestro di capella at Venice, successfully. They were rediscovered to the musical world in 1834 when von Winterfeld made the first

manuscript full score. In 1949 the musicologist Hans Redlich brough out the first modern reprinting for the English scene, printing the movements in an order now generally accepted. In 1951 the Vespers were performed at the first York Festival as the closing item in the Minster by Goehr, who then established his own edition, published in time for the third triennial York Festival in 1957 (restoring omitted parts). Other versions, notably the 1960 'purist' edition by Denis Stevens, have followed; with arguments about inclusion and exclusion, and about Monteverdi's two settings of the *Magnificat*, one simple and one sparkling.

At Ripon on a summer Saturday, Ian Linford took the bold step of providing the best of all interpretations, the music from Goehr 'as well as plainsong antiphons, beautifully sung by the monks from Ampleforth Abbey' (*Yorkshire Post*). So we had two sets of antiphons, the plainsong ones followed by the arias, plainsong repeats following close on the wonderful psalm-choruses. The main singing was done by the Harrogate Choral Society, and it was supported at one point by the Ampleforth Schola Cantorum singing the hymn. The Northern Brass Ensemble marvellously stood in where Monteverdi had used cornetti, giving a better tonal effect than would oboes (as is recent custom). So now, as with *The Messiah*, various interpretations by conductors are yearly able to kindle new magic. Ripon cathedral on 20th May, in increasing darkness and flooded with ever richer sound, was for a night a musical paradise.

A. J. S.

SAINT LOUIS PRIORY SCHOOL, 1956—1977

When in 1955 the Ampleforth community made the momentous decision to found St Louis Priory it was only after a heart-searching deliberation which took into account the very real sacrifice such a foundation would involve at Ampleforth as a result of the withdrawal over a period of five or six years of about a dozen monks, the loss of whose services would be felt in all departments of the School. It was decided to make this sacrifice in the hope and expectation that the permanent benefit to Catholic education in the United States would outweigh the effect of the temporary problems at Ampleforth.

As the St Louis Priory School has just attained its majority this may be a good time to assess how far the hopes and aspirations of its founders have been realised, more especially since there has been during the past year an objective appraisal of the school by an independent body skilled in such evaluations. This body is the Independent Schools Association of the Central States (ISACS for short), an association of 115 independent schools, eight of them Catholic, situated in thirteen mid-Western States.

ISACS conducts periodic evaluations of its constituent schools and grants them accreditation if they are found to achieve a suffiently high level of excellence. As the Priory School was seeking accreditation for the first time it may be supposed that the evaluation would be made with particular care. Both the preparations and the evaluations are made with the high degree of professional expertise to be expected in such exercises when conducted in the United States.

The school is asked to produce a statement of its educational philosophy, and the school's performance is judged in the light of this statement. Nearly twelve months of effort may be required to produce detailed information concerning buildings and facilities, course descriptions and time tables, athletic programmes and extra-curricular activities, as well as information about projects linking the school with the local community and with other schools or educational bodies. Students, faculty and administration, parents and governing bodies, are all asked to express opinions on the strengths and weaknesses

of the school. Records of achievement by faculty or students, especially in public examinations and regional scholastic competitions and activities are collected. All the information is then collated in a hand-book which is made available for study by the evaluating committee some weeks before they visit the school.

This visiting committee is selected largely, though not exclusively, from personnel drawn from the member schools of the Association and it represents the whole spectrum of academic subjects, athletics and activities, as well as administration and finance. Having studied the data collected for them they spend three days in the school, attending classes, examining facilities and interviewing faculty, students, and anyone else they feel may have any contribution to help them in their work of evaluation. They meet in small groups concerned with related topics and there are general meetings to co-ordinate the work of these groups. The committee usually lives together in an hotel for the duration of the evaluation so that they can confer with each other during the evenings, also writing reports and planning their activities for the following day. Finally the chairman collates all the reports and produces an official resumé which is approved by the committee members and sent to the school informing them whether accreditation has been granted or not, but in any case giving detailed information about strengths and weaknesses, and making recommendations for any changes which may seem desirable. The school is asked to consider these and if they have to be rejected or postponed then to give reasons for the decision.

It is clear that the Priory School did its preliminary work in a thorough and conscientious manner, and some extracts from the statement of its educational philosophy may be of interest.

'The school's goals are: to provide an education of the highest quality, and to help each boy to acquire self-discipline, an awareness of what it means to be a Christian, respect for others and a sense of responsibility towards them, and a strong sense of his own worth'.

'The school aims to lead the adolescent to perceive as much truth about man, the world and God as he can understand and assimilate and to develop the intellectual skills by which this truth is penetrated, analyzed, assessed and expressed. A boy who meets the challenge of a demanding curriculum will not only have attained a great deal of knowledge, but will have developed a mind which questions, searches, distinguishes, respects and appreciates truth in all its manifestations. Such a person will be able to benefit from a college programme and will be prepared for a life of continued investigation of truth'.

'The ongoing effort to understand and master difficult material affects not only the mind but the will. It entails the growth of habits of fidelity to a worthwhile task, confidence in the face of obstacles, intellectual honesty and integrity. This is a major contribution of the school to the student's acquisition of self-discipline. Other aspects of the moral formation provided by the school are opportunities for leadership within the school, a disciplinary code that respects the freedom of the student but punishes its abuse, and an athletic programme which makes as many demands on the will as on the body'.

'A distinctive feature of a Christian school such as the Priory is the importance attached to growth and development of faith in Jesus Christ. Whatever the diversity of emphases in terms of time and effort on the part of each student his relationship to his Creator must remain at the centre of the educational process. For the Catholic the growth of a personal relationship with Christ in faith is integral to his development as a person'.

'It is recognised that the school is but one factor in the development of a Priory student. Much of his growth in character and personality takes place in the environment of his family. The day school structure permits close co-operation and relatively easy communication between the school and the home.

The six-year programme makes possible an ever-deepening knowledge of friendship between the family and the school'.

'It is hoped that the close and constant association over a six-year period with a dedicated faculty, monastic and lay, will inculcate in each student a strong sense of personal identity and worth, a purposeful direction in life, and a desire to share his talents and acquired skills with a world in need'.

ISACS' comment on this statement contains the following—

'The school is to be commended for wrestling vigorously with various statements of objectives until after refinement a satisfactory version was constructed. Perhaps of the many things the pending evaluation did for the school the statements review and formulation was one of the most challenging and satisfying efforts and results'.

'The goals speak to high standards of the College preparatory programme and the humane characteristics which need attention in the educational process. The school's aims seek to achieve something of importance to all mankind—the search for the truth. The school speaks to the need for man's growth to occur within not only his mind but his will, to the development of his moral fibre and his spirit. The emphasis on "development of faith in Jesus Christ" is so absolutely essential in a school of this kind that we feel to be entirely appropriate the attention given to this feature of the school's philosophy. The faculty has considered the individual in his totalness, his "inherent dignity", his breadth of potential, including mental, physical, and social.'

'The school is further commended for recognising that all goals may not be definitive or reached while a student is in the school. Rather than stating that St Louis Priory graduates "educated, concerned young men", the school indicates it "hopes to graduate" young men with these qualities.'

Turning to the curriculum the report says—

'The overall curriculum of the school is very strong in traditional academic disciplines and is thoughtfully designed to produce outstanding students and scholars. That it has accomplished this task is clearly evident in the exceptionally fine record of results obtained over the years by the students on the Advanced Placement Tests of the College Entrance Board. In fact, it almost appears that what the school dreamed about has come to life right here.'

'The success of this programme is due in great measure to the high quality of the faculty in all areas of the school and to their utter devotion to duty and to the academic aims of the school. This devotion is nowhere better demonstrated than in the heavy work loads borne without question or murmur by nearly everyone associated with the school. It is a special tribute to the school that the students are genuinely fond of their teachers, have a good and relaxed rapport with them, and bear no animosity in spite of the heavy academic work load they receive.'

'The school is to be especially commended for arranging a programme that preserves so much of the classics; in this day and age this is most praiseworthy.'

'The thorough knowledge of the Bible is in itself a very strong point in the Religion programme, not only because of its authority as Scripture but also because of its importance in the development of Western culture and our literary heritage.'

'The total academic curriculum is of such a nature that it makes it possible for the graduate of this school to have nothing to fear from the academic side of whatever College or University he wishes to attend.'

The truth of this last statement appears to be borne out by the impressive list of Colleges attended by the graduates of the school. Out of the total number of 545 students graduated, 19 have enrolled at Yale University, 18 at Stanford University, 16 at Princeton, 13 at the University of Virginia, 11 at Harvard University, 9 at the Massachussets Institute of Technology, 40 each at the Jesuit Universities of Georgetown and St Louis, 30 at Notre Dame, and 30 each at the adjacent Washington University and the University of Missouri at Columbia. Less than 1% of all the graduates have not gone on to further studies at a four-year College. The general level of student attainment is underlined by the school's record in the annual National Merit Competition. In the last ten years the school has had 50 Finalists (top ½% in the Nation), and 60 Letters of Commendation (next 2%), from a total of 313 entrants.

The list of outstanding awards gained by faculty and students is a lengthy one covering many fields, and some of the achievements are unique. Has any other school produced two Rhodes scholars in the first twenty-one years of its history? (Only 32 are awarded annually nation-wide). Or received the first place awards in two different Scientific disciplines at the same International Science Fair? The following are some of the awards that have been won by faculty and students at national and regional levels. Four students have been invited to participate in the US Mathematical Olympiads (100 High School students participate annually); twice Priory students have won the first place team trophy in the seven state central region in the National Mathematics Contest; in one statewide Mathematics contest Priory students took the first four places; the top award at the Greater St Louis Science Fair has been won five times, the winners going forward to the International Fair where three won major awards and two special awards from the Atomic Energy Commission and the US Army. A project from one student received an award in the nation-wide Skylab competition organised by NASA. Two Priory students have won the Auxilium Latinum Latin Trophy, and two the Alliance Francaise Essay Contest, two have been members of the St Louis Youth Symphony Orchestra. Four students had poems accepted for publication in the National Anthology of High School Poetry.

Members of the Faculty have received regional and area awards recognising their contribution to High School Teaching from the American Chemical Society, the American Association of Physics Teachers, and the Science Teachers of Missouri; they have served on the Higher Education Co-ordinating Council of Metropolitan St Louis and the Education Committee of the St Louis McDonnell Planetarium. They have served on judging committees for national awards given by NASA and the National Science Teachers Association, on the College Entrance Board Advanced Placement Committee, and as members of ISACS evaluation committees. The impact of the school's influence has thus been felt widely in United States educational circles and is by no means limited to the boys who have passed through the school.

Students have won important scholarships and have continued their success at the Universities—one was recognised as foremost undergraduate at Princeton, one as the outstanding senior in Chemical Engineering at Washington University, another in Engineering and Applied Science at Yale. Perhaps it is not too surprising that in recent years the school has had to defend itself vigorously from the charge that it is a school for geniuses, and to emphasise the fact that *every* student in the school is given every opportunity to achieve his full potential!

The ISACS report concludes—

'The Committee has concluded that St Louis Priory is a fine school, with noble and high standards. Mediocrity doesn't fit into anything the school attempts to do since it seeks excellence. The school has asked of itself difficult and searching questions, and—in a sense—the correct ones. Because the Committee has made numerous recommendations does not mean that we are concerned about inferior education creeping into the school's operation. It means more that the Committee wants to see an unusually good school become a better one and even more viable in today's world of rapid change'. The evaluation committee voted unanimously for the accreditation of the school.

The report thus makes it clear that the Ampleforth community may well be proud of the progress of such a healthy daughter on the occasion of her 'coming-of-age' and feel that the sacrifices in founding St Louis Priory and School have been rewarded in a remarkable degree. But the somewhat impersonal assessment of ISACS only tells part of the story—the success of the school. It is less easy to assess objectively the part the Priory itself has come to play in the life of the Catholic community of St Louis. For it has earned a remarkable place in their hearts. To revisit the Priory for a short stay and to sample again the very genuine affection and gratitude of the St Louis founders, the parents and alumni, the parishioners of St Anselm's, and the religious communities who have been served by the monks, is a moving and overwhelming experience. This is their only way humanly speaking to acknowledge the debt they owe to the Ampleforth community, and of giving it tangible expression.

Thomas Loughlin, O.S.B.

MIDDLESBROUGH DIOCESAN TRIBUNAL

Since the Second Vatican Council which sought among other things to emphasise the importance of marriage in society, the Church has endeavoured in various areas to put into practical effect this teaching. One of these areas has been the increase in the work of Matrimonial Tribunals. The Tribunal is the legal department of the Bishop's Curia, and is mainly concerned with investigating possible cases of nullity of marriage.

The Council which presented an enriched teaching on marriage, as well as the encyclical *Humanae Vitae* of Pope Paul VI, have both effected to a considerable extent the Church's developing jurisprudence in this area of nullity. At the same time, with very considerable expertise, the Sacred Roman Rota (the Church's High Court) has developed and refined the law relating to marriage, drawing where necessary from the advancements in the behavioural sciences.

In the light of all this many of the Bishops of England & Wales have where possible reorganised their Tribunals to meet a new and often very difficult situation. In our own Diocese of Middlesbrough, the Bishop has reorganised his Tribunal, appointing a priest full time to work in this field of pastoral concern. An In-Service was arranged for selected clergy (it took place at Ampleforth) that covered such areas as 'The Theology of Law', 'Matrimonial Jurisprudence', and 'How the Tribunal Works'. As a result there is now at least one priest per deanery that assists the Tribunal, in obtaining evidence from witnesses and others involved.

Every Tribunal is faced with a considerable number of nullity cases, all of which take a great deal of work, but one is able to say that due to the cooperation of priests in the diocese the justice of the Church is being administered for the pastoral assistance of those involved.

2 Oakfield Rd, N. Ormesby,
Middlesbrough, Cleveland TS3 6EN

Revd D. C. Hogan, JCL

WESTMINSTER WATCH

In Westminster Abbey throughout the day there is a clergyman on duty who mounts the pulpit every hour on the hour to invite the huge crowds of visitors to join with him in a few minutes of prayer for the needs of the world. For the rest of the time, he is available in the Abbey to anyone who may wish to speak to him. By kind invitation of the Dean and Archdeacon, Fr Prior and Fr Edmund performed this function during the last week in July. Thus was formed yet another bond of friendship and cooperation between the Dean and Chapter of Westminster Abbey and the Ampleforth Community.

TORTURE & TALK OF TRUTH

Dr Sheila Cassidy, who has been living on the estate of Ampleforth and coming to the Divine Office and Mass for the past year, has just been awarded the 1978 Media Award 'Valiant for Truth'. It was presented to her on behalf of the Order of Christian Unity (whose Chairman is the Marchioness of Lothian) at the Press Club by Mrs Jane Ewart-Biggs of the Irish Peace Movement. She won the Award 'for conveying through writing and broadcasting her personal experience of the helplessness of prisoners tortured to talk; and for fearlessly upholding the truth that compassion heals and transcends human barriers'. In her speech of acceptance, Dr Cassidy spoke of herself as a pilgrim—'nervous and neurotic, but with all this still a pilgrim . . . who at the right time must concretize his/her message'. She chose then to quote the Benedictine St Anselm, from his *Proslogion*: 'If you are beyond passion, you cannot suffer with anyone; if you cannot share suffering your heart is not made wretched by entering into the sufferings of the wretched, which is what being compassionate is.'

Dr Cassidy's book on her experiences in totalitarian Chile, *Audacity to Believe* (Collins 1977 335p £4.50) was reviewed in the summer JOURNAL, p.74: it tells of her work as a doctor among the Chilean poor, of her removing a bullet from the leg of a police fugitive, of her imprisonment and interrogation under torture, and of her months of confinement. The purpose of this Award, to which her witness on TV, in lectures and articles, and in the book admirably answers, is to pay tribute to men and women working for the media who courageously use modern means of communication to convey the truth in the public interest. It has previously been won by Oliver Whitley (1974), Barbara Ward (1975), Ross McWhirter (1976) and Anatol Goldsberg (1977). Dr Cassidy has now gone to join the Bernardine Cistercian Sisters at Slough in search of her vocation.

(cf 'Dr Sheila Cassidy on Chilean Tortures', JOURNAL, Summer 1977, 80—82).

FIRST NORTHERN FESTIVAL OF THE SOCIETY OF ST WILLIBRORD, 17th June

In 1889 a series of Old Catholic sects, who had seceded from Rome first in 1724 over Jansenism and later after the 1870 conciliar declaration of Papal Infallibility, came together in a union based on the doctrinal agreement called the Declaration of Utrecht. From then on the Anglican Church took a sympathetic interest, and it was to promote this interest in a formal way that in 1908 the Society of St Willibrord was founded, with the aim of encouraging full communion between the two. Lambeth Conferences discussed the possibility, and this was realised in 1931 by the acceptance of the Convocations of Canterbury and York, and gradually by other Provinces of the Anglican Communion. This acceptance, 'The Bonn Agreement', consisted of mutual recognition of the catholicity and independence of each Church, participation in each other's sacraments, and acknowledgement of a common faith within differing practices. There soon followed mutual participation in episcopal consecrations: on the continent Old Catholic bishops now regularly confirm and celebrate in Anglican chaplaincies, and pastoral cooperation is encouraged. Mutual theological conferences are held, and Anglicans participate in the International Old Catholic Congress, Old Catholics coming to the Lambeth Conferences.

The Society of St Willibrord has become better placed, with the recent growth of a European Christian conscience in Britain, to further the cooperation called for by the Bonn Agreement. As an Anglican writer puts it, 'though the Old Catholic Churches are comparatively small Christian communities,

their tradition of a non-Roman and autonomous Catholicism is not only akin to our own, but also one which may still speak in the dialogue between the Roman Catholic Church and the Churches of the Reformation.' The President of the Society in the North is the Bishop of Selby, Rt Rev Morris Maddocks; and in mid-June he presided at the combined Eucharist held at St Olav's Church, Marygate, York; it being followed by a buffet lunch and a meeting of the Society. At the Mass, it was thought fitting—'since we are both chips off the old block'—that there should be a preacher from the Roman Catholics; and Dom Alberic Stacpoole was asked to preach, to the Gospel 'Go forth therefore and make all nations my disciples, baptising . . .'

Taking the character of the Church of Christ, in which all present most certainly participate, as one, holy catholic and apostolic, the preacher reduced these to the two central drives—Union and Mission. It became apparent how fitting St Willibrord was to be the patron in this setting. A cousin of Alcuin of York (who wrote his *vita*); monk of Ripon, where St Wilfrid had first brought the Rule of St Benedict to northern Europe; participant in the confusion between the Celtic and Irish Church and the *arriviste* Rome tradition, he was sent out from these islands in 690 with the apostolic number of twelve monks to bring Christ's light to the northern limits of the Frankish empire. His fortune rested partly on Carolingian support, and he baptised the first of their kings of the Franks, Pepin III, in 714; and partly on papal support. Twice Willibrord made the long trek over the Alps to Rome for inspiration: in 695 he returned consecrated by Sergius I as first Archbishop of the Frisian people, and first continental prelate to be given the pallium. Thus spiritually and secularly reinforced, the monk-archbishop founded the Abbey of Echternach near Trier (and there he retired and died in 739), journeying into Denmark, Heligoland and eastwards to Thuringia on his missionary endeavours. His cathedra was established at Utrecht, now the centre of the Old Catholic Church. What he brought to the north-west of Europe was the Church of Christ in its clearest characteristics—Union and Mission. With Rome as his touchstone (and it is again becoming the touchstone of all Christianity in our time), he united the old tradition of the Anglo-Saxon Church with the new tradition of missionary Europe. It was a work well done, and well carried on by St Boniface of Devon, who was to become 'the Apostle of the Germans'.

A. J. S.

THE ANGLICAN CENTRE IN ROME

The Anglican Communion of over twenty Churches throughout the world has come into closer dialogue with Roman Catholicism since the Council. When in March 1966 Archbishop Michael Ramsey of Canterbury visited the Holy Father, one of his initiatives was to open the Anglican Centre, housed in the Palazzo Doria Pamphili (303 Via del Corso, off the Piazza Venezia) in the heart of Rome, close to the Catholic Universities and Ecumenical Institutions.

On 4th December 1969, addressing the Council of the Centre, Pope Paul said: 'The Anglican Centre in Rome is an institute on which we look with sincere pleasure. It serves to forge closer relations and ties of friendship between our Churches. Its programme of furthering study cannot fail to give rise to a rich harvest of benefits for religious piety, for ecclesiastical culture, and for the cause so close to everyone's heart: the restoration of unity.'

There is a library of 10,000 volumes covering the history, theology, worship, ministry and mission, and devotional literature of the provinces of the Anglican Communion from the sixteenth century. Lectures are given at the Centre during the Rome academic year, October to May. Through the Centre,

Anglican representatives visiting Rome are in touch with the Vatican Secretariat for the promotion of Christian Unity. The Centre welcomes visitors (1000—1300, 1630—1900 on weekdays). Regular services are held in the chapel there, with special prayers for renewal into unity.

(Cf Editorial, *appreciation of Pope Paul VI by the current Director of the Anglican Centre and Representative in Rome of the Anglican Communion.*)

AMPLEFORTH VICARAGE TO HOWDEN MINSTER TEAM MINISTRY

Rev Barry Keeton has for several years been a warm ally of our work and prayer from his perch at Ampleforth Vicarage. Trained in Rome and promoted to lead the York diocesan ecumenical interests, he has been a sure bridge between our two Churches; and moreover he has been happy regularly to share our choir Office, particularly at Vespers. He is now—regrettably to us, but with our prayers for his added responsibilities' success—moving to a higher task, which he describes in a little article below. He remains in The Abbot's Group and other ecumenical meeting points, so the link with us is by no means severed. We wish him and his colleagues God's blessing on their new Team Ministry. (Address: Minster Vicarage, Howden, Goole, N. Humberside DN14 7BL. *tel:* 0430.30332).

'Howden is a small country town in the southern part of the diocese of York, about four miles north of Goole and eleven miles east of Selby. It is chiefly known for its glorious collegiate church, Howden Minster, a vast church erected in its present form in the thirteenth century, but its huge central tower dating from the early fifteenth.

'William the Conqueror gave the manor and church of Howden to William de St Calais, Bishop of Durham. The Bishop kept the manor for the see of Durham but bestowed the patronage of the church on the Benedictine Cathedral Priory of Durham. The rectory of Howden was a very wealthy one and its most noteworthy incumbent was the twelfth century chronicler, Roger de Hoveden (Howden), who was rector from about 1174 to 1201. The wealth of Howden rectory made it a much sought after ecclesiastical prize. When the pluralist rector, John Mansel, fled overseas to escape the wrath of Simon de Montfort in 1263, the Prior and Convent of Durham decided to place the church of Howden on a sounder pastoral footing. A bull was obtained from Pope Gregory IX to establish a monastery of 16 monks there, but on further reflection it was decided to establish a college of five secular canons, later expanded to six. Archbishop Giffard of York approved the college in 1267. In order to safeguard the rights of Durham Priory no dean or provost was appointed at Howden, but the prebendary of Howden was always to be the senior of the canons.

'The transepts of the church date from the early thirteenth century, but shortly after the establishment of the college Canon John de Hoveden, chaplain to Queen Eleanor of Provence, financed the building of a new choir; this was followed in 1281 by a new and elaborate nave. Early in the fourteenth century John de Hoveden's choir was taken down and an even more magnificent one built. The main body of the church was completed by 1335. In 1380 Canon Henry Snaith financed the building of a chapter-house on the south side of the choir and Bishop Walter Skirlaugh of Durham, who died in 1406, left in his will '£40 in fabricatione campanilis ecclesie de Hoveden'—to him we owe the magnificent central tower which dominates the landscape around Howden today.

'At the Dissolution the college of Howden was dissolved and a vicar appointed for the parish. The revenues belonging to the canons went into private hands and, despite a law-suit, the money was not forthcoming for the maintenance of the choir. In 1609 the parishioners obtained permission to seal off the choir; the lead was removed from the roof to repair the nave roof and in 1696 during a thunder-storm the choir roof and some of the arcades collapsed. In 1750 the chapter-house roof fell in. However, the ruins of the choir and chapter-house are still very extensive and are now maintained by the Department of the Environment. The present church in use consists of the transepts, the crossing, the Saltmarshe Chantry, and the nave. The beautiful, pulpitum arch has been preserved in situ and now forms the reredos to the high altar beneath the central tower. The great tower is preserved intact.

'To the pastoral work of the Church of England in Howden itself there are added several small villages in the vicinity and a 'Team Ministry' is being formed; this will mean that about four priests will work together in a 'team' looking after the pastoral needs of Howden and the surrounding villages. The team is presided over by a rector, who has 'team vicars' working with him. We hope that the team ministry will come into being officially at Howden in a year or so; then I shall be the Rector of Howden. Please pray for us all.'

Ampleforth Vicarage. **Barry Keeton**

THE PETER KIRK MEMORIAL FUND

Many Amplefordians will know Roger Kirk, Headmaster of Norton School, Stockton-on-Tees, visited on careers days by our boys, particularly because (being a Yorkshire County Referee) he referees our School rugby matches, especially the OARUFC match each September. He has a cottage near Newburgh Priory, the other half of which is owned by his sister, married to Eric Kemp the Anglican Bishop of Chichester—this is most fitting, for Roger and Patricia had for a father no less than the Bishop of Oxford, Kenneth E. Kirk, the most outstanding Anglican writer on moral theology in his day and author of the famous Bampton Lecture, *The Vision of God* (1928/1931). Roger had an elder brother, Sir Peter Kirk, who died last year of over-work on behalf of his country: he was 48, the same age as John Mackintosh who died similarly this year. They both enormously deserve our prayers. (The latter's Labour seat of Berwick & East Lothian is now in the care of an Old Amplefordian, John Home Robertson).

Peter Kirk was committed from his school days at Marlborough to a united Europe, taught as he was by refugees from Hitler's tyranny. At Oxford he came to see that only Europe united by consent could stand against Comintern pressures. He was at Zurich University when in 1946 he heard Churchill deliver his momentous call for a United States of Europe, and he then dedicated himself to that cause. The youngest MP in the House in 1955, a Tory, he was soon appointed one of the British delegation to the Council of Europe and the Assembly of Western European Union; and his experience made him by 1973 the clear choice to lead the first British team into the European Parliament. His influence became enormous—and most significant among the young. However full his diary, he always gave priority to requests from schools and universities, where he communicated most effectively.

So it is that his friends and family have instituted a memorial to him and his work, of a kind that is to help young people to build up that same understanding of Europeans and European affairs that he had. Their Appeal goes out to the whole European Community, to provide scholarships for the young to enable them to study projects relevant to modern Europe and European Institutions. The Patrons of the Memorial Fund are Willy Brandt, Edward Heath, Roy Jenkins, Helmut Kohl, Margaret Thatcher and Gaston Thorn. Its address, for further details, is 1A Whitehall Place, London SW1A 2HA to where donations may be sent.

It is hoped to award about half a dozen scholarships annually to UK citizens, and others to members of the Community. Candidates of both sexes, aged 18—24, whether students or into a career—and particularly those between school and university—are envisaged as eligible for Peter Kirk Scholarships. Industry is actively interested in its industrial trainees applying, and is to allow them appropriate sabbatical time if selected as scholars. Language courses are offered to facilitate the projects. The whole scheme, be it noted, has no Party connotations (the list of Patrons and Vice-Patrons assures that). It is expected that special grants may be given under the Peter Kirk Foundation for special scholarships—a possibility already emerging is a scholarship for the subject of Communications in Europe. The possibilities continue to widen. The GAP Organisation (the name from 'the gap year' between school and further study), which already finds jobs abroad for British students before they embark on careers and similarly helps foreign students, has undertaken to administer the Peter Kirk Scholarships.

But let us return to the subject. The European Parliament which he served with so much distinction has already designated one of its conference rooms in Luxembourg—'The Sir Peter Kirk Room'. His memory is most deserving.

A. J. S.

BENINGBOROUGH HALL & THE NATIONAL PORTRAIT GALLERY

Beningborough, till recently the home of old Lady Chesterfield near Shipton eight miles north of York, is to become the home for a permanent exhibition of portraits from the National Portrait Gallery (off Trafalgar Square). The exhibition is to open in 1979. The house is now closed to the public to allow the necessary restoration and other such work to take place in preparation for the permanent exhibition. It is planned to bring to the north of England some sixty portraits of the period 1688—1760 (from the Glorious Revolution to the death of George II). Sitters are to include William III, the Earl of Halifax, Frederick Handel and Sir Robert Walpole; and artists represented are to include the court painter Kneller, Thomas Gainsborough and Sir Josuah Reynolds.

Completed in 1716, before Vanbrugh's greatest work, this remarkable baroque house set close by the Ouse bank will form an ideal setting for the display of such paintings. With this new arrangement, Beningborough becoming a National Portrait Gallery outpost in the north, Yorkshire will become a focus for the study of eighteenth century portraiture. Thus Temple Newsam outside Leeds, Castle Howard near Malton and Beningborough near York together offer a rich insight into the art of that time.

There is already established on the Terrace overlooking Rievaulx Abbey (near Helmsley) a permanent exhibition of English Landscape Design in the eighteenth century. Like the interpretative exhibition at the Treasurer's House, York, this enlivens visitors' appreciation of the nature of the place they are visiting. At all these places the exhibits and the setting are calculated to complement one another and so mutually enhance one another. It all promises well for art in Yorkshire.

OLD AMPLEFORDIAN NEWS

OBITUARY

Prayers are asked for the following, who have died:—Canon Clement Rochford (1916), brother of Dom Martin Rochford; Thomas A. Caffrey (1919) on 26th Dec; Colonel Douglas R. Dalglish (A 36) on 6th July; Mark Bentley (C 37); Major H. Vincenti (B 48) on 4th September; John A. Durkin (A 73) on 26th August.

John Durkin was killed in a road accident on a night in August. Thus, in an instant, was cut short a life of great promise. John had had the gifts and the temperament to gain much from school life and to give much in return. He did both to the full, because, while accepting his gifts with great modesty, he gave himself unstintingly to whatever he undertook. By the time he had left school, he had won an Exhibition to Trinity College, Cambridge; he had gained his 1st XV rugby colours; he had been a leading member of the Debating Society; and he had been Head of his House for a year. In that last year at School he had already achieved an unusual maturity of outlook and judgment. He was a person of great integrity, who, at University, would abandon an activity, rather than pursue it at the cost of having to curry favour with the 'right people'. He had a deep concern for those less fortunate than himself, which he showed both in his care for other boys for whom he had a responsibility and in his generous desire to help the handicapped and the deprived in the wider world. Above all, John had a gift for friendship and for happy companionship. There are very many from his home circle, from his school days—both contemporaries and members of staff—and from his years at Cambridge, who will keep him in memory with the greatest affection and respect. May he rest in peace.

His father, Brian, wrote as follows: 'John lived his life to the full at Trinity and indeed at Cambridge altogether. He was captain of Trinity Rugby Club, and I have just found his speech amongst his papers for the end of season dinner —it is very funny. He also played a leading part in an amateur dramatic club production of *Measure for Measure*—he was good as the Duke. He rowed several times in Bump boats, and judging from the many friends who wrote or came to his funeral he was very popular there. He was Vice President of the College Union and spoke many times in Trinity debates. I think he would have found success at the Bar—he was due to start at the Bar school in about ten days.'

ORDINATION

Stephen F. Reynolds (D 58) of *Opus Dei* was ordained priest on 17th August in Spain by the Primate of Austria, Cardinal König, with sixty other *Opus Dei* ordinands. He is now at Netherall House, Nutley Terrace, NW5 5SA.

MARRIAGES

Andrew Hanson (E 70) to Nicola Jane Soloman on 1st May.
Christopher Ryan (O 71) to Antonella Zanollo in Mantora on 13th May.
Raymond Asquith (O 69) to Clare Pollen at the church of the Sacred Heart, Henley-on-Thames on 2nd August.
Edward Clarence-Smith (B 72) to Flavia Sacchi in the Chaplaincy of M.I.T. on 31st August.
George Fleet (A 62) to Helen Reed at St John's College, Oxford on 22nd July.
Richard Baillie (H 62) to Margaret Hope in Edinburgh on 5th July.
Anthony Knock (A 65) to Lorna Roberts on 1st April.

ENGAGEMENTS

Peter Cary-Elwes (T 64) to Jacqueline Lee Poll.
John Tanner (H 65) to Jenny Johnson.
M. A. Henderson (E 72) to Fenella Barker-Simpson.
Ian Tyler (C 48) to Mary Louise Hankey.
Hon Michael Vaughan (B 65) to Lucinda Baring.
Benedict Rambant (D 73) to Kathryn Eardley.

BIRTHS

Catherine and Bernard Dewe Mathews (O 55), a son.
Caroline and Adrian Brennan (W 58), a son Joseph Justin John.
Myriam and Simon Broadhead (C 65), a son Giles.
Catharine and Kenneth Williams (E 67), a daughter Elizabeth Jane.
Adrienne and David Thunder (E 59), a son Richard Michael.
Elizabeth and Richard Goodman (C 65), twin sons Thomas and James.
Teresa and Kevin Fane-Saunders (O 62), a son Peter.
Frances and Ben Ruck Keene (E 67), a daughter Hermione.
Elizabeth and John Wetherell (T 60), a daughter Jessica.
Mr and Mrs J. P. A. Burnett (B 63), a son.
Alice and Mark Shepherd (B 63), a son Tom.

BRITISH ASSOCIATION, SOVEREIGN MILITARY ORDER OF MALTA

A note upon the Knights who were either Old Amplefordians or Members of the Ampleforth Society appeared in the Spring issue, p.95. It was incomplete, and there has been more to add since. The following names of members should be added to those 31 names given:—

O. W. Ainscough, P. O. R. Bridgeman, A. L. Buxton, Wing Cdr M. H. Constable-Maxwell, Lt Col A. J. W. Cranstoun, F. J. P. Crichton-Stuart, Niall Crichton-Stuart, M. S. R. Elwes, N. Elwes, G. E. T. Eyston, R. M. Festing, H. Hornyold-Strickland, Lt Cdr T. H. Hornyold-Strickland, Lt Col F. R. V. Kerr, Sir W. H. Lawson, S. Lukas, J. R. R. A. Nevill, P. J. Ogilvie, J. C. W. Riddell, D. E. C. Seward, H. R. Tempest, W. J. Ward (22 names).

Philip Vickers (C 47), Director of *Aid to the Church in Need* in Britain (3—5 North St, Chichester) writes of the success of ACN under his directorship: '1977 saw a 145 per cent increase in donations compared with the previous year, a total of £80,000. The first four months of this year have already put us ahead of the whole of 1976. The response is growing wonderfully.' He attributes it largely to the invocation of the Blessed Virgin, speaking of visits en masse to the shrines of Our Lady of Mt Carmel at Aylesford (the 'Pilgrimage of Crosses' for the persecuted Church); and to the grotto of Carfin, Motherwell dedicated to Our Lady of Lourdes (the Scottish 'Pilgrimage of Crosses'). For further details, see JOURNAL, Summer 1977, p.79—80.

PUBLIC SERVICE

Colonel Michael Birtwistle, TD, DL, (W 38) has been appointed High Sheriff of Lancashire. On 13th June, at a 'Shield Hanging Ceremony' in the Shire Hall, Lancaster Castle, he presented his shield to Lord Derby.

Lt Col S. F. Cave (W 49) has been appointed OBE in the Birthday Honours.

Martin Morton (B 50) is a Director in the Social Affairs Directorate at the Confederation of British Industry. Extramurally, he has just been elected a Councillor on the Camden Borough Council.

Michael Kenworthy-Browne (W 55) is now medical officer for five Colleges at Oxford (Oriel, Merton, Brasenose, Somerville, St Cross), and in recent years has been Assistant University Medical Officer. He was made MRCP (UK) after examination in July 1975; and MRCGP in July 1976. Till recently he has been Course Organiser for General Practice Training Schemes for the Oxford Area.

Stephen Brennan (O 64) has been appointed consultant physician at the Northern General Hospital, Sheffield. He is married with three children, and hopes to send all—a boy and two girls—to Ampleforth when the time comes!

BOOKS & BBC

Neil Balfour (B 62) is engaged on a biography of his father-in-law, the late Prince Paul of Yugoslavia who died in 1976 aged 83. Now a banker and former Conservative candidate, he has access to Prince Paul's papers in Columbia University as well as the diaries of his mother-in-law, a sister of the late Princess Marina, Duchess of Kent. Prince Paul was Regent of Yugoslavia during the minority of his cousin, King Peter. Reluctantly giving in to the Nazis in 1941, he was deposed by a coup d'état and fled to Kenya, where he was detained as an enemy alien till General Smuts granted him asylum in South Africa.

John W. B. Gibbs (T 60) has written 'A Practical Approach to Financial Management', published by Financial Training Publications. Four aspects are dealt with in detail: the planning of a firm's financial strategy, the financing of working capital, obtaining funds for expansion and investment, and the planning and control of long-term investment. The book is aimed at students of financial management whom John Gibbs has been teaching for many years. Though written for a specialist audience the book is less forbidding than might appear and proved more than useful to the present writer who was confronted the day the book arrived by a nervous A level candidate in the last throes of revision who wanted to know the meaning of the phrase 'The cost of money'. With easy reference to hand in the shape of Chapter 7 'The Cost of Capital', enlightenment for both master and pupil was quickly achieved. Anyone in business would benefit from having it in the reference shelves.

Fr Norman Tanner (H 61), now a Jesuit teaching at Campion Hall, Oxford, has written *Heresy Trials in the Diocese of Norwich, 1428—31* (Royal Historical Society, Camden Fourth Series, Vol 20 [1977], pp vi + 233). An academic publication, the book is an edition of a manuscript that records the trials of sixty men and women who were tried for being Lollards (followers of Wycliffe) in the early fifteenth century. The manuscript, never before published, is the most important record so far discovered of trials of heretics anywhere in the British Isles before the Reformation. Lollardy raises many questions about the late medieval Church, as well as about the causes and nature of the Reformation in England, and historians are becoming increasingly aware that the heresy was both intellectually more sophisticated and better organised than was hitherto realised. The book adds considerably to our knowledge of Lollardy.

Piers Paul Read (W 58) has written another book—this time on trains. It was given good coverage in successive colour supplements at Eastertide. By this book and subsequent appearances of the train robbers on the Russell Harty TV

show and other programmes, both TV and radio (with appropriate build-up from *The Radio Times*), these 1963 robbers of £2.5 million from an express train, most of which has never been recovered, are receiving heroes' publicity. They are asked, so it seems, to show no remorse; nor are they showing any. They are said to be gaining £10,000 each from the rights of the book. It is worth recalling that the driver of the train, who was brutally coshed (and admissions have been made as to who did the coshing), was unable ever again to work in his old job and was incapacitated until his death four years later.

Dominic Cooper (W 62) is living in a remote corner of Scotland, writing. He has a story entitled 'Jack Fletcher' in the June *Encounter*. He was the winner of the 1976 Somerset Maughan Award with *Dead of Winter*. His second novel, *Sunrise*, appeared in 1977; and this autumn his publishers, Chatto & Windus, will bring out *Men at Axlir*.

Hugo Young (B 57) has been pursuing the Law of late. In a Radio 4 broadcast in August, entitled 'Talking Law', he raised questions with the Lord Chancellor and other prominent lawyers. It was one of four such programmes.

Who noticed in the *Sunday Times* of 10th September that the two books reviewed under the title 'Stately Homes' were both by Old Amplefordians? Do OAs entertain the ache of outsiders to get in, if only to the studies of the grand as chroniclers? **Mark Girouard** (C 49) writes of *Life in the English Country House up to 1939* (Yale 344p 250 plates £10), using houses as a source of social history. **Mark Bence-Jones** (D 49) writes as an insider *Burke's Guide to Country Houses I. Ireland* (Burke 320p 1,300 photos £18) about houses built largely since 1720, largely by the Protestant Ascendency largely to laud it over the leaderless and deprived peasantry: not surprisingly, most of the buildings no longer survive. A third book reviewed at the end of the same place, Pevsner's *Buildings of Scotland: Lothian* has an essay, one of three by other pens, by Christopher Wilson on medieval churches—could he be C 49? If so, a vintage year.

ACADEMIC

Dr Peter Caldwell FRS (D 44) has been appointed Professor of Zoology (Biochemistry) at Bristol University.

Simon Finlow (A 74) left New College, Oxford with a First in Music. He is taking up PhD research on the development of the pianoforte at King's College, Cambridge.

John Bruce-Jones (A 74) gained a First in Modern and Mediaeval Languages Tripos at Cambridge, specialising in Italian. He is now with J. Henry Schroder, the merchant bankers.

W. D. B. Porter (A 74) gained a First in Tripos Part I at Cambridge, and was awarded a Foundation Scholarship and his College prize for engineering.

Nicholas Mostyn (A 75) is now Chairman of the Debating Union of Bristol University. In April, he won the impromptu category of the Trans-Atlantic University Speech Association Annual Tournament (Canada, USA, Britain, Eire). Ironically he was judged by Hon Richard Norton (O 74), a previous TAUSA prizewinner. In January, the Bristol pair are going to Chicago to defend their title.

Biffer Durkin (A 75) has achieved a HND in Business Studies, and in Industrial Development, and a postgraduate in Development Studies at Bath University.

He hopes soon to go to VSO. **Simon** is starting his Engineering Science at Edinburgh.

Dominic 'Lopez' Edmonds (E 75), a potential Oxbridge scholar, appeared in Cambridge after all—as lead guitarist for *The Damned*, playing in the punk session at the Corn Exchange.

BUSINESS

Anthony Bamford (D 63), Chairman and Managing Director of J. C. Bamford Excavators Ltd, the largest British owned manufacturer and exporter of earth-moving machinery, (with a 1977 record turnover of £84 million) was host to the Cardinal (D 41) on 9th June, who came by helicopter from Battersea to Rocester, Staffordshire. He toured the factory in the morning; consecrated a new sanctuary in the chapel of Cotton College, whose headmaster, Mgr Gavin, once taught at Ampleforth, in the afternoon; and later presented prizes in the school hall.

Hugh Meynell (E 48) is now Chairman of Meynell Valves Ltd. He writes: 'our company has supplied our prestige thermostatic Safemix Shower to the Royal Yacht *Britannia*, to all cabins of the QE2 liner, and to a lot of important hospital installations including the King Feisal Hospital in Saudi Arabia and to the new teaching hospital at Riyadh (the most modern in the world). A fifth of our sales are export; and I have just started a joint company in Japan.'

David Goodman (B 50) is currently a Regional Manager for ICI Agricultural Division and travels extensively in southern Asia, between Turkey and Indonesia.

Timothy Connolly (T 52) has for the last five years been Chairman and Managing Director of Connolly Brothers, (Curriers) Ltd—tanners take raw hide and prepare it for curriers, who finish it for use in products. The firm celebrates

its centenary this autumn, TC being one of four cousins of the third generation in the company (three OA).

When in the summer Rolls Royce Motors did a series of advertisements in *The Times*, the one entitled 'The best leather in the world?' carried a script which began as follows—

'Only nature can make a Scandinavian hide. For a motor car in which the principle of excellence is applied so fastidiously, leather upholstery is not a luxury. It is a furnishing job that must be done well, and (it follows) the best work must have the best material that can be found.

The hides originate in Scandinavia, unblemished by insect pests or scars from barbed wire, imported by Connolly Brothers of London. Connolly's have been curing, dying and dressing the finest leather by hand since the eighteen-seventies. Then it was used for saddles, cavalry harness, hand-made shoes and fitting out horse-drawn carriages. Today after a hundred years of the most profound technological change mankind has ever seen (some of it exemplified in other parts of the motor car) Rolls Royce Motors still use eight matched hides of Connolly's very best leather, prepared in exactly the same way, for the upholstery of the best car in the world . . .'

A Rolls Royce car uses eight hides. The Connolly Brothers use 10,000 hides per week to provide almost all the cars in the world that have leather fittings (with the notable exception of Mercedes).

GENERAL

Conor (D 69) and **Ronan Magill** (H 70) are both now living in Europe, one a barrister and the other a pianist in Paris: he has been competing in the triennial Leeds International Piano Competition, being eliminated at a very high standard. Their mother, Joan Magill, who lives in Aldeburgh near the Maltings, has just won the half-decade Goethe Society award. She was the only English entrant: of the 24 judges, 21 voted her submitted poems in first place.

Michael Pitel (B 51) writes that he is shooting for the C Team of the Newly formed Lloyds Rifle Club. He has been captaining the Lloyds Bridge Team to win the Insurance Houses Bridge Competition.

Patrick Carroll (E 63) is a Lecturer in Statistics and Actuary Science in the City University, London from January 1977. He writes: 'I am thinking of cancelling my subscription because the JOURNAL seems to lack spiritual life . . . It seems, for the most part, to be an exercise in intellectual respectability employing secular wisdom.' He offered to write articles on the date of Easter, the symbolic and allegorical use of numbers in Scripture, and censuses in the Bible: these being a meeting ground, presumably, for mathematics and spirituality. He has joined the London chapter of the Full Gospel Business-man's Fellowship International, which originated among American Pentecostals.

John Taunton (1924), an impressionist artist of the School of Edward Seago, has recently been exhibiting at the Pottergate Gallery, Norwich; the Herrings Gallery, Burnham Market; Fortescue Swann Galleries, Brompton Road; and the Trumpington Gallery in Cambridge.

Colonel Richard O'Kelly (C 43) has retired from the Army after 35 years' service. He now has a Civil Service job with the Army HQ in York.

John Eddison (D 68), a naval architect, has left the Naval Dockyard at Rosyth after three years and is now at the Admiralty Ship Design Office in Bath.

THE CHILDREN'S FAMILY TRUST

Swinstead Hall, Swinstead, Grantham, Lincs NG33 4PH
(tel: Corby Glen 423)

The Trust, run in part by Bernard Knowles (O 48), has been discussed in these pages in the Spring 1977, p.3—5 and again in the Autumn 1977, p.76—77. Swinstead Hall has, as a result, become the particular charity supported by some of those connected with Ampleforth. It includes as its sponsors the Duke of Norfolk (O 34) and the Abbot of Ampleforth. Bernard and Lillian together run Swinstead Hall as a Catholic home for an ever widening family of orphans, with very little outside help. Their work is worthy of our support. The Editor has asked them to give a current report of their work: it is not without its problems. Bernard Knowles writes—

It is a tragedy that some children's lives are so disrupted that the need eventually arises for them to be removed from their natural homes, if they still exist, to be placed in a home such as ours. But at least it may be claimed that they have come into relatively calm waters with a loving, natural family environment in which to grow up.

How much worse it is, then, to have children suddenly plucked out of this apparently permanent and secure relationship to be thrust back into the situation from which they had originally been rescued! This is just what has happened to a family of five children who have been with us for over a year with confident expectation of staying. We came home from our summer holiday to learn that their mother had gone back to her husband and had given the necessary statutory notice that she wished her children to rejoin her. Originally they had been put into voluntary care by their father because of his wife's prolonged desertion from home. They eventually joined our family after a period of being shuttled into and out of homes when their behaviour patterns were seen to be deteriorating and it was believed that mother would never come back.

Although they had previously been the victims of considerable ill treatment and neglect they had rapidly overcome their early fears and settled down to become very normal and certainly most delightful children who were a joy not only to my wife, Lillian, and myself but also to countless other people. Whilst they were with us their father agreed to the baptism of all the children and three of them made their First Communion.

Faced with a situation which neither we nor the Social Services could immediately alter we returned the children, who were in a state of considerable fear, to their parents. It is not difficult, therefore, to understand the agony we suffer on learning from friends who have visited them that, within a couple of weeks of their returning home, these children have lost the happiness which was once our joy, that their home is charged with tension, they fight amongst themselves, defy their mother as far as they dare, and are not only afraid to talk to their visitors about their life with us but are obliged to listen (one of them was cringing, we are told) to their mother run down our work and our influence upon them.

I think that we could easily stand the sorrow, great though it would be, of parting from children whom we had grown to love so much, but to have surrendered them to a situation which can so easily and drastically crush them is an agony which we will not willingly bear if we can help it. Fortunately, the great success we have had with our work, despite the short time we have been doing it, has won us good friends, as has the natural charm of our departed children, and I do not doubt that God's Grace, aware of the prayers and activity generated on their behalf, will soon relieve them of their present predicament.

This sad story with, I trust, a happy ending, I am telling because, to be honest, at the moment I can think of little else. Also I would like to enlist more prayers on behalf of our cause, for these are undoubtedly the strongest weapons we have. Finally, I hope that through it more people will come to realise that,

however limited we may be, we fulfil a genuine and desperate need which can only be met by the continuing generous support, financial and spiritual, of many other people.

A Social Worker who was discussing the case of our five children said 'You do realise that these are not the only children with such a problem'. Indeed, there are thousands of others, but if we do not fight for the few who have come our way who do we fight for? Instead of caring for five or ten it would be nice effectively to care for fifty or a hundred. But it is certain that not even five would be cared for without the help of countless others, each of whom plays an important part in our work.

It is through the sponsorship of Ampleforth that we have become established as a Catholic family within the Children's Family Trust, and the generosity of many Amplefordians, as well as others, through donations and deeds of covenant, has been of untold benefit and a source of great encouragement to us. Please may I appeal again to those who have already helped us, and to others, to continue supporting the Children's Family Trust (at Swinstead Hall, Grantham), not only that it may continue as it is but that it may go on developing to meet the crying need of far too many deprived children. And may I give my heart-felt thanks to all those who, through their prayers and donations, have already done so much to help us.

THE AMPLEFORTH SOCIETY

The Annual General Meeting of the Society will take place at 8.30 p.m. on Holy Saturday, 14th April 1979, in the School Library. The AGENDA—

1. Chaplain's prayers
2. Minutes of the last meeting
3. Report of Hon Gen Treasurer
4. Report of Hon Gen Secretary
5. To propose that Life Membership should be re-introduced and that Rule 7 should be changed to 'Life Membership of the Society may be obtained by the payment of a sum to be determined by the Committee. Life Members receive *The Ampleforth Journal* without further payment.'
6. Elections of Hon Gen Treasurer, Hon Gen Secretary, Chaplain and three members of Committee.
7. AOB
8. Chaplain's prayers for deceased members of the Society.

Benet Perceval, O.S.B. *Hon Sec Secretary*

THE AMPLEFORTH JOURNAL/REVIEW

Members of the Ampleforth Society are referred to the statement at the end of the Editorial. All members will continue to receive *The Ampleforth Journal*, as in the past, without further payment. If they wish to receive *The Ampleforth Review* IN ADDITION to *The Ampleforth Journal* (for the distinction between the two, see last Editorial), then they will be required to subscribe separately to the *Review* and should notify the Secretary of the Society accordingly. If members wish to receive the *Review* INSTEAD OF the *Journal*, they may do so, but they should notify the Secretary of the Society of their choice.
(Thereafter, appropriate communications to the *Review* should be addressed to The Secretary, *The Ampleforth Review*; but NOT in this first instance.)

SCHOOL NOTES

SCHOOL OFFICIALS

Head Monitor ... B. S. A. Moody

Monitors: S. G. Durkin, S. J. Unwin, M. F. J. G. Mostyn, H. C. H. Dunn, M. C. Page, E. T. A. Troughton, C. H. D. Danvers, T. M. May, A. R. Pope, J. H. B. Chancellor, P. B. Aldridge, J. F. Lennon, C. F. M. Wright, D. R. Ellingworth, B. N. Weaver, M. J. Blenkinsopp, S. J. Kenneally, P. D. Berton, R. P. Burnford, P. K. Corkery, E. J. Ruane, A. C. Burtt, Hon. N. R. B. Smith, C. T. Secondé-Kynnersley, C. C. Howard, N. J. Carr, P. R. Plummer, J. P. Ferguson, J. C. B. Tate.

Captain of Cricket ... J. H. B. Chancellor

Captain of Athletics ... C. H. D. Danvers

Captain of Swimming ... P. C. Millar

Captain of Water-Polo ... M. F. J. G. Mostyn

Captain of Tennis ... P. A. Sewell

Captain of Golf ... P. A. McKibbin

Captain of Hockey ... P. D. Berton

Captain of Shooting ... A. de Larrinaga

Master of Hounds ... T. M. May

Office Men: J. P. Ferguson, C. M. Rose, E. T. Hornyold-Strickland, P. A. Sewell, J. P. Nolan, J. V. Mather, P. R. Plummer, C. S. Harwood, C. S. Hornung.

Librarians: R. C. Rigby, P. W. Griffiths, P. M. Vis, D. E. Cranfield, C. W. X. Kupusarevic, M. J. W. Kenny, J. R. F. Collins, E. S. Oppe, R. J. B. Noel, H. J. Young.

Bookshop: T. A. Herdon, D. B. Staveley-Taylor, J. D. Roberts, P. J. Heagerty, R. E. Wise, A. J. Fawcett.

Bookroom: D. C. Pilkington, M. G. Phillips, C. M. Phillips, T. R. O'Kelly, F. M. Remick, J. P. K. Daly.

The following boys entered the School in April, 1978.
RCH Adams (O), CF Boodle (E), TW Gilbert (A), PA Gilbey (T), TG James (O), RA Paley-gat (W), CF Swart (B), OJ Treneman (J), DE Williams (O).

The following boys left the School in July, 1978.
St Aidan's: GMA Davies, A de Larrinaga, DFK Donnelly, SJ Durkin, RN Guthrie, SJ Henderson, WJ Martin, MFJG Mostyn, JB Simpson, MH Sutherland.
St Bede's: DMc Craig, NJ Healy, JRT McDonald, SMT Odone, MC Page.
St Cuthbert's: CC Arnold, CHD Danvers, ESG Faber, PW Howard, TM May, MC Marrean, RN Murphy, OJ Nicholson, MC O'Kelly, AR Pope, GRR Salter, Hon JAB Savile, ETA Troughton.
St Dunstan's: PB Aldridge, JHB Chancellor, CFH Clayton, PM Fletcher, NP Greenfield, JF Lennon, F McAlindon, PJ McKibbin, AD Martens, CP Nickol, AP Ryan, SR Watters.
St Edward's: MJ Blenkinsopp, DC Bradley, AS Clarke, DR Ellingworth, EJH Meynell, RPG Wakefield, JRE Worrall, RE Wise, CFM Wright.
St Hugh's: ML Duthie, SJ Kenneally, RSQ Rhys Evans, AHPM van den Boogaard, RJ Vis.
St John's: JF Copping, PK Corkery, PAD Day, EJ Ephraums, MV Hill, CM Lambert, JV Mather, JF Nowill, PA Sewell, PS Stokes, AP Tweedy.
St Oswald's: PAC Cronin, HZ de Ferranti, SJ Dick, TRB Fattorini, SJ Magrath, Hon EA Noel, Hon FJH Norton, CM Rose, CT Secondé-Kynnersley, PM Sheehy.
St Thomas's: NJ Carr, CC Howard, PDA Mansour, JP Nolan, PR Plummer, MF Russell, GCJ Salvin, ICS Watts.
St Wilfrid's: DG Cullinan, JP Ferguson, MS Harrison, PC Hudson, WJ Hutchison, PB Myers, JN Stourton, JCB Tate, DJH Villiers, TA Wood.

SCHOLARSHIPS 1978

Major:	MRD Roller	Headfort School	£702
	JW Appleyard	Bramcote School Scarborough	£702
	AJ Everard	St Wilfrid's, Seaford and Ampleforth	£600
	CKPD Evans	Audley House and Ampleforth	£600
	EA Craston	Junior House Ampleforth	£500
	EN Gilmartin	Gilling Castle	£500
Minor:	JR Binny	Farleigh House	£300
	P Wood	Junior House Ampleforth	£300
	A Chandler	St Philip's, Kensington	£300
	PD Merckx	Red House, Norton-on-Tees	£200
	JB Pappachan	Durham Choristers' School	£200
	RP Keatinge	Junior House Ampleforth	£200
	AJP Harwood	St Richard's, Bredenbury	£200
Music:	JPB McNamara	St John Fisher High School, Hull	£501 (Randolph)

CAPUT CAPITIS: THE HEADMASTER'S BUST

On the eve of Exhibition, a small ceremony in The Grange marked the deliverance of the bust of Fr Patrick Barry from Mr Attrey Brown, the artist, and the Parents' Association who commissioned it, to Ampleforth to become part of our *pretiosa*. Sighing 'thank God, it looks like him', Mrs Madeleine Judd made a small opening speech of donation, declaring that the time was auspicious, it being Fr Patrick's sixtieth birthday and the tenth of the Parents' Association. That body, she said, seemed to be unique among schools of our kind, fostering a close bond and understanding between Ampleforth and its parents all over England by some half-dozen meetings a year in various parts of the country, at which Fr Patrick and one of the Housemasters were always present. As the Abbot said, in reply for the Community, the Parents' Association, the donors of the bust, had been a brilliant idea in the minds of the Headmaster and Mrs Judd a decade ago, which had succeeded in carrying us through a difficult cultural period. He also thanked Mrs Enid Craston for her organising of the project: she who is herself a sculptor of busts.

Fr Patrick, standing beside the bust, amusingly began his own reply by saying: 'I regret that I do not have the power of ventriloquism'. The bust was later exhibited in the School library, where, it was said, it could be seen to best effect by kneeling before it.

A. J. S.

It is with sorrow that we should add here that John Craston, husband of Enid and father of Stephen, Matthew and Edmund (all at Ampleforth in St Oswald's), died quite suddenly on 10th July after spending the Sunday at the School and at Gilling, where his brother-in-law is the Headmaster. It comes as a shock to all who knew him; he had many warm friends at Ampleforth.

We congratulate B. J. Adams (C) and G. H. L. Baxter (E) on the award of Army Scholarships.

On 2nd June Mr Richard Gilbert received his Winston Churchill Memorial Fellowship medallion from the Queen Mother at a ceremony in the Goldsmith's Hall. This was in recognition of the Ampleforth College Himalayan Expedition of 1977.

We congratulate Simon and Honor Wright on the birth of a son, Adam Richard, on the 18th April. The birth of a son is not the only cause for congratulation. A phone call from Madrid soon after that event summoned Simon to stand in for an indisposed organist in a recital before a distinguished audience, during which he was presented to the Infanta of Spain. The next day he was back in Leeds conducting the Festival Chorus. Later in the term he was appointed to the important post of an Advisory Officer on the Music Panel of the Yorkshire Arts Association.

SCHOLA SINGS IN SCOTLAND

Frustrated of success in attempts to arrange a concert tour in Spain, the Schola turned North and embarked upon what turned out to be a most enjoyable and successful tour of concerts in Scottish Cathedrals. Not only was it musically very rewarding to reach the pitch of practice and performance which can be achieved only through the intensity of such a series of concerts—seven concerts in seven days—but the tour was made into the success which it was by the wonderful response of the Scottish Ampleforth parents, orchestrated by Mrs Peggy Wittet.

The tour started with a civic reception in the City Chambers, from which the Lord Provost himself was lured away at the last minute by the arrival of the NATO fleet, followed by a concert at St Giles' Cathedral. The two basic programmes of the tour (for there were two concerts in Edinburgh, the next being the following evening at St Mary's Episcopalian Cathedral) were centred on Liszt's *Missa Choralis* and the Dvorak *Mass in D*, with a selection of motets by Bruckner and Leighton, and punctuated by organ pieces played by Simon Wright, notably the Demessieux *Te Deum*, which on the fine Walker organ at Paisley and the Father Willis at Aberdeen rose to thrilling heights. On the Sunday morning we sang Mass at the Catholic Cathedral (Palestrina), with Cardinal Grey as principal concelebrant, and were afterwards entertained to a magnificent lunch provided by the MacDonalds and several other families.

From there we drove straight over to Glasgow, for a recital in the Benedictine tranquillity of Paisley Abbey. As this replaced evening service it took the form of Bruckner motets as a Proper, punctuating the Ordinary of the Dvorak Mass; inspired by the atmosphere and the organ, the music rose to a standard reminiscent of the best concerts on previous tours. After this the Spaldings of Houston had invited us to a 'cup of soup', which turned out to be a feast topped up with profusion of strawberries and cream, and crowned by a doubles tennis match in which Fr Adrian partnered Mr Wright until the sun set.

The drive to our next concert in Aberdeen was past Balmoral and over the Devil's Elbow, with a picnic on the shores of Loch Muich. Arrived at St Machar's Cathedral we found a real Scottish tea laid out in the porch by Mrs Buchan and Mrs Dunbar, but for some reason the choir did itself less than justice in the concert; perhaps it was the contrast between the Youth Hostel where we were to stay and the comfort of St Mary's Music School in Edinburgh. The feature of the return journey was a visit to Glamis Castle; another enterprising Mrs Wittet picnic and frisbee in the park were followed by a tour of the Castle, with its ancient stronghold and royal relics. St John's Kirk in Perth gave us a rewarding acoustic, which made particularly the Dvorak most moving.

The last day in Scotland was in many ways the climax. Mrs Sligo-Young invited us to a sumptuous and pleasantly informal lunch, after which Lord Elgin gave us a fascinating tour of his treasures; it is hard to say whether his vintage cars or the historic relics of the Bruce clan drew more wrapt attention. The concert in the chapel at Falkland Palace, which has always remained in Catholic hands, was both visually and musically most satisfying. The damask hangings and iron standard lamps provided a lovely setting for the scarlet cassocks of the mini-schola. Here the singing alternated with chamber music, for which Paul Stephenson (violin) and Mark Morreau (Bassoon) joined with Mr Wright on the harpsichord and Br Cyprian on the recorder. Meanwhile those who were not singing were taken off by Mrs Duncan and Mrs Rae-Smith to a sports centre which eclipsed even our own Saint Alban Centre.

The next day, with a fond farewell to our indefatigable hostess, Mrs Wittet, we set off for Durham. That day we were fed most generously by John and Margaret Smith, who gave us lunch at their home at Muggleswick and supper at the University Chaplaincy in Durham; it is no joke to entertain 45 to lunch, let alone supper as well. The concert in the Cathedral was in many ways the most moving of the whole tour; for not only the acoustics but the whole atmosphere were most inspiring, together with the sense of the Catholics and the monks returning to their home ground. Difficulties of communication between nave and organ-loft persuaded Mr Bowman to attempt the Liszt *Missa Choralis* unaccompanied, a taxing and exciting experience for the singers. But in spite of all difficulties Leighton's *God is Ascended* was at its glittering best, with crisp trumpet-playing from the organ. We spent the night and following morning at Durham School, where we were beautifully looked after by Bill Best, before setting off for the final concert in Ripon Cathedral. Mr Wright had been unwell for some days, and went straight home after the Durham concert, but Andrew Millinchip (organ scholar of Worcester College, who had joined us for the tour) enterprisingly and skilfully deputised for him at this last concert. The more intimate atmosphere in this small cathedral gave a delicacy to this concert which made it a most satisfying ending, after which we departed to unwind with a quiet party given by Jill Bowman at Gilling.

J. H. W.

CAREERS DAY, 1978: VISIT TO AN OIL REFINERY

Major Watson, our Steward, brought fifteen boys to ICI at Teesside and a further such party to Phillips Petroleum 66 at Seal Sands, Teesside where they

were shown over the land-base of the Forties North Sea oilfield. A number of boys are now interested in careers in oil.

THE ROVERS

The summer term is best suited to most Rover activities, but it is also the exam term. We were able, therefore, to fit in only four Saturdays before Exhibition and exams.

Tom Rochford led an expanded group which visited Alne Hall Cheshire Home. As usual the residents and staff enjoyed the weekend visits as did the boys. With Edward Thornley-Walker, Tom Rochford also organised the Cheshire Homes Day which was on 1st June. With their organisation and good weather the day was a great success and was enjoyed by all. On 17th June the annual Alne Hall Fête was held. As usual a number of Rovers took part and this year provided, in addition to the usual ducking-stool, a number game. The day was a success and the Rovers made £40 for the Home.

The visits to Welburn Hall Special School for the Disabled were most popular and useful in entertaining the children. Paul McKibbin and Philip Aldridge were in charge and both were well known to the children. The painting and decorating of old people's houses in York was organised through the St Vincent de Paul Society and we successfully completed the painting of two

houses. Stephen Henderson led the group which visited Glen Lodge Old Peoples' Home in York where the boys play card games and take the residents out for walks. Andrew and James Allan were prominent among those who visited these homes to help in the garden. A number of lasting relationships have been struck between the boys and those they visit.

At the end of the term Br Terence together with four Rovers ran a joint camp involving a similar number from Wetherby Borstal. Their time was spent in a variety of manual and social activities, all of which seem to have been successful.

Our activities operate through the help of several people—the York Social Services, the SVP and the staff of the various homes and institutions. These activities are funded in large part by the charitable contributions of parents at the Exhibition Sherry Party, which this year produced £110. To all of them we are very grateful. We are also grateful to Br Terence and Fr Timothy for their invaluable assistance.

Alastair Burtt
Charles Secondé-Kynnersley

THE SEA SCOUTS

By recent standards this was a quiet term for the Troop. On the first Saturday the more enterprising canoeists tested their skills on the 'stopper' at Howsham weir and throughout the term there was a series of training sessions at the lake with Rob Kerry, Alastair Lochhead and James Golding giving careful instruction to a large number of new canoeists. They were joined by four scouts from the Norton troop for the whole holiday weekend trip down the Ure, once again made possible by the kindness of Lord and Lady Swinton. Meanwhile the Fire Team had been narrowly defeated at Northallerton in the Area Final of the National Fire Prevention Competition but won a small cash prize for the Troop as runners up and the enthusiasm of Simon Allen, Rob Kerry, Alastair Lochhead and Simon Halliday means that this venture is likely to be repeated.

Preparations for the Exhibition included a number of static displays illustrating the activities of the Troop. At the annual lakes lunch we were pleased to welcome Fr Abbot who presented the Chief Scout's Award to Jason Vessey and Rob Kerry and launched and christened the second of our two new Wineglass dinghies. These and the rest of our dinghy fleet were sailed regularly and we had better Saturday winds than in most summers. We organised the Junior Inter-House Sailing competition after a lapse of some years and took a team consisting of Andrew Kennedy, Paul McNamara, Simon Halliday and Fergus McDonald to the West Yorkshire Scout Regatta. By the end of term, the latter two and Ben Ryan had gained their RYA Intermediate Certificates.

The term ended with the entertainment of the School matrons to whom we are most grateful for their help throughout the year. A week after the term, J. Golding, A. Lochhead and J. Vessey joined eight Venture Scouts for a week's canoeing in Wales. Two days were spent surfing on the sea at Harlech and a further two days mastering the Serpent's Tail on the Dee at Llangollen. For these events we used our growing fleet of eleven slalom canoes.

At the end of the term Jason Vessey left the Troop for the Venture Scouts. He had served as a Patrol Leader for three terms and as Senior Patrol Leader for a fourth. During that time his contribution to Canoeing, Canoe Building and Mountain Walking has been outstanding and we are most grateful for all that he has done for the Troop.

G. B. P.

In this last issue of the *Journal* in its present form, we would like to thank the Editor for providing space for us to give an account of our activities each term and maintain our contact with Sea Scout parents and Old Boys.

R. ff.

THE EXHIBITION

PRIZEWINNERS 1978

ALPHA

S. A. W. Allen	Exercise Market Garden
P. A. L. Beck	*Carpentry*—Chess table
R. P. Burnford	'The Adaptive Radiation of insects as illustrated by a comparative study of their mouthparts'
C. D. Burns	*Art*
A. C. Burtt	'A study of two North Yorkshire Market Towns and their influence'
G. M. A. Davies	'Proportional Representation for elections to the British House of Commons'
D. P. Falvey	'The Republic of Iraq'
A. C. Fraser	*Pottery*
S. B. K. Georgiadis	'The Dramatisation of a French short story—(*Le Mur* by J. P. Sartre)'
S. C. C. Hare	'An urban study of Nicosia'
A. W. Hawkeswell	'The Development of the Farm Tractor 1889—1950'
W. J. Hutchison	'Imagism and its influence on Modern Poetry'
T. A. P. Kramers	'The future of the Individual in Europe'
P. M. McNamara	Carpentry—Catamaran
M. R. A. Martin	*Art*
S. A. Medlicott	*Carpentry*—a collection of work
P. G. Moss	*Carpentry*—a sewing cabinet
R. J. B. Noel	'The Search for the North-West Passage'
R. J. Nolan	*Art*
J. M. R. O'Connell	'A channel study of the River Deenagh'
P. R. Plummer	A portfolio of colour photographs
W. A. C. Sleeman	'A comparison of the Agricultural Land use in the parishes of Brantfield and Micheimirsch in Hampshire'
S. J. Unwin	*Art*
J. G. Waterton	'Sir Isaac Newton'
C. C. Howard	'An investigation into the Relationship between the town of Guildford and its surrounding borough'

BETA 1

M. R. Abbott	'The sphere of influence of Cambridge'
P. J. Allen	'A study of the parish boundary of Thorpe-le-Willows (in the Ampleforth valley)'
P. G. V. Barnes	'The evolution of the gramophone'
J. E. Brodrick	'The Psychology of Advertising'
N. J. Bentley-Buckle	*Carpentry*—Reading stand
N. A. Brown	*Carpentry*—Catamaran
C. D. Burns	*Carpentry*—Multi-timbered Lamp
J. L. Carr-Jones	'Study of East Head, Chichester Harbour'
N. H. de R Channer	'The Second Mahratta War'
C. F. H. Clayton	*Pottery*
J. P. Conroy	'The Beatles, from their beginning to their Zenith'
D. E. Cranfield	'Has Welwyn Garden City been successful in its aims?'
I. A. Dembinski	'Bismarck & the Unification of Germany'
W. G. H. Dowley	*Carpentry*—stool & standard lamp
A. R. H. Dunn	Poetry
M. L. Duthie	'The Development of the first glass reinforced Submersibles'
E. J. Ephraums	'A channel Analysis of Narrator Brook to test the various concepts concerning stream dynamics and morphology'
S. F. Evans	'Polyhedra and duality'
M. E. Gilmartin	'Mustapha Kemal and the Foundation of modern Turkey'
P. M. A. Grant	'The battle of Isandhlwana'
J. G. Gutai	'King Arthur'
A. W. Hawkeswell	*Art*
F. H. G. Hunt	'200 years in a chair'
S. D. Lawson	'A river study of Cairn Beck, Cumbria'
J. F. Lennon	'A comparison of the structure & pattern of the manufacturing industries at the town centres of St Helens & Warrington'

F. McAlindon	A selection of contemporary political and other cartoons
R. C. Morris	'18th century Smuggling along the Yorkshire coast'
T. W. Nelson	'A geographical study of the River Enrick, Inverness-shire'
J. F. Nowill	'An Analysis of the Location of Industry in Istanbul'
M. A. O'Malley	*Carpentry*—a table lamp
H. N. Osborne	'Music Manuscripts'
S. G. Petit	*Art*
A. J. Petrie	*Art*
C. E. P. Plowden	'The naval involvement in the Gallipoli Campaign of 1915'
A. F. Reade	'The History of the Morgan'
R. S. Q. Rhys-Evans	'An investigation into the geographical factors affecting the agricultural land use in the parish of Plansworth'
T. N. B. Rochford	'Helmsley Windypit—a survey'
J. C. Vessey	
C. T. Secondé-Kynnersley	*Pottery*
J. F. Shipsey	*Carpentry*—Garden Bench
A. J. Westmore	*Carpentry*—a Standard Lamp

BETA II

R. J. Bamford	'Bamfords Ltd—the first hundred years, from an iron works to an agricultural company'
A. M. O. Channer	'Historical buildings and personalities of Twickenham'
S. M. Clucas	'Some aspects of the fascinating history of the motor car'
A. N. T. Constable-Maxwell	'The land use around the village of Husband's Bosworth, Leicestershire'
Lord A. Crichton-Stuart	'How has the isle of Bute been affected by tourism?'
S. J. R. Halliday	'A collection of curves'
J. P. P. Harwood	'The case for and against Fox-hunting'
J. F. Heagerty	*Carpentry*—a stool
P. G. E. Hemming	'The Watergate scandal'
T. A. Jelley	'The Settle and Carlisle Railway'
M. J. Kenny	'John Churchill, 1st Duke of Marlborough'
M. C. T. Low	'The Twelve Olympians'
P. D. Marmion	*Art*
P. D. Marmion	'The English Longbow'
C. J. Payne	'A River Study of the River Hart, Hampshire'
C. J. W. Rylands	*Carpentry*—tray and table lamp
C. T. Seconde-Kynnersley	'An urban study of Bucharest'
C. D. P. Steel	'A survey and comparison of 5 London docks'
R. A. D. Symington	'An industrial view of the manufacture and sales of Port Wine'

The following were 'commended':

D. G. Cullinan	Art	M. A. O'Malley	Art
S. C. W. Kenny	Art	R. J. B. Noel	Art
R. M. Kerry	Art	H. N. Osborne	Work on polar graphs
R. J. Nolan	A short story	D. Rodzianko	Art

Special Prizes:

The Detre Prize:	W. J. Dore—composed and played a suite for Cellos R. P. im Thurn—played M. D. W. Mangham—played
The Quirke Debating Prize:	S. J. Unwin
The Grossmith Prize:	P. G. Phillips
The Herald Trophy:	C. D. Burns
The Tignarius Trophy:	C. T. Secondé-Kynnersley
The Scholarship Bowl:	St Aidan's
The Parker A level Cup:	St Dunstan's

The Country Life Cup: A. de Larrinaga (Captain), C. S. Hornung, T. M. May, E. T. Troughton, C. M. Rose, C. E. P. Plowden, T. W. Nelson, R. N. Bland, Hon P. R. Fitzherbert.

PRIZE GIVING 1978—AWARDING OF TROPHIES

S. J. Kenneally	Senior Inter-House Challenge Cup (St Hugh's) Junior Inter-House Challenge Cup (St Hugh's) Discus (Burdell Trophy) Senior 4 × 100 metres (St Hugh's) Junior 4 × 400 metres (St Hugh's) 6400 metres (32 × 200) (St Hugh's)

B. S. A. Moody	Best Athlete Set 1 Senior Division Set 1 (400 metres) Senior Division Set 1 (Long Jump)
M. E. M. Hattrell	Best Athlete Set 2
M. D. Fox	Best Athlete Set 3
S. J. Pender	Best Athlete Set 4
J. W. Baxter	Best Athlete Set 5
M. C. Schulte	Senior Division Set 1 (100 metres) Senior Division Set 1 (Hurdles)
R. P. Burnford	Senior Division Set 1 (800 metres)
J. P. Ferguson	Senior Division Set 1 (1500 metres) Cross Country Senior Individual Cup Hunt Pt to Pt Senior Trophy Senior Division Set 1 (Steeplechase)
A. N. Parker	Senior Division Set 1 (High Jump)
M. F. J. G. Mostyn	Senior Division Set 1 (Triple Jump—Daly Cup) Water Polo Cup (Simons Cup)
J. A. Macdonald	Senior Division Set 1 (Shot)
S. B. K. Georgiadis	Senior Division Set 1 (Javelin)
J. R. Read	Senior Division Set 2 (800 metres)
S. C. C. Hare	Senior Division Set 2 (High Jump)
A. M. Forsythe	Senior Division Set 2(400 metres—Webb Cup)
R. J. Huston	Senior Division Set 2 (Discus) Senior Division Set 2 (Shot—Lovell Cup)
J. M. Brown	Senior Division Set 2 (Hurdles Set 3)
C. H. D. Danvers	Senior 800 metres Medley Relay (St Cuthbert's)
N. J. Healy	Rugby Senior Inter-House Cup (St Bede's) Rugby Junior Inter-House Cup (St Bede's) The League Cup (St Bede's) Ruck Keene Cup for Junior House Sevens (St Bede's)
M. Kennedy	Reichwald Cup for Senior House Sevens (St Wilfrid's)
E. J. Ruane	Cross Country Senior Inter-House Cup (St John's)
N. H. Blackledge	Cross Country Junior 'A' Inter-House Cup (St Edward's) Cross Country Junior 'B' Inter-House Cup (St Edward's)
J. J. Parfect	Hunt Pt to Pt Junior Trophy
J. M. Geraghty	Sq. Rkts. Davies Cup for best Senior (over 16) Gimone & Unsworth Cup (Senior House) (St Hugh's)
J. P. Barrett	Sq. Rkts. Sunderland Racket (Under 16)
P. C. Millar	Swimming—200 metres Freestyle (Senior)
E. J. Beale	Swimming—200 metres Breaststroke (Senior) Reid Cup (Individual Medley)
A. G. A. Lochhead	Golf—Verdon Trophy
C. M. Lambert	Hudson Fencing Trophy

THE EXHIBITION PLAY: *THE TAMING OF THE SHREW*
by William Shakespeare

At the end of the Induction a drunken Sly falls asleep and bubbles suggestive of dreaming float from the sky, placing the main action of the play into Sly's dream-world. Bruce-Jones plays the part comfortably and skilfully, and his periodic awakenings, to relieve himself in a chamber-pot decorated with the motto of a rival establishment (quant je puis) or to try out his actor's voice on the audience before being dragged off by extras, bring variety, if not freshness, between the scenes. The whole device mutes the male chauvinism of which the play is often accused. Further, the warmth and affection of Petruchio for Katharina comes through the bullying and browbeating. It is not chauvinism so much as education. How many wives do not set out to 'educate' their husbands?

The set is cleverly designed to accommodate both the great variety of location and the presence of some selected audience on a gallery at the back, among whom is the drunken-dreaming Sly, looking as if he has just returned from a pre-theatre snack at the Star, bringing the audience with him.

Energy and vitality are the essence of this production; the pace never slackens and the constant quick-fire wit of the language is supplemented by the lively and inventive imagination of the producer. (Prize-beagles sniffing Sly's corpse; trash-cans to 'Keep Padua Tidy'; heavy-hammed dancing-girls).

Of the actors, Peter Phillips gives the outstanding performance. He projects his voice effectively, with a variety of tone and expression not achieved by all. There is a naturalness in the way he expresses himself which shows a developing talent and confidence on stage.

Timothy Jelley as Katharina is most satisfying. He has all the fire and fury one could wish for, and is genuinely broken by the kind cruelty of Petruchio, without losing her sense of dignity.

Mark Dunhill as Baptista is admirably stern and puzzled. Jonathan Stobart and Dominic Vail as Gremio and Hortensio give enormously improved performances and make excellent use of the space of the whole stage. It is not easy to act the part of a man acting a part and they each manage to communicate two distinct personalities.

Peter Bergen as Lucentio has one memorable and abandoned love-sick swoon across the width of the stage and makes generally sensible use of gesture. Gesture is used most forcibly by Hugh Sachs, who has the talent of character-acting. His effeminate posturings are an apt counterpart to the gruff and steely manliness of his master.

Charles Gaynor has developed a confidence and sense of presence on stage over the years and evidently enjoys puffing cigar-smoke into the face of his rival suitors. Philip Fitzalan-Howard gives a comic and bouncy rendering of Biondello. There are others who should be mentioned because they hold out great hope for the future when the 'Theatre Downstairs' is complete, Rupert Procter and Tim Tarleton among them. The general impression is one of considerable skill and competence at depth in the cast. There are no really stiff performances and many touches of humour and subtlety of expression in unexpected places. The mood of the play suits Exhibition admirably: it is bustling, witty, light-hearted and affectionate. The demand for seats increases each year and I am sure that another performance on the Saturday night for those not going to the Concert would be a very popular move. If, on the other hand, an Operetta was in order next year, it would be an opportunity to show parents the new 'Theatre Downstairs' in operation. It is time that the Drama and Music departments joined forces again.

Andrew Beck, O.S.B.

Players

Persons in the Induction: A LORD—Tim Tarleton; CHRISTOPHER SLY—William Bruce-Jones; HOSTESS—Nicholas Duffield; HUNTSMEN—Paul Barnes, Nicholas Pratt; PAGE (Lady)—Robert Blumer; SERVANTS—Matthew Verdon, Patrick Marmion, Rupert Procter. MESSENGER—Peter Eyre; BAPTISTA, a rich Gentleman of Padua—Mark Dunhill; VINCENTIO, an old Gentleman of Mantua—Dmitri Rodzianko; LUCENTIO, son to Vincentio, in love with Bianca—Peter Bergen; PETRUCHIO, a Gentleman of Verona, suitor to Katharina—Peter Phillips; GREMIO, HORTENSIO, suitors to Bianca—Dominic Vail, Jonathan Stobart; TRANIO, BIONDELLO, servants to Lucentio—Charles Gaynor, Philip Fitzalan-Howard; GRUMIO, CURTIS, servants to Petruchio—Hugh Sachs, Tim O'Kelly; PEDANT, set up to personate Vincentio—William Bruce-Jones; KATHARINA, the Shrew & BIANCA, daughters to Baptista—Timothy Jelley, Michael Hamill; WIDOW—Nicholas Duffield; TAILOR—Antony Reade, HABERDASHER—Peter Griffiths; SERVANTS—Ian Henderson, Michael Caulfield, Francis Horton, Thomas Coady.

Presenters

Lighting—Charles Pickthall, Andrew Tweedy; **Sound**—Dick Collins; **Costumes**—Peter Griffiths, John McKeever; **Properties**—John McKeever; **Set-Design**—Aidan Petrie; **Set-Construction**—Andrew Plummer; **Programme, Posters**—Aidan Petrie; **Stage-Crew**—Guy Henderson, Andrew Morrissey, Ian Buchanan, Gregory Sawyer; **Make-up**—Mark Martin, Mark O'Kelly; **Administration**—Christopher Wilding; **House-Manager**—Richard Murphy; **Stage-Manager**—Stephen Georgiadis; **Theatre-Manager**—Justin Price, O.S.B.; **Producer**—Ian Davie.

THE EXHIBITION CONCERT

The Exhibition Concert consisted of Handel's vast oratorio 'Judas Maccabeus' which, even with extensive cuts, filled the whole programme. This account of some of the bloodthirsty military history of the Maccabees, produced to celebrate 'Butcher' Cumberland's suppression of the Jacobite rising of 1745, was an immediate success in London in the climate of the time, and the present performance successfully brought the flavour of military glory and carnage right into the Abbey church.

The work consists of successive outpourings of gloomy foreboding and jingoistic exultation mitigated by some rather sanctimonious prating of humility, justice, freedom, and so on, as tidings alternately of threatened disaster and military victory are brought by a Messenger, on this occasion beautifully sung by Paul im Thurn.

Handel evidently had little liking for a story devoid of love interest: and while his professional skill is evident throughout, the music is generally rather undistinguished: still more so the libretto, a mine of ludicrous infelicities by the ineffable Dr Thomas Morell. David Bowman and his choir are to be commended for their success in making the work so much less stodgy in performance than it is on paper (and, it may be added, tedious in rehearsal), and the performance was greatly enhanced by the singing of the four professional soloists, without whom, alas, even the Exhibition Concert cannot do.

Most spectacular, with brilliant brass, was the famous 'See, the conqu'ring hero comes', the only really well known piece in the oratorio, a good tune rather marred by the grotesque mis-match in rhythm and metre of words with music. Sir John Hawkins, asked by Handel how he liked this chorus, said 'Not so well as some things I have heard of yours'; to which Handel replied 'Nor I neither, but, young man, you will live to see it a greater favourite with the people than my other fine things'. Evidently he didn't think much of the public either.

Gerald Dowling

THE ART ROOM SUMMER EXHIBITION

At the beginning of every academic year a new situation arises in the art room leadership. Sometimes there are a number of good students from the previous year to carry on traditions. At other times there are none left and the new growth takes time to assert itself: this year was like that. But by the summer exhibition new growth was definitely visible and highly accomplished. S. J. Unwin was the link in tradition but his painting hardly rivalled the work done in the year before because his time was mainly taken up with academic work. The place he held was taken by C. D. Burns who won the Herald Trophy, supported by a contingent from St Wilfrid's. C. D. Burns achieved an A grade in his A level and D. Rodzianko a B grade. A. J. Petrie and D. Cullinan got C grades. C. Burns's achievement could best be studied in the accurate and accomplished drawings of still-life groups. He then presented a large number of flower, plant and natural object drawings with a high degree of sensitive colour and accurate detail. His paintings showed good promise with plenty of scope for development. There were a number of works by M. Martin who showed his best abilities in small oil sketches of landscapes rather than in his large ambitious undertakings. R. Nolan, A. W. Hawkswell, and R. J. Noel showed works of great variety and good drawing. A cautious connoisseur might dare to predict a 'good year' if not 'a vintage year—with the promise of a vintage ahead. Among old boys—all Herald Trophy winners of the past—it is interesting to record that Francis Gilbey has joined the Foundation course at Edinburgh as Robert Hamilton Dalrymple moves over to his Fine Art Degree course. Anthony

Gormeley has left the Slade and begun a little teaching. Anthony Dufort has finished at Chelsea and shewed work in this year's Royal Academy. Mark Haughton begins his Foundation course at Chelsea where S. J. Unwin was also offered a place this year. Simon Brett is assistant art-master at Marlborough School. The list might well be longer but the information is, on the whole, haphazard. Meanwhile Derek Clarke continues to teach painting at Edinburgh College of Art and Patrick Reyntiens has become head of Fine Art at the Central School in London. Laurence Toynbee shews his work annually at the Royal Academy. There may well be others.

John Bunting

THE CARPENTRY EXHIBITION

One of the highlights of every Exhibition is the work that is put on show in the Lower Building, pottery and carpentry. Its importance lies not only in the standard of the work on show but also in the fact that it reveals to other members of the staff, boys and parents a whole world of activity which is carried on by some 180 boys in workshops around a smoky chimney. We saw this year the establishment of the Gormley Award which it is hoped will raise standards even higher, encouraging originality of design. The new prize, given by the truly generous John Gormley, is to be awarded annually for the best piece of work in the exhibition. We have to thank John Gormley most sincerely for this and for judging the exhibition himself. P. G. Moss was the first winner, remarkable for one in his first year. Such an award has been long desired by the Carpentry Staff and seems indeed to be having the effect.

This year's exhibition was noteworthy in several respects. Two catamarans by P. M. McNamara and N. A. Brown dominated two classrooms and represent a considerable achievement by these third year boys.

The most outstanding feature of the exhibition was the high quality of work from boys in their first year. Five are worthy of mention; the chess table by P. A. L. Beck and the sewing cabinet by P. G. Moss were clearly in a class of their own and well deserved the Alpha prize they received. But work by J. Shipsey (garden bench) M. A. O'Malley (table lamp) and the prolific output of S. A. Medlicott further support the judgment that there are many genuine craftsmen at the bottom of the School.

The Tignarius trophy was won this year by C. T. Secondé-Kynnersley. All the finished items of his work had gone home and so all that was exhibited was an unfinished desk of ambitious design. However the reviewer has the memory of many items in Carpentry Exhibitions over the last four years executed by this talented craftsman and it is a fitting tribute to one who has contributed so much to the Carpentry throughout his time in the School. I am assured that his superb work in pottery on exhibition beside his unfinished desk was meant to illustrate the width of his skill and not a change of allegiance!

The sad note of this Exhibition was the lack of contribution from senior members. One looked in vain for work done by the Carpentry Shop monitors and was saddened to think that the pressure of other activities has led to the neglect of their carpentry skills. Only two works by members of the 6th form attracted attention—the multi-timbered lamp of C. D. Burns and the standard lamp of P. D. Berton. Others who attracted the reviewer's eye were the accomplished reading stand of N. W. Bentley-Buckle, the standard lamp of A. J. Westmore, the gun-case of E. Lowe. In all, it was a good year both for skill and variety.

SPORTS AND CLUBS

THE BEAGLES

The Puppy Show early in the term was again favoured with a fine day and a good attendance both from the School and local supporters. Peter Marriner of the Claro and Derek Gardner, Goathland kennel-huntsman, judged what was a useful and level lot of puppies. Prizes were well divided among the walkers, Mr J. Jackson of Kirbymoorside, Mr B. Preston of Rudland and Mr A. Smith of Boon Woods walking the winners of the Dog, Bitch and Couples classes respectively. Mrs G. Cook, Mrs J. Mackley and Josh Vickery also walked prize winners. The day ended as usual with the Master, Tim May, thanking the walkers and many others to whom the Hunt is indebted.

As will be seen in a minute, this was to be a most successful year for him at the Shows. Meanwhile later in the term, having won the casting competition at Elleron in the Supersportsman match between the Derwent and Sinnington hunts, he went on to represent the latter at Ask, this time with eighteen packs competing, where he was again the winner. Later he was to crown these successes by finishing up the winner at this year's Game Fair.

At the great Yorkshire Show, after Anchor had come third in the Unentered Class, Tankard and Actor were placed first and second in the Entered Class, Tankard also winning the Championship. In the Stallion class Actor and Verdict (both of whom had featured in the Exhibition play) were second and third. To round the morning off first and second prizes were won in the Couples class. And after lunch Valid was third, Unentered, Venus first, Brood bitch and Valid and Vanessa second in the Couples.

Peterborough, too, was a most successful occasion made all the more enjoyable by the usual generous hospitality at Exton where this year in addition to a number of boys, hounds also were accommodated. First Artist was second in the Unentered class, then Tankard repeated his earlier successes in the Entered and Championship classes and with Arab was third in the Couples class. He was also one of the winning two couples. Finally Verdict, shown by Tim May, was placed second in the Stallion class.

A few hounds were also taken to Rydal, again with considerable success.

SUB AQUA CLUB

Despite the Spring illness in the School, six of the eight new members completed their basic training. As the Club has only one instructor it was necessary to split new members into two training groups for most of the year. The Club has enough equipment, in the form of aqualungs, life-jackets and weight belts, to increase the membership, but only a limited number can be taught at one time by any one person.

Thanks to Lord Sidmouth, the Club now has the means to buy a second compressor which will take the cylinders to their full working pressure. At present the Club has sixteen cylinders, of which seven are aluminium and four of these are large with a capacity of seventy-two cubic feet. We are grateful for the help received from Mr Charles van der Lande (O 53) of E. T. Skinner and Co. Ltd (Typhoon); this has made it possible to replace cylinders and demand valves.

At Exhibition, a room was devoted to showing the present equipment of the Club together with maps and slides of the various expeditions in the past to the

Isle of Man, Milford Haven, Guernsey, Oban and Stoney Cove. On Exhibition Sunday in the afternoon, six members, A. N. Parker, P. R. Plummer, G. A. J. Sawyer, J. A. Raynar, J. P. Nowill and P. J. Molloy gave a demonstration of some of the bath training and added some trick diving as well. The membership of the Club has remained fairly constant for the last few years: at present there are seventeen.

At the end of the summer term, Fr Julian and a small party of four, M. V. Hill, J. F. Nowill, N. W. Bentley Buckle and P. A. J. Leech went to the Isle of Man. This is the third time there has been a Club party to the island and the clarity of the water for most dives exceeded expectation. Most of the dives were about 40 minutes and would have been longer but for the low temperature of the water.

(*President:* Fr Julian Rochford) **A. N. Parker,** *Hon Sec*

JUDO CLUB

During the Spring term, all members maintained their enthusiasm and were keenly interested in trying to improve their performance to a higher grading standard, especially in the Junior Section. On returning from the Easter vacation, we had little time to prepare a team to compete in the Ryedale Judo Club's Championships, to which we were invited.

However, we sent no less than twelve contestants, who are to be congratulated on an excellent performance, coming away with no less than three Grade medals and one Junior Trophy. Our Captain, J. A. Raynar (D) and C. S. Southwell (D) claimed medals in the Senior Division, and M. Moore (JH) gained a medal in the Junior Section, while M. James (JH) won the Junior Trophy.

Once more we thank Mr Alvin Harrison, our coach, and also Fr Cyril who, at very short notice, arranged transport and drove the Team over to the Ryedale Club. We are most grateful for his keen interest in Judo; the majority of Juniors come from the Junior House.

It is worth recording that Gilling Castle has now taken up Judo in the upper forms in place of boxing, and we expect to find some very useful talent among those boys in the future.

C. P. C.

COMBINED CADET FORCE

Annual Inspection

The Inspection this year was carried out by Group Captain PC Vaguecci, ACF, AMBIM, RAF, Officer Commanding Royal Air Force Leeming. He was received by a three service Guard of Honour, commanded by Warrant Officer IF Sasse of the RAF Section. During the afternoon he saw the following items of training:

RAF Section:	Training aids, equipment, recognition competition, and the construction of para tepees.
Adventure Training Section:	Maps, logs and records of camps and hikes carried out during the year.
Royal Navy Section:	Simulated Jackstay Transfer.
Recruit Training:	Weapon Training Instruction by Sgts C Hornung and J Ward.
Army Section:	IS Training—Road Block. Circus Competition for Basic Section.
Royal Engineers Course:	Use of various equipments including pumps, pneumatic drill, and mine detectors.
REME Course:	Work on Landrover under Csgt T Baxter.
Royal Artillery Troop:	OP and Gun Drill with the 25 pounder.

We were grateful to Group Captain Vaguecci for the thorough but sympathetic way in which he conducted his inspection. He expressed himself well pleased by what he saw and wrote an excellent Report.

Nulli Secundus Competition

Brigadier GW Hutton, Deputy Commander North East District, judged the competition, assisted by Captain MJ Watson, OC 10 CTT, and Captain PR Hitchcock, GSO 3 (Ops). There were 12 candidates. The competition consisted of the following:

Inspection	
Command tasks:	groups of 4, each candidate being in charge for one 5-minute problem.
Discussion:	each group discussed either: Signor Moro's death and the wisdom of negotiating with terrorists or: The CDS's remarks in China about our common enemy Russia and whether he was right as a military man to make a political speech.
Lecturettes:	a three-minute talk on an unprepared topic.
Control problem:	each candidate had to organise a group of 1st year cadets, issuing rifles, bolts and drill rounds.
Planning problem:	a written test concerning escape from a POW camp.

The leading candidates were close, but U/O GR Salter was the winner of both the Nulli Secundus, and Royal Irish Fusiliers' Cups. We are grateful to Brigadier Hutton and his assistants for the care with which they assessed the candidates.

Royal Navy Section

Ship visits:	34 members of the Section visited *HMS Kent*, a guided missile destroyer, at Hull on 10th May. A brief, but very interesting trip.
Visitors:	Lieutenant Simon Keith, Royal Navy, our liaison officer, visited us twice during the term. He has been wonderfully helpful, particularly with stores, and it is with regret that we say goodbye to him as he leaves RAF Leeming to fly the new Lynx helicopter.

Camps: A small part went to camp at BRNC Dartmouth in August and had a strenuous but interesting time.

Royal Air Force Section

A varied training programme was carried out during the term. This included Map Reading and Orienteering, .22" shooting, Aircraft Recognition, Inspection and Drill—all on a competition basis. It was a welcome change from the more static Proficiency training of the previous two terms.

Other work included a small group preparing for the Guard of Honour, which was capably commanded by W. O. Sasse. There was also preparation of the items being shown at the Annual Inspection.

Camps and Courses: During the Summer holidays W. O. Sasse attended the Cadet Leadership Course at the Cadet Training Centre, Frimley Park; W. O. Rattray went on a Gliding Course at Catterick; and the Section Commander, Flt Lt Davies, was Camp Commandant for the Cadet Camp at RAF Turnhouse.

Army Section Camp in Germany

Last year as we left after a week with the 2nd Bn The Royal Irish Rangers, their Commanding Officer, Lieutenant Colonel Ronnie McCrum pressed us to come again. We were lucky enough to be able to accept his offer this year and spent another energetic and interesting week with the regiment. The programme arranged for us included the following:

Firing SLR, SMG, GPMG, and 9mm pistol;
Section battle drills;
Radio instruction and signals exercise;
APC driving;
Map and compass exercise;
Helicopter drills,
24 hr exercise involving being flown in by helicopter to hold a perimetre while the REs built a bridge over a river and an RA Regiment crossed it by night to carry out an attack with many other troops;
Another 24 hr exercise involving fighting terrorists in jungle, setting up a patrol base, beating off attacks, sending out a patrol, and making a dawn attack.

The sight of 26 cadets equipped with all the packs and pouches and weapons of an infantryman was surprisingly warlike and authentic. In fact they were heavily laden and had plenty of movement on foot, so it was not surprising that they were tired by the end; particularly since they got very little sleep on two of the nights. The climax was certainly the final 24 hr exercise (Ex Ranger Patrol) which had a most enterprising enemy who really entered into the spirit of the thing and gave a convincing performance as terrorists.

We were attached to B Company and have to thank Major John Cochrane for the generous help he and the members of his company gave us; 2Lt Peter Crawford was in charge of us and the excellence of the training was due to his energy and enterprise, and among the several NCOs who helped us Corporal Pike was with us all the time and was outstanding for the way he was able to combine efficiency with a delightful Irish humour. Perhaps that was the key to the success of the attachment: everyone we met had this happy knack of being thoroughly professional and yet extremely human. We thought the Rangers most attractive; they certainly seemed to enjoy our visit and that meant that we did too. We left tired but pleased after an eventful week. To Lt Col McCrum and his battalion we express our grateful thanks.

SHOOTING

In 1922 Ampleforth visited Bisley for the first time to compete for the Ashburton Shield and now, fifty-six years on, the sequence has been broken through inability to obtain a range necessary for training. In consequence full-bore shooting was confined to the electric range at Strensall where again the teams reaped success in the Skill at Arms meeting.

However, such misfortune was in part mitigated by the highly praiseworthy achievements of the first and second teams in the Country Life small-bore competition. The first eight, with a score of 933 points out of 1000, beat Marlborough College (929) and Epsom College (922). Eighty-seven teams were in competition. Much of the credit must be attributed to Charles Hornung who led the team with skill and precision enabling them to score 237 points out of a possible 240 on the difficult landscape target. Their rewards were the Country Life cup, Anschuz rifle, nine silver medals, and School shooting colours. In addition a celebration dinner so thoughtfully given by the Headmaster will long be remembered.

The second team, also admirably led by Timothy Baxter, came second in their group and were rewarded with the Combined Cadet Force Association Progress Shield.

Standing L—R: Capt A. Ainscough, Hon P. Fitzherbert, T. Nelson, E. Rose, R. Bland, C. Plowden, R. S. M. Baxter.
Sitting L—R: T. May, A. de Larrinaga, Col P. H. Trafford, C. Hornung, E. Troughton.

VETERANS

The unfortunate absence of the School team was no deterrent to Michael Pitel and the Old Boys. They, together with relatives and friends, turned up in force for the Veterans' match. The good shots lived up to reputations and in particular Keith Pugh who fell short of a "possible" by one point and took the Utley-Ainscough cup. Perhaps this was useful practice for the International the following week when he produced the maximum points when firing at 600 yards for England. The Rosary Garden cup was claimed by Dinkel and the Wooden Spoon by Spratt. After two hours on the range we gathered in Guildford where Michael completed his arrangements and all expressed their gratitude. Twenty or more dined and wined into the late hours. A very happy day and rewarding conclusion.

THE ATHLETICS TEAM

Standing L—R: A. Forsythe, S. Hare, P. Graves, A. Macdonald, N. Parker, E. Hornyold-Strickland
Seated L—R: R. Burnford, S. J. Kenneally, B. S. Moody, C. H. Danvers (Capt), N. J. Healy, J. P. Ferguson, M. Schulte
Front Row: J. Read, A. Pope

THE FIRST ELEVEN

Standing L—R: S. Lawson, J. Barrett, A. Calder-Smith, J. Tate, J. Soden-Bird, D. H. Dundas
Seated L—R: P. W. Howard, M. Hattrell, J. H. Chancellor (Capt), R. Wakefield, R. Lovegrove

CRICKET

THE FIRST ELEVEN

Played 17 Won 2 Lost 8 Drawn 7

School Matches: Played 11 Won 2 Lost 4 Drawn 5

This was a good XI lacking only a match-winning bowler. The results look pretty bad. How wrong can they be! In cricket above all other games the result is often secondary to the quality of play. It must be claimed that in 1978 a young untried side came to produce some of the best cricket at Ampleforth for many years. In some previous seasons match-winning bowlers have perhaps allowed the XI to be thought better than it was. This year they had to fight for every advantage to be gained and rarely did they fail and certainly never after the 7th match of the season. The first 5 school matches were uninspiring, rather diffident performances. The mid-season club matches were lost but it is worth highlighting that Martin Cooper (C 73) having scored 44* for OACC, came back to score 92* out of 118 for the Free Foresters to win, and 82 out of 124 to allow the Yorkshire Gentleman to win—in both matches the XI was decidedly on top when he emerged. The 5 matches against schools at the end of term saw this young side mature and play with both verve and authority, all the more praiseworthy in that their bowlers had to struggle against better batting than hitherto.

For 5 years the bowling had been better than the batting, as much due to the pitches as to the quality of talent available. Philip Howard showed, and Jon Soden-Bird might have shown, that we had a good attack for a succession of slow wettish pitches. Yet if the weather was not great this year at least it allowed 17 full days out of 18 and the rain was sufficient both in quantity and timing to allow pitches to be rolled and rolled firm. Simon Lawson joined his cousin Howard in the opening attack and David Dundas emerged from a long period of hard graft in practice to show much promise as a leg-spinner, even one to be used to keep down the runs as against St Peter's. There was a gentle irony in that Justin Tate who found it so difficult to keep a length should find that he topped the bowling averages with his off-spinners. He might be persuaded to agree that Mark Low bowled with greater consistency but just as certainly he would then point with a twinkle in his eye to the relative positions in the bowling averages.

In the field the XI revealed strengths and weaknesses. The cover trio of Robert Wakefield, Martin Hattrell and James Chancellor with David Dundas's left hand at mid wicket was the finest set of fielders acting together during the past 10 years. Chancellor held all 10 catches at mid-off and these four were responsible for the majority of the large number of 10 run outs recorded. The rest of the fielding was patchy and, alas, some had little confidence, or the experience of practice when the ball was in the air. Natural gifts do need the support of hard practice in a game where the margin between success and failure may be one simple dropped catch per match. Some of the field placing by the bowlers showed the lack of experience, something which also needs much tightening up for 1979. At his best Richard Lovegrove must be in the highest class as a wicket keeper for his technique and balance are natural gifts, but there were lapses in concentration and majestic leg-side takings could be followed at once by simple errors. This young and talented XI could have had better results had there just been a little greater concentration by some players. Julian Barrett has probably more share of this latter gift than others but his slip catching was remarkable by any standards.

The batting looked promising once the opening partnership was established and by the end of term a score of at least 200 was the minimum expected by the team themselves. 10 half centuries were scored against schools, far surpassing 1932 when 7 were scored and 1940 and 1961 when 6 were scored against schools. Against that Blundells made the highest ever score against the XI by a school side. Lovegrove and later Tate helped Barrett reach 40 for the 1st wicket on 7 occasions. Barrett made a solid start to his school career with 512 runs. With one exception he batted at least an hour on each of 17 occasions. Lovegrove, always a better player than he himself realised, struggled to find form, moved down the order, and made way for Tate, whose 50 against Blundells gave much pleasure for the purity of front foot balance of stroke. Potentially over the years he has had the makings of a very fine player. It was good that he showed glimpses of his class. When playing off the front foot Wakefield was confident, powerful and technically correct; on the many occasions he was tempted on to the back foot he looked ungainly in movement and the result was rather horrible. He reserved his best for when he was captain but, all in all, he too like Tate had talent in reserve which was not fulfilled; and the same could be said of Martin Hattrell to whom an extended trial was given. It was difficult to know quite where to put Lawson in the batting order: technically the best player but slow and limited in power. No one practised harder at developing his rhythm of stroke and the discerning Saints rated his 50 as the best innings they had seen in 1978. Calder-Smith, although the youngest in the side, was by some distance the hardest hitter. He will have to straighten up some of his defensive games and develop off-side shots but the short-arm bottom-handed punch produced an astonishing array of on-side shots and brought three 50s, all inside the hour. He and Lawson had batted ½ hour each at Lord's in April against Mike Selvey and Phil Edmonds—their

most formative piece of cricket in 1978. If Barrett brought concentration to this XI and Calder-Smith some of the essential power in the mid-order it was Dundas who gave it dependability at the crease. He takes his time, plays by preference square or behind the wicket, judges a run nicely. He became a good cricketer and quite the best of the outstanding ring of fielders.

For various reasons this XI had its ups and downs but those who got down to it seriously could and did remain unaffected, and led the rest into having one of the most enjoyable of the post-exam series of matches. And they are the ones who must turn our 7 declarations and winning positions into 7 victories in 1979 rather than 7 draws. They know too that a very successful Colts XI is hard on their heels.

STONYHURST beat AMPLEFORTH by 72 runs on 10th May

Stonyhurst were superior in all departments. It was their third match and they were confident and enthusiastic. The pitch was dry and firm and the ball turned but slowly; the outfield was like velvet. It had been a dry few months West of the Pennines. For the XI it was the third opportunity for a bat in 15 days, the weather playing its usual havoc East of the Pennines. Stonyhurst were put into bat and this tactical error sealed the fate of an XI whose bowling was insufficiently accurate and whose batting was inevitably brittle. Howard bowled well, Calder-Smith hit firmly and Barrett opened his account for the XI with a studious and secure 100 minutes batting. On the day the XI was not in the hunt but there must be a suspicion that there is little between the two teams.

Scores: Stonyhurst 177 for 7 dec (Goddard 64*, Howard 4—32)
Ampleforth 105 (Barrett 37, Calder-Smith 21)

SEDBERGH drew with AMPLEFORTH on 20th May

Put in to bat the XI made Sedbergh bowl them out and this took 4 hours. If the setting was perfect, the pitch was slow with little bounce. Lovegrove batted 165 minutes—a feat of some concentration given that he was dropped 7 times. He and Barrett added 42 to give the innings a start but there was no momentum other than from Wakefield who batted crisply and sensibly. Sedbergh had two hours batting and for a brief 15 minutes the match built up to a great crescendo as Adam Hall struck 69 out of 87 in 50 minutes including 4 sixes, two of which must be judged to have landed over 100 yards away—a remarkable performance. Soden-Bird, who suffered, had the courage to continue to tempt Hall but it was Lawson who bowled the right line and length with penetration and who broke through. As so often, the game then fizzled out though not without some chaos as to which was the last over. The fielding was good and Chancellor outstanding with three catches and a good run out of the hitherto successful Proudman before he received a ball.

Scores: Ampleforth 158 (Lovegrove 39, Wakefield 40)
Sedbergh 126—8 (Lawson 4—33)

AMPLEFORTH drew with WORKSOP on 13th May
AMPLEFORTH lost to Pocklington on 14th May by 7 wickets

The weather ensured that this was a fairly miserable weekend: dark, wet and the slowest of pitches. The XI batted well against Worksop and after surviving several chances early on when the ball was new Barrett and Lovegrove launched into a partnership of 66 which was valuable as a launching-pad for the innings. Wakefield and Chancellor helped the innings along and allowed for a declaration which was generous. Heavy rain interrupted the Worksop innings and quietened the pitch so that Worksop were able, sensibly and attractively, to save the game after Howard had bowled a full length to reap a reward of 5—10 as he had Worksop struggling at 29—5.

The batting improvement was not sustained against Pocklington who put the XI in to bat and proved superior in two important respects: their bowling was more accurate and hostile and in Guillen they had a batsman who looked uncommonly good. But for him a total of 53 on that wet wicket would by no means have proved either easy or even probable.

Scores: Ampleforth 142—7 dec (Barrett 36, Lovegrove 29, Chancellor 23)
Worksop 87—5 (Howard 5—38)
Ampleforth 54
Pocklington 55—3

AMPLEFORTH beat BOOTHAM by 91 runs on 24th May

Against a weak attack the XI batted rather timidly. Wakefield and Dundas showed glimpses of good form but only Chancellor, in his best innings yet, took advantage of a cold but sunny day to reveal his talent—off-drives off the front and especially the back foot will remain in the memory. Philip Howard, bowling fast enough to get life even from an unlively pitch, and consistent in line and length demolished Bootham. He achieved also the classic hat-trick: the first three batsmen and nearly repeated the dose at the end of the innings. His was an outstanding achievement.

Scores: Ampleforth 138 (Chancellor 34)
Bootham 47 (Howard 13.6.26.8)

AMPLEFORTH drew with OACC on Saturday 27th May
An AMPLEFORTH XI lost to OACC on Sunday 28th May by 44 runs

This was a perfect weekend: cloudless, warm but not hot, good cricket from the boys and an outstanding hour of pressure from OACC on the Sunday.

Chancellor handled the XI on Saturday with skill and without visible error either of bowling change or field placing. Moore played particularly well and Martin Cooper enjoyed himself playing for a declaration. Madden's first over reduced the XI to 0—2. Dundas receiving a ball which cut back sharply. To their credit the XI recovered and deserved the draw they achieved. Wakefield, Chancellor and Tate especially showed determination and Tate revealed how good a player he could have become had he always had the dedication to fulfil his considerable potential against fast bowling.

Martin Hattrell captained the 'A' XI on Sunday without fuss and some judgement even though he was helped by a quite outstanding performance from Philip Howard whose analysis against a good batting side must be one of the best on this ground. He bowls simply: good line and length, no frills, but it is effective and he can be quick. At tea the XI were 38—0 heading for a rare easy victory. Within 90 minutes they were all out for 79—a combination of skill and cunning from Chris Ainscough and Francis Fitzherbert, some spineless batting and—it must be added—a two piece ball which swung all over the place. A feature of the weekend was the wicket-keeping of Lovegrove who took five catches on Sunday.

Scores: OACC 217 for 6 dec (Moore 54, Cooper 42*, Soden-Bird 4—79)
Ampleforth 144—9 (Tate 34)
OACC 123 (Twohig 53, Howard 19.3.42.8)
Ampleforth 79 (Ainscough 6—22, Fitzherbert 4—17)

AMPLEFORTH drew with MCC on 31st May

This was an important day for the batting of the XI. Julian Barrett and Anthony Calder-Smith, both aged 15, scored their first 50s for the XI, gave contrasting pleasure by their different styles and whetted the appetite for enjoyable watching for the next three and two years respectively. By lunch Barrett had scored 19 out of 103 (there were 50 extras in the total of 231 and these all helped confidence if not the standard of the cricket). After lunch Barrett went on the attack. If there was no memorable stroke, the impact he made was in terms of application: three hours for 62 without a mistake or a tremor of anxiety. Calder-Smith, by contrast, took the tired and ineffective bowling apart in scoring 58 in 60 minutes with 10 4s. There can be few more powerful strikers and two strokes off his legs from the bowling of his coach were clipped away with both timing and power. The MCC faltered when they needed to consolidate but two great catches, by Chancellor at mid-off and Barret in the slips, were responsible. After tea, the XI, surprisingly, went on the defensive and the MCC took the opportunity for batting practice for there was no way they could win. The fielding was outstanding.

Scores: Ampleforth 231 for 8 dec (Barrett 62, Calder-Smith 58)
MCC 151—6 (Fr Felix 50*)

AMPLEFORTH lost to FREE FORESTERS by 6 wickets on 3rd June

The heat-wave lasted the weekend and a large crowd had the chance to see good cricket on a pitch of easy pace which allowed for a full array of shots. Chancellor's innings was a little gem—confident, powerful and attractive as he drove through the covers off both the front and back foot and clipped one ball off his toes to the mid-wicket boundary. At 40—3 the Foresters were in trouble but Martin Cooper took advantage of some looseness in the field setting to play a glorious knock, driving in all directions and pulling most powerfully. One sweep shot off Soden-Bird was played with a controlled swing which sent the ball fully 80 yards into the tennis courts. It was strange that at the very end there was still only one fielder on the boundary.

Scores: Ampleforth 157 for 7 dec (Chancellor 41, Dundas 28, Hattrell 25*)
Free Foresters 158—4 (Cooper 92*)

AMPLEFORTH drew with ST PETER'S YORK on 17th June

With the Durham match cancelled 10 days previously the pitch for that match became the pitch for this match and must be considered the best batting pitch here for many years. It was hard, bare of grass, and of easy pace with some bounce even if the occasional ball kept low. The XI batted 4 hours for their 170—9 dec. The last hour produced 45 runs. So the XI lost their way, mainly by playing across the line and hesitations. David Dundas kept his head and played a workmanlike innings for his first 50 since the Junior House. St Peter's made a real charge in the two hours remaining and were encouraged to do so by Chancellor. With 45 needed in 6 overs and 5 wickets remaining they gave up the chase and no objective observer could take issue with them for that. Some wise old heads will find it revealing that the one bowler to stem the tide was the old fashioned leg-spinner—David Dundas—who had analysis of 11.1.23.4. He had a good day. Some of the cricket showed a certain rustiness born of lack of cricket for the last two weeks.

Scores: Ampleforth 170—9 dec (Dundas 58)
St Peter's York 135—5 (Dundas 4—23)

AMPLEFORTH lost to the YORKSHIRE GENTLEMEN on 8th July by 3 wickets
AMPLEFORTH lost to the SAINTS CC on 9th July by 7 wickets

Two good performances against strong sides who gave no quarter. After three weeks of rain much of which had been rolled in during the long preparation of the pitches, the matches were played on good batting surfaces. Barrett and Tate played with ease and confidence v YG's, Tate particularly looking commanding until stupidly run out by carelessness. The middle order collapsed but the advantage was won back by a fine spell from Lawson who reduced YG's to 6—3. But it was Martin Cooper again who is a brilliant display wrested the initiative and once the chance of getting rid of him was gone he struck majestically, thrice losing balls. Lawson bowled unchanged throughout this onslaught and his figures of 18.4.59.4 (including 4 6's) show just how accurately he bowled. It was strange to see two slips and a gully to Cooper when on 82 but Howard eventually brought his downfall but the XI had to yield to Richard O'Kelly and his XI which is now powerful and excellent in the field.

The morning's play on Sunday was lack-lustre and disinterested but was redeemed by an exhibition of pure stroke play based on a sound technique by Simon Lawson who with the determined and sensible Beardmore-Gray added 70 for the 8th wicket. Lawson has had difficulty hitting the ball off the square. He practices more than most and learns more easily than most and today it came good as he played with precision off his toes and drove with considerable power through as many gaps as he could find. He had a fine weekend. But 142 was never likely to test the powerful Saints XI. The weekend will remain in the memory for three brilliant slip catches by Julian Barrett as much as for the performance of Simon Lawson.

Scores: Ampleforth 162 (Barrett 44, Take 26, Calder-Smith 20)
Yorkshire Gentlemen 163—7 (Lawson 4—59)

Ampleforth 141 (Lawson 60*)
Saints 142—3 (Clarkson 80*)

AMPLEFORTH drew with NORTH YORKSHIRE SCHOOLS on 13th July

Without detracting from the merit of what looks like a fairly devastating performance it should be said that NYS have played better in the past. Simon Dennis, chosen as the Best Young Fast Bowler by Alf Gover at a time when England were seeking any means of discovering talent and who is already an England under 19 player, bowled short enough and fast enough for Barrett to hook with some comfort. And when they batted NYS lost 5 wickets for 9 runs in a mad performance against what even Tate will admit was indifferent bowling. Barrett and Dundas set the XI on their way with solid 2½ hour 50's leaving Calder-Smith to strike a quick 50 in an hour. Robert Wakefield took over the captaincy with a firm tactical hand as well as taking three good catches.

Scores: Ampleforth 212 for 5 dec (Barrett 54, Dundas 57, Calder-Smith 52)
NYS 131 for 8 (Tate 4—5)

DENSTONE lost to AMPLEFORTH by 6 wickets on 15th July

None of us realised at the time that the XI achieved for itself a little bit of Ampleforth cricket history. Never before had an Ampleforth XI scored so many *batting second* to defeat another school, and on only four occasions since 1919 has an XI achieved it against a club side (significantly the 1962 batting side achieved 210 in two successive club matches). The fielding and catching—Barrett again had three at slip—were excellent and only an 8th wicket partnership of 66 caused the XI difficulty. At no stage did the XI look in danger in reaching its 'record' target. Tate and Barrett started with 77, Wakefield and Dundas followed with 75 and Wakefield's 7 4's and 2 6's was a fine achievement for a boy under pressure in his second match as captain (he had taken a first ball on Thursday).

Scores: Denstone 194 (Howard 3—35, Dundas 3—41)
Ampleforth 197—4 (Wakefield 73*, Barrett 43, Dundas 31, Tate 30)

THE FESTIVAL AT UPPINGHAM

This was perhaps the most successful of all the 10 festivals so far. If the XI again failed to win a match this was unimportant compared to the quality of cricket played and the respect won by all off the field.

The scores reveal not only the strength of the batting among all the schools but also the fineness of the weather which held for us throughout the three days as well, perhaps, as the rather weak bowling of the 4 teams. And yet, in John Agnew Uppingham had the fastest bowler in recent schools history in England and one who may be destined for the highest honours. Critics may say, and the XI will probably half agree, that his absence from Uppingham for our game allowed us to compete on level terms. Agnew had been accidently shot by an air gun by a member of his 2nd XI and was still resting after the removal of the bullet! But his performance against Blundells 8—55 showed that he alone was capable of getting the ball above stump high on these excellent wickets.

Uppingham scored 10 off the last over to defeat the XI on Monday. It was as good a game as could be seen anywhere. A sluggish start left the XI 80—4 in the 2¼ hours before lunch. Lawson led the attack after lunch with 4 straight drives in one over and Calder-Smith consolidated with a quick 50 so that 100 came in the hour after lunch. Lovegrove produced a gem of an innings of 37 and Beardmore-Gray put the XI in a strong position with 7 4's in his 35 in 20 minutes. The declaration left Uppingham 2½ hours. Dundas and Low did the bowling for the most part (perhaps too much and too little variety) in an attempt to buy victory but it was denied the XI. If the fielding side's panic only came at the very end, credit is due to Uppingham who kept their heads a little better. Garth Wheatley maintained that his Uppingham side was the best in his 30 years as coach, and indeed they looked a superb school XI even without Agnew.

Wakefield made one tactical error in his week of captaincy but it was a fatal one. Blundells, inserted, rubbed salt into the wound and declared at 293—6. It was too late for the XI to think rationally of a win and Blundells should have been denied a victory they hardly deserved. But if the bowling and fielding became ragged under the onslaught the batting was outstanding. Tate cover drove his way to a glorious 50 and set the XI on their way. 184—6 with 12 overs left and Paul Ainscough to bat in his first match. 6 overs and 50 runs later he was tragically run out and after that the XI died quickly. Yet at 234—6 Blundells must have been anxious. In any case, a second wonderful game of cricket with 550 runs in the day. On the other ground Oundle reversed their earlier defeat by Uppingham when they were bowled out for 29. That also made for a successful festival.

If the Oundle match was a slight anti-climax it was only because the XI's lack of a match-winning bowler allowed Oundle a draw for perhaps the third year running. Barrett scored another 50 without playing very well; Wakefield stormed to 25; Dundas produced the form of the player of the season to hold the innings together and Ainscough's second innings for the XI just failed to produce a second 50 partnership. He seized his chance well.

Scores: Monday: Ampleforth 238—8 dec (Calder-Smith 54, Lovegrove 37, Beardmore-Gray 36*, Barrett 36)
Uppingham 240—8 (Dundas 4—90)

Tuesday: Blundells 293—6 dec (Randall-Johnson 106)
Ampleforth 246 (Dundas 75, Tate 51)

Wednesday: Ampleforth 214—7 dec (Dundas 62, Barrett 56), Ainscough 27, Wakefield 25)
Oundle 123—8

BATTING AVERAGES

J. P. Barrett	17	0	512	62	30.11
D. H. Dundas	16	1	379	75	29.15
R. P. G. Wakefield	16	1	307	73*	20.41
A. Calder-Smith	17	0	315	58	18.53
S. Lawson	15	6	153	57*	17.00
J. Tate	16	1	228	51	15.20
R. Lovegrove	16	1	208	39	13.86
J. H. B. Chancellor	11	0	150	41	13.63
M. Hattrell	13	1	105	25*	8.75

BOWLING AVERAGES

J. Tate	49—4	5	202	17	11.88
P. Howard	174	41	501	34	14.73
D. Dundas	99	22	360	17	21.18
S. Lawson	160	38	391	17	23.00
J. Soden-Bird	89—2	21	299	12	24.91
A. Calder-Smith	66	7	218	6	36.33
M. Low	74	8	260	4	65.00

THE SECOND ELEVEN

This was a good side unbeaten in 7 matches. Only 2 matches, however, were actually won, which suggests a slight weakness in bowling. This is true. P. Krasinski was easily the best, taking 24 wickets, while all the remaining bowlers combined took only 2 more. He was quick and, luckily, had plenty of stamina, because he frequently bowled for 10 overs or more at a stretch. The other main bowlers were, the captain E. Troughton, S. Magrath and M. Low, who each took 7 wickets.

The batting was strong and sometimes exhilarating. The 64 which R. Bianchi and R. Guthrie made in half an hour against Pocklington when they needed 70 to win, provided an example of this in the first match. M. Low and J. Ward adding a crucial 43 for the last wicket against Durham was another, and so was Bianchi's match-saving 51 against St Peter's. In the last match against Sir William Turner's T. Beardmore-Gray and M. Paviour scored 105 for the first wicket—a fitting end to a number of solid starts which they gave the side.

The fielding was good and C. Treneman improved steadily as a wicketkeeper. If we had had a warm, dry May giving everyone a reasonable amount of practice this could have been a very strong

side. As it was the first time the team went onto the field was in the first match and, because the side was only dismissed twice, six of the batsmen only got 3 innings. There was, therefore, a lot of undeveloped potential.

The following played in the 2nd XI: E. Troughton, P. Krasinski, T. Beardmore-Gray, M. Paviour, M. Low, R. Bianchi (all these were awarded their colours), R. Guthrie, C. Dunn, C. Treneman, S. Magrath, S. Watters, J. Ward, P. Grant.

Results:

Pocklington 2nd XI 107 for 6 dec. (Krasinski 4 for 28); Ampleforth 101 for 4 (Guthrie 37, Bianchi 29 not out). Drawn.
Ripon 1st XI 52 (Krasinski 4 for 10); Ampleforth 53 for 5. Won by 5 wickets.
Ampleforth 125 (B-Gray 40, Low 39); Durham 2nd XI 108 (Krasinski 4 for 25, Low 3 for 32). Won by 17 runs.
Ampleforth 179 (Low 39, Guthrie 32); OACC 167 for 7 (M. Stapleton 58, Krasinski 3 for 35). Drawn.
NeweastleRGS 2nd XI 20 for 3. Rain.
St Peter's 2nd XI 161 for 8 dec. (Krasinski 5 for 34); Ampleforth 112 for 7 (Bianchi 51). Drawn.
Ampleforth 148 for 5 dec. (B-Gray 57, Paviour 34); Sir William Turner's 1st XI 72 for 9 (Grant 4 for 3). Drawn.

THE THIRD ELEVEN

The Third Eleven enjoyed an entertaining and remarkably successful season, winning five matches and losing only the first. We had only one tense match, which was at Bootham when we got the two last wickets in the last over. Our batting was consistently good, we once topped 200, a second time almost, and overall had an average amount of 155. The bowling was a credit to the batting performances. In our winning matches only one team got over 30 against us.

The bowlers were always keen and attacking, Grant providing pace and accuracy with Bean always taking wickets. Robertson and Griffiths gave useful assistance, especially later in the season. May and Ainscough were the main anchors of the batting order, Grant, Perry, Pagendam and Webber scoring quickly. Phillips and Ward could always be relied upon to boost the score quickly. Our matches were:

Pocklington away on 9th May; Ampleforth 83 all out (Waterton 27), Pocklington 3rd XI 86 for 1. Lost by 9 wickets.
Scarborough at home on 20th May; Scarborough 2nd XI 22 all out (Bean 6 for 12), Ampleforth 22 for 0. Won by 10 wickets.
Bootham 2nd XI away on 24th May; Ampleforth 204—7 decl, (Ainscough 90, Phillips 32), Bootham 2nd XI 103 all out (Grant 13—5, Watters 30—4). Won by 101 runs.
Barnard Castle away on 14th June; Ampleforth 180 for 3 decl. (Grant 78 n.o., May 62), Barnard Castle 2nd XI 16 all out (Bean 8 for 10). Won by 164 runs.
St Peter's at home on 17th June; Ampleforth 169 for 7 decl. (Ainscough 57, Perry 40), St Peter's 3rd XI 30 all out (Bean 4 for 18, Griffiths 4 for 5). Won by 139 runs.
Sir William Turner's at home on 8th July; Ampleforth 196—6 decl. (Phillips 46, Ainscough 43), Sir William Turner's 2nd XI 20 all out (Robertson 5 for 2). Won by 176 runs.

During the season the following played for the team: P. Ainscough (capt), T. May, J. Webber, G. Pagendam, C. Perry, P. Phillips, P. Grant, J. Bean, J. Ward, P. Robertson, S. Griffiths, G. Waterton, J. Kerry, M. Low, S. Watters, S. Dick, J. Simonds-Gooding.

P. Ainscough

THE UNDER 15 COLTS

This was a good and unbeaten Colts side. Of the eight matches played three were won and five were drawn. This high proportion of draws was significant because the batting was very strong but the bowling lacked penetration. In retrospect perhaps it was a pity that we batted first in six of the eight matches. The side was admirably led by D. S. Harrison who was not only a very accomplished wicket-keeper but who also batted with power and assurance.

The batting was strong and any of the first seven in the order was capable of making fifty: indeed none of the others was a rabbit. A. W. B. Chancellor was the most successful of the batsmen and averaged a little over 46 for his eight innings: he looked a really good player. The Hon. P. B. Fitzherbert although he had a wretched season with the bat looked perhaps the most accomplished stroke player in the side. G. A. Codrington was a powerful left-hander, and although he was rather limited in his stroke play he hit the ball very sweetly and immensely hard off the front foot. D. R. E. O'Kelly too is a fine player, but like Fitzherbert never really got going. In addition to these, A. P. M. O'Flaherty and M. M. Hadcock batting number one and seven respectively both performed well on occasion and should score many runs in the future.

The bowling was rather disappointing and was never strong enough to put a good batting side under pressure. F. W. B. Bingham and P. D. Vail who opened the bowling were too inaccurate to pose a real threat to the batsmen, although both on occasion bowled really well. O'Kelly, and at the end of the season M. Newsam, were much more accurate and proved very useful stock bowlers. The spin attack rested on P. P. Crayton and Fitzherbert. Crayton, an off-spinner who really turned the ball, needed to be rather more accurate but clearly has potential. Fitzherbert always bowled his leg-spinners tidily but really wanted harder and quicker wickets.

It was a side which enjoyed its cricket and altogether looked thoroughly competent.

D. S. Harrison awarded colours to: A. W. B. Chancellor, G. A. Codrington, Hon. P. B. Fitzherbert, A. P. M. O'Flaherty, D. R. E. O'Kelly and M. M. Hadcock.

The following also played regularly: R. J. Bamford, F. W. B. Bingham, A. J. Brown, M. Newsam and P. D. Vail.

Results

v. Pocklington. Drawn. Ampleforth 147 for 3 declared (Chancellor 47 not out, Codrington 37, Harrison 24 not out); Pocklington 117 for 4.
v. Hymers. Won by 26 runs. Ampleforth 99; Hymers 73 (O'Kelly 5 for 17).
v. Durham. Won by 4 wickets. Durham 57 (Bingham 4 for 15, Vail 3 for 9); Ampleforth 59 for 6 (Chancellor 24 not out).
v. Bootham. Won by 153 runs. Ampleforth 174 for 4 declared (Codrington 71, Harrison 55 not out, O'Flaherty 33); Bootham 21 (Crayton 6 for 5).
v. Manchester Schools C.A. Drawn. Ampleforth 167 for 7 declared (Chancellor 90); Manchester Schools 106 for 9 (Crayton 3 for 11, Fitzherbert 3 for 21).
v. Sedbergh. Drawn. Sedbergh 184 (O'Kelly 5 for 37); Ampleforth 156 for 7 (O'Kelly 43, Harrison 41 not out).
v. St Peter's. Drawn. Ampleforth 166 for 7 declared (Codrington 52, Chancellor 51); St Peter's 80 for 3.
v. Barnard Castle. Drawn. Ampleforth 154 (Hadcock 58 not out, Codrington 30), Barnard Castle 67 for 6 (Newsam 5 for 30).

THE UNDER 14 COLTS

There was not a great deal of talent in this side, although after a poor start to the season they performed appreciably better in their last three matches.

There was no dominating batsman, but the opening pair, Carter and Moorhouse, batted with steadily increasing confidence and showed considerable promise. Daly was less reliable but has a fine range of shots and played the only big innings. All the others should have been able to make runs, but rarely did so: failings of technique, judgement or temperament too often let them down and it was despressing to see batsmen out in June and July to faults which had been obvious in the first indoor nets in February. Some were reluctant to learn or to practise seriously, or even to recognise the need for improvement.

Nor was there enough good bowling to make up for these defects. The openers, Pilkington and Carter, were effective and Carter, in particular, did not always get the success he deserved; Soden-Bird was reasonably accurate, but presented no serious problems and the other bowlers could not be relied upon.

All this presented Pilkington with problems and he was not helped by the childishness and lack of concentration of some of his players. But his captaincy improved steadily during the season. He set a good example in the field and the general standard of fielding was sound, but the throwing was often slovenly and inaccurate. There can however be no criticism of Bianchi's wicket-keeping: alert and agile, he made very few mistakes.

Team. D. C. Pilkington (Capt.), J. M. Carter, J. R. Bianchi, J. P. K. Daly, S. F. Evans, G. D. Moorhouse, M. G. Phillips, P. C. H. Plowden, F. M. Remick, E. M. G. Soden-Bird, O. J. J. Wynne. Colours were awarded to the first two.

Also played: J. G. Beveridge.

Results

v. Pocklington. Drawn. Pocklington 142 for 6 declared (Remick 3 for 25); Ampleforth 57 for 8.
v. Scarborough College. Drawn. Scarborough 126 for 8 declared (Soden-Bird 3 for 22); Ampleforth 54 for 7 (Pilkington 22 not out).
v. Barnard Castle. Lost by 7 wickets. Ampleforth 67; Barnard Castle 69 for 3.
v. St Peter's York. Won by 70 runs. Ampleforth 167 for 7 declared (Daly 52, Pilkington 20, Soden-Bird 20 not out); St Peter's 97 (Carter 5 for 26, Pilkington 3 for 22).
v. Ashville. Drawn. Ashville 126 for 9 declared (Carter 3 for 35); Ampleforth 122 for 6 (Moorhouse 22, Carter 26).
v. Hymers College Hull. Lost by 4 wickets. Ampleforth 113 for 9 declared (Moorhouse 26, Daly 22); Hymers 114 for 6 (Pilkington 5 for 24).

THE HOUSE MATCHES

The feature of the House matches this year was the coincidence of two exceptionally close finishes in the first two rounds. St Oswald's, all out in their first round match for 139 at the end of 30 overs defeated St Dunstan's who managed 138 for 6. This result did not do St Oswald's much good for they were put to the sword by St Cuthbert's who first scored 116 for 9 and then shot their opponents out for 30, Howard, Lawson and Krasinski being too fast and too accurate for the opposing batsmen except for N. Smith who survived with luck, courage and a straighter bat than most to make the top score for his House. St John's, scoring 141 for 8 in the other first round match beat St Thomas's easily, Day routing their batsmen to give St John's victory by 76 runs. They then went on to an exciting victory over St Aidan's, St John's again batting first and again scoring well to reach 142 for 9 (Gargan 25, Corkery 30, Treneman 21 and Ephraums 21). Grant with 4 for 25 and Graves with 4 for 35 bowled tidily for St Aidan's but Corkery and Day for St John's had the last word and limited St Aidan's to 119 for 6. Grant and Georgiadis were the mainstay of their effort with 52 and 31 respectively. St Wilfrid's beat St Hugh's easily, poor St Hugh's being floored by the bowling of Hubbard for 37 which St Wilfrid's casually knocked off for the loss of 3 wickets. The remaining second round match was the other very exciting match between St Bede's and St Edward's which actually ended in a tie both Houses scoring 95. Since St Edward's were all out and St Bede's reached the target for 3 wickets, St Bede's were the winners in a final over of great excitement.

The semi-final round provided a contrast to this for they were not exhilarating matches. The reasons for St John's total of 16 against Hubbard's superb bowling are shrouded in mystery and St Wilfrid's this time had their victory before lunch for the loss of 1 wicket. The other semi-final went the full distance. St Cuthbert's scoring 115 for 7 in which Troughton, unnecessarily run out in the end, scored a lusty 44 and the later St Cuthbert's batsmen enjoyed themselves hugely. Their total looked difficult from the first moments against the speed and accuracy of the St Cuthbert's bowlers of whom 7 were used and of whom Krasinski had this time the best figures. When Barrett and Dundas went cheaply St Bede's had little to aim for and the only contribution of significance was from an optimistic Craig who gallantly made 34 not out. Not the least interesting feature of this match was the moment when a Howard ball clearly nicked the stumps, deviated enough to discomfort the wicketkeeper and failed to dislodge a bail.

Threatening weather and a soaked outfield delayed the start of the final until after lunch and in no time, St Wilfrid's who batted first were struggling against the accuracy of Howard and Lawson, 3 wickets going down in the first 2 overs; but St Wilfrid's, held together by Tate(56) fought a rearguard action, even batting after tea, to total 97. This ensured an exciting finish for St Cuthbert's now had to go for the runs. That they got them with 2 overs to spare and only 4 wickets down is a tribute to their attacking cricket and a justly earned reward proving beyond dispute that they had the best House side, nearly all of whom were able cricketers.

The Junior final was won by St Dunstan's who defeated St Bede's. Chancellor had made a lot of runs in the competition before this, and he again batted well to make 59 out of the St Dunstan's total of 135 for 7. Though Newsam and Soden-Bird bowled well for St Bede's, their batsmen let them down against Channer and Mander and they only totalled 85.

ATHLETICS

On the completion of a third successive unbeaten season it would be churlish to complain of the standard of athletics. In fact, though there were less outstanding athletes than last year, there was generally a higher standard of effort, and success was achieved by continuous hard training, particularly in the seniors, under the good example of the captain, Danvers, and the middle distance squad, who were quite admirable in their dedication.

The most outstanding athlete was B. Moody, who has served the team well for three seasons; he could be relied upon to win four or five events, usually the 100m, 200m, horizontal jumps and hurdles, to which last event he converted only the day before the first match. The sprints were completed by Danvers, who ran all three races, leading in the 400m, in which he was only twice beaten. Both middle distance races were dominated by Ferguson; he is not an easy runner, but by sheer determination he improved continuously, and by the end of the season was regularly winning both 800m and 1500m. In throwing events Kennealy was certainly the star, heaving the discus ever further, though he never equalled Burdell's recent record. Healy, having opted for tennis at the beginning of term, nevertheless agreeably filled in where he was needed, mostly at shot and discus, though occasionally also in the hurdles. Apart from Moody the jumps did not go too well, but most of the jumpers were young, and there is certainly promise for next year, in Hare and Stobart.

The Under 17 side had some good athletes, though at this level we somehow never manage a consistent and rounded side which wins all its matches. Forsythe, still recovering from a knee operation, increasingly returned to form during the season, and on occasion proved a worthy substitute in the senior side for 400m; on two occasions he won all the sprint races for the juniors, and he was also returning to form in the horizontal jumps. Porter, a cross-country runner, apparently decided that distance running was too strenuous for the summer, and became a useful high jumper and outstanding javelin-thrower, eclipsing even Georgiadis, who had originally been a candidate for the senior team. In a way the most impressive competitors in the junior side were the two middle distance runners, Baxter and Gaynor; though Baxter finally had the edge on Gaynor in both races, fierce competition in both training and racing continued to the end. At Under 16 level the lack of athletes always makes it difficult to cover all events adequately, and a few athletes fill many positions. In particular this year a number of the team were under 15, which should make a strong side next year, when Burns, Heath and Baxter will still be competing in this age group. Perhaps Baxter was the most promising athlete, but Channer ran him very close, and McGuinness, Crowley and Trainor were a capable trio in the throwing events.

Results

Seniors: v. York Youth Harriers (H) Won 77—61; v. Pocklington and Leeds G.S. (H) Won 111—86 (P)—74 (L); v. Q.E.G.S. Wakefield and Uppingham (A) Won 123—99 (U)—76 (W); v. Worksop and Bradford G.S. (H) Won 103—93 (B)—77 (W); v. Sedbergh (A) Won 78—60; v. Stonyhurst (A) Won 83—59; v. Denstone and Rossall (H) Won 135—76 (D)—59 (R); v. Army Apprentices School, Harrogate (H) Won 72—66.

Under 17: v. York Youth Harriers Won 95—38; v. Pocklington and Leeds G.S. 3rd 104 (P)—85 (L)—84; v. Sedbergh Lost 73—64; v. Denstone and Rossall Won 124—76 (R)—58 (D).

Under 16: v. Worksop and Bradford G.S. 2nd 126 (B)—76—75 (W); v. Stonyhurst Lost 77—74.

The following represented the School:

Seniors: C. Danvers (capt), J. Ferguson, N. Healy, S. Kennealy, B. Moody (colours), A. Pope, M. Schulte (half-colours), A. Burnford, P. Graves, E. Hornyold-Strickland, S. Hare, A. MacDonald, N. Parker.

Under 17: G. Baxter, A. Forsythe, E. Gaynor, S. Georgiadis, M. Porter (colours), J. Carr-Jones, A. Channer, D. Falvey, M. Fox, R. Huston, A. McEwan, D. Moody, S. Pender, I. Stobart.

Under 16: J. Baxter, A. Burns, A. Channer, S. Clucas, T. Crowley, P. Dwyer, M. Gilmartin, S. Gompertz, A. Heath, P. McGuinness, R. Nolan, S. Pender, J. Trainor.

TENNIS

The tennis team was not as bad as the results suggest. It was unfortunate that the two matches which were rained off were ones that should have been won. However matches are not won on paper but on the court. Two players held the key to the success of the team, T. Hubbard and P van den Boogaard. Both were potentially match winners, but it took them a long time to realise that matches are not won by a mixture of aces and double faults nor by a series of glorious shots which just go out. T. Hubbard came to realise this, but P. van den Boogaard merely became a little more successful in his shots. For this reason, the Captain, P. Sewell, who played some exciting tennis himself, had a difficult time finding suitable pairings, and the pairs never really settled down. P. Sewell was by far the most complete player in the team and possessed a glorious return of service which was always deep and accurate. P. van den Boogaard hit the ball tremendously hard but was slow to move his feet, especially on the return of service. T. Hubbard played his best shots at the net and learnt to make full use of the width of the court. I. Richardson was a player of some promise who improved quickly in the course of the season. He served consistently and learnt to fight for every point. M. Dunhill was a useful left hander with a strong serve and good ground strokes, but he seemed to see the ball late, particularly on the return of service. R. Wise started off as the sixth member of the team but was dropped in favour of H. Nevile who had a fluent forehand drive and really punished any high volleys.

Because of rain the season started off with a tough match against Stonyhurst who had two useful pairs. The Old Boys then appeared with the unheaten side of 1975 and the team fought hard to produce a fine display of tennis, but the issue was never in doubt. John Levack, last year's captain, must be thanked for arranging the fixture and giving this year's team such a wonderful opportunity to play aggressive tennis. The match against Bootham was a disappointment in that the opportunity to win was there, but chances were tossed away. The story against Sedbergh was very similar. Crucial points were missed and the match drifted away. The best tennis of the season was produced for the Hymers match when there was a real will to win and every point was fiercely contested. The Hymers first pair was too strong but P. Sewell and I. Richardson, playing at second pair, had a magnificent battle against their opposite number, winning both sets in a close contest. T. Hubbard and P.van den Boogaard also fought hard against the second pair to win the first set but could not sustain the pressure in the second. Having at last acquired some aggression, it was not surprising that the team went on with confidence to beat a good Leeds side. Unfortunately the season ended with a disappointing display against Pocklington. P. Sewell and I. Richardson played consistently at second pair but T. Hubbard and P. van den Boogaard allowed themselves to be rattled by the

opposition and, having won two of their matches, threw away the third, and the match, by losing to the Pocklington second pair.

The 2nd VI had a smaller number of matches this season in order to make room for more fixtures at Junior level. None-the-less they did well to go through the season without defeat. C. Rose and A. Naylor formed a strong first pair with Rose dominating the net and Naylor steady on the base line. J. McDonald [captain] played very successfully at second pair with either H. Nevile or R. Wise. G. Forbes and D. Piggins played at third pair and improved quickly as the season wore on.

The under 15 VI had four fixtures this year and won them all. There were a number of good players to choose from and the pairing again proved difficult. C. Cramer and M. de Candamo were the strongest players, but W. Hopkins, S. Parnis England and D. Sellers were very close behind them in ability. J. Wright, S. Strugnell, H. Buscall and D. Moorhead all played in the team. I hope that more competitive play will bear fruit in the future.

The under 14 VI had two fixtures. These provided invaluable match experience. M. Verdon and J. Shipsey played well at first pair and P. Ruane and P. Beck at second pair also played some exciting tennis. P. Moss and M. Gethings played with P. Kennedy at third pair.

Colours were awarded to T. Hubbard and P. van den Boogaard.

Results:

1st VI	v Coatham	A	Abandoned;		v Newcastle	A	Abandoned	
	v Stonyhurst	A	Lost	3 —6;	v Sedbergh	H	Lost	3½—5½
	v Old Boys	H	Lost	2 —7;	v Hymers	A	Lost	3½—5½
	v Bootham	A	Drawn	4½—4½;	v Leeds	A	Won	5 —4
	v Wakefield	A	Won	5½—3½;	v Pocklington	H	Lost	4 —5
2nd VI	v Newcastle	A	Abandoned;		v St Peter's 1st	H	Won	7 —2
	v Scarborough 1st	H	Won	6½—2½;	v Pocklington	H	Drawn	4½—4½
Under 15 VI	v Wakefield	A	Won	6½—2½;	v Hymers	A	Won	6½—2½
	v Scarborough	H	Won	8 —1;	v Pocklington	A	Won	6½—2½
Under 14 VI	v Bootham	A	Won	6½—2½;	v Pocklington	A	Lost	2½—6½

Tournaments:

Open Singles	P. Sewell	6—1,	6—0		
Open Doubles	P. Sewell & P. van den Boogaard	5—7,	6—3,	6—2	
Junior Singles	M. de Condamo	6—4,	6—3		
Junior Doubles	M. de Condamo & C. Cramer	6—1,	6—1		
Under 14 Singles	J. Daly	6—1,	5—7,	6—2	
First Year Singles	J. Daly	6—0			
House Matches	St John's				

SWIMMING

The season got off to a good start with a win away against Worksop. The captain, PCB Millar, won the first event and the team followed his example to win all but one of the senior individual events, breaking two records and equalling another. The final result was: Seniors won 45—44, Under 16 won 53—35, Under 14 lost 26—30. Our second match was a Durham side weakened by illness against which we managed two 'first and seconds' with PC Millar and M Wittet in the Freestyle and M Mostyn and E Beale in the Breast. The match itself was won on the final Freestyle relay by 1.7 seconds, a safe end to a nail-biting race.

The third match—the only one we lost—was against Bootham at home. In the Senior we only won the 100m Breast, the other three all being won by the same swimmer from Bootham, despite PC Millar breaking the record for the 100m Freestyle (which he later adjusted to 63.6). The Under 14 did well to be the only team to win, with the help of swimmers from Junior House, especially P Blumer. The penultimate match of the term was against Saint Peter's in SAC in which the seniors won all but one of their races and which the Under 15s lost on the touch by 0.1 seconds on the last relay. A Steven won his Under 15 Breast to set yet another record. The last match was a three-cornered one against Sedbergh and Pocklington. The Seniors, helped on by a good race from A Martens, who won the 100m Back by almost 2 seconds, were only one point behind Sedbergh when the relays started and thus rattled them into a false takeover, resulting in an Ampleforth win by 9 points with Pocklington a distant third. The under 15 were beaten by Sedbergh, who finished the last relay 0.1 seconds ahead.

The Inter-House Competition was as usual between St Aidan's and St Bede's, with the former just ahead at the beginning of the term (on the Spring term races) and winning by about 100 points. St Bede's taking second place about 150 points ahead of St Edward's in third place (a fact largely attributable to Millar Brothers Ltd). The cup for the Best All-Rounder was won by E. J. Beale.

Colours were awarded to EJ Beale, AD Martens, MF Mostyn, MR Wittet, and Junior Colours to AT Steven, CJ Payne, PF Price, RN Bland, RC Ford. Other team members were R Millar, S Bright, S Durkin (Seniors) and B Kelly, M Morrissey, M Barton, M Hamill, I Henderson, M Blunt (Juniors) with P Blumer, A Hindmarch (on loan from Junior House).

WATER POLO

Having all but three of last year's team, we were confidently looking forward to a good season under the captaincy of MF Mostyn, but the usual alternative activities made their presence felt for the first two terms of the year. The team was well served in attack by the Captain, who scored most of the goals with the help of P Millar and T May. R Millar and S Bright worked well as halves, helping both attack and defence, which latter consisted of AD Martens, M Wittet and N Cox; they did excellent work protecting the goalkeeper, EJ Beale, whose good luck was frequently commented on. By the end of the season the Seniors had played 11 matches, won 5, lost 4, drawn 2, with a total of 79 goals scored against 58 conceded. The Junior team (under RK Millar) lacked experience, practice and occasionally manpower, but succeeded in winning one of its matches—that against Sedbergh—their chief problem being to find a good goal keeper. P Sellers was good when available.

The following played regularly: MF Mostyn, AD Martens, EJ Beale, M Wittet, P Millar, R Millar, S Bright, T May, T Herdon, N Cox (Seniors); RK Millar (Capt.), N Cox, P Price, R Ford, E Ward, C Payne, M Swart, R Bland, B Kelly, P Sellers, D Fahey, I Richardson, C Palengat, D Moody (Juniors). The Inter-House League (for the Simons Cup) was won easily by St Aidan's, six points clear of their nearest rivals, St John's.

HOCKEY

A competent level of play was soon established by the Hockey Group led by P. Berton and it proved to be a very enjoyable term. The team played very well against Scarborough College in the first half but failed to score and conceded a goal. They were rather outplayed in the second half but managed to get a goal so the 1—1 score seemed just. The six-a-side House competition was again won by St Bede's but they had a more testing time in achieving their success.

GOLF

Some splendid golf was enjoyed this term. The team was undefeated having good wins over Giggleswick and Scarborough College, and halving an exciting match with Pocklington. P. McKibbin, the captain, led his young team wisely and encouraged them in their efforts. There is no doubt that the improvement in the golf this year is in no small measure due to the efforts of Fr Leo, Mr Reeves and the group of very hard-working boys who have made the Gilling course one of which they can be justly proud and which compares favourably with any nine hole course in the country. A visit from the Easingwold professional, Mr J. Hughes, was a highlight of a season rounded off by M. Mather's hole in one during the match against Pocklington.

In addition several boys took lessons throughout the term and we are indebted to Mr P. Thompson of Ganton who spent every Wednesday afternoon on the School fields.

The team was: P. McKibbin, R. Wetenhall, M. Caulfield, J. Pilkington, R. Beatty, M. Mather, D. Harrington, C. Stokes.

THE JUNIOR HOUSE

BEFORE THE EXHIBITION

That wet summer of ours was not as bad as all that. The country is full of people complaining about wet harvests and damp holidays so we must here record that our term lasted 81 days of which 44 were sunny, 25 cloudy but dry and only 12 were wet. Half the wet days were concentrated on the beginning of term and we actually had snow on the third day; and the scouts, poor things, had their night hike on 29 April in very bad conditions. The good weather started on 3 May so cricket, hockey, tennis and scouting (Fr Alban found he had a troop of 92 on his hands) were soon under way. The House orchestra, fed up with the scratchy noises it was making, chose to go in for daily rehearsals about this time and these were to have dramatic results at the Exhibition concert in June. On 17 May the long-range forecasters promised us a spell of fabulous weather and they were right; there was, for example, a sunny camp at Kirkdale for fifty scouts on 19, 20 and 21 May. The House cricket team lost its first match of the season on 26 May but the sun continued to shine and there was not so much as a hiccup in the fine weather as Exhibition arrived.

THE EXHIBITION

It began on Friday evening, 2 June, with the schola hard at work singing a choral Mass in the Abbey church. On permanent exhibition over the weekend were the best of the House's carpentry, paintings, prize essays and scout displays. Saturday's tea in the garden was attended, like the previous year, by an enormous crowd of happy people. More parents than ever before came to this year's Exhibition. The tented village over at the lake was huge and there were at least ten JH families in tents or caravans over there. Saturday night saw the main Exhibition concert in the Abbey church, a handsome performance of Handel's 'Judas Maccabaeus'. Since most of the trebles belonged to the House we naturally thought that we stole most of the show. On Sunday our own prize-giving ceremony took place in the theatre, beginning with a short but quite excellent concert by the House orchestra. Fr Patrick introduced our scholarship winners (Edmund Craston, Peter Wood and Richard Keatinge) who had competed for their awards on 23 and 24 May. Fr Abbot then presented prizes to 66 essayists, 10 artists, 6 calligraphers, 13 carpenters, 1 musician and 1 craftsman. In the afternoon cricket match the House team managed to draw with their parents' XI and this was generally considered to be as it should be. By tradition the day after Exhibition was a holiday and the sun just simply kept on shining.

SCHOLA NEWS

The Schola received recognition by the local press after the concert in Saint Alban Hall on Whit Sunday for a 'finely prepared version of Stravinsky's decisively neo-classic Mass'. The trebles were described as 'enviably musical and pleasurable to hear'. The end-of-term northern tour included three concerts in Edinburgh and others at Paisley, Aberdeen, Perth, Durham and Ripon. The writer was present at the Ripon concert and was impressed by the enthusiasm and competence of the choir.

JH CABINET-MAKERS

got a pat on the back in the judge's report on their display at Exhibition. James McNair was awarded a rare class 'C' prize for work 'beyond the expectation of man'. The other ten prize-winners were also generously complimented and their names are listed at the end of these notes.

POST-EXHIBITION CRICKET

There were only six weeks of the term, and of the school year, to run and most of the cricket matches were played in this period. The House cricket team played nine matches, winning four, losing three and drawing two. We got off to a unsuccessful start losing three of our first four matches, but we won four of the last five and so ended up with quite a decent cricket team. Philip Evans was the captain and easily the best batsman with a match average of 26.4. Then came Sebastian Pearce (22.4) and Michael Kennedy (18.3) and these three batsmen could usually be relied upon to score some runs. Edmund Craston and James Porter opened the bowling and after them came Arthur Hindmarch and Sebastian Pearce. Arthur Hindmarch was the most successful, taking eighteen match wickets at an average of 18.1. The general standard of fielding was good and there were some excellent run-outs. The match results were as follows: v Gilling Castle, lost by 42 runs; v Bramcote, lost by 37 runs; v Pocklington, match drawn; v St Olave's, lost by 99 runs; v Ashville College, won by 4 wickets; v Barnard Castle, won by 7 wickets; v Gilling Castle, match drawn; v Howsham Hall, won by 6 wickets; v St Martin's, won by 31 runs.

The u-12 team played five matches. They won one, lost two and drew two. Their match results were: v Bramcote, match drawn; v Pocklington, lost by 9 wickets; v St Olave's, lost by 110 runs; v Lawrence Jackson School, match drawn; v Gilling Castle, won by 7 wickets.

A list of those who played in our House teams is in the last section of these notes.

TWO MINORITY SPORTS

A merry party went over to a judo competition at Kirbymoorside on 30 April. They all fought like tigers and astounded their housemaster who was acting as minibus-driver. The most successful on the day was Mark James who won his weight and a handsome silver cup. Michael Moore was second in his weight and so impressed the judges that he was promoted several ranks on the spot.

The five-a-side football squad, after much huffing and puffing, won the junior league at St Alban Hall and so came into possession for a year of a shield. Michael Kennedy was the captain. The judo and football squads are listed at the end.

SCOUTS

With the admission of the first form at the beginning of the summer term the membership of the troop reached an all-time record of 92.

The first event of the term, a night hike on the moors for 18 of the third form, was unfortunately spoiled by bad weather. Despite very difficult conditions all completed the hardest part of the hike involving accurate compass work on the bleakest part of the moor, but only one of the three groups then felt fit enough to carry on for the rest of the ten miles. A troop camp at Kirkdale in May enjoyed better conditions and each of the ten patrols held its own camp somewhere in the surrounding countryside in the course of the term.

Regular weekly activities took place at the middle lake and good progress was made in canoe training. William O'Donovan, Philip Evans and Michael Codd becoming proficient at the eskimo roll.

The troop excelled itself at Exhibition and set up in front of the house not only the rather commonplace aerial runway but also a very impressive monkey bridge and a demonstration camp site which was actually slept in.

Forty-nine scouts attended the annual summer camp which was this year at Hethpool, Northumberland. The weather was good and the programme gave everyone the opportunity of a 24 hours canoe expedition on the Tweed, a hike up Cheviot and visits to Lindisfarne and the Farne Isles.

Congratulations on the award of the Advanced Scout Standard to Edward Robinson, James McNair, Toby Sasse, Andrew Wardle, Michael Codd, Dominic Ryan, Jeremy Knight, Edmund Craston, Andrew Lazenby, Benedict Bates and Philip Evans.

FOR THE RECORD

Alpha prizes were awarded at Exhibition for essays written by: JAH Blackburn, ACB Geoghegan, SJ Gillon, JM Goodman, AMS Hindmarch, RP Keatinge, JWF Knight, DCW Lowe, J McNair, PC Murray, BJ Richardson, M Robinson, SM Stewart, RC Weld-Blundell, AJ Lazenby, RA Graham, KM Lindemann. Beta-one prizes to: DJ Byrne-Hill, MR Codd, J Ellwood, ME Fattorini, DJ Graham, RA Gutai, EJ Hart, JD Hunter, RW Jackson, M Kennedy, AI Macdonald, JRH McEwan, MN Meacham, JP Moore-Smith, WJ O'Donovan, MWJ Pike, FJ Reid, PB Sankey, MR Stoker, AT Wardle, PCJ Lardner, CH Cunningham. Beta-two prizes to: PNJ Blumer, JM Bunting, RJ Collinson, JP Cunningham, RJ De Netto, NA Edworthy, AFMdeP Farrugia, SP Fothergill, DJ Hepworth, MR Holmes, PFT Jones, RJ Light, MN Lilley, SC Lovegrove, CHE Moreton, PR Morrissey, JJ Nelson, JJ Newton, HMCV O'Sullivan, SJM Pearce, JG Porter, EC Robinson, MJ Sheehy, RF Thompson, SCP Tyrrell, P Wood, NJM Finlow. Alpha art prizes were awarded to AJ Lazenby, AI Macdonald, ACB Geoghegan; a Beta-one prize to RA Graham; Beta-two prizes to EA Craston, CH Cunningham, RF Thompson, CH Jarolimek, EJ Reid, AC Mollet, JP Cunningham was awarded a special music prize. Handwriting prizes were given to SA Farrell, CH Jarolimek, SJ Kennedy, NJ O'Donovan, RA Graham, AR Sherley-Dale. The carpentry prize-winners were: J McNair (class 'C'), MR Codd, JWF Knight, JP Moore-Smith, WJ O'Donovan (all Alpha), BJ Bates, MS Cunningham, PJ Evans, AMS Hindmarch, JJ Nelson (Beta-one); JD Hunter, PCJ Lardner, JA Sasse (Beta-two). J Hanwell was given a prize for handicraft.

The following played for the House cricket team: PJ Evans (capt), SJM Pearce, MT Kennedy, AMS Hindmarch, EJ Hart, NJM Finlow, MWJ Pike, EA Craston, RP Keatinge, CHE Moreton, JG Porter, RJ De Netto, EC Robinson. Those who played for the u-12 cricket side were: MN Meacham (capt), NA Edworthy, TM Parsons, SJ Kennedy, JRH McEwan, DJ Hepworth, CJ Jarolimek, PR Morrissey, MT James, RW Jackson, CF Copham, CHE Moreton, NJM Finlow, EJ Hart, RASJ Ballinger, JG Porter. The Parents' XI at Exhibition: Mr Hart, Mr Pike, Mr Hindmarch, Mr Byrne-Hill, Mr Moreton, Mr Craston, Mr Moore, Mr Cooper, Fr Cyril, Simon Evans and Christopher Moreton.

The judo competitors at Kirbymoorside: EC Robinson, SJM Pearce, AR Sherley-Dale, MJ Sheehy, CP Cracknell, JPA Dormer, PGE Brackley, M Robinson, JP Clifford, RA Gutai, D Keenan, MT James, MJ Moore. And the 5-a-side football team: MT Kennedy, JG Porter, PB Sankey, SP Fothergill, EJ Hart.

THE PREPARATORY SCHOOL

The Officials for the term were as follows:
Head Monitor: MW Bradley.
Monitors: EN Gilmartin, JBW Steel, DM Moreland, JJ Tigar, SAB Budgen.
Captains: ME Johnson-Ferguson, RHG Gilbey, WA Morland, WB Hamilton-Dalrymple, AWG Green.
Captain of Cricket: MW Bradley.
Secretaries: CDB Jackson, JE Bannen, JA Howard, HM Crossley, DFR Mitchell.
Bookroom: JS Duckworth, JHA Verhoef.
Librarians: MJS Roberts, PD Johnson-Ferguson, AC Bean, ITH Farrell, SJ Hume.
Sacristans: RJ Kerr-Smiley, PG Howard, PH Corbally Stourton, SR Akester.
Ante Room: WA Gilbey.
Dispensarians: MV Cunningham, JE Schulte, DJ Cunningham.
Orchestral Managers: RJJ Stokes-Rees, AK Macdonald.
Art Room: MJ Ainscough, DA King.
Posters: CJ Leech, NR Elliot.
Office Men: DCA Green, JF Daly.

JP Harrison, DH Helm, GF Helm, PCR Hervey and DC Lefebvre joined the School in April 1978.

At the beginning of term we were happy to welcome our new Matron, Mrs Lefebvre.

During the term both Mr Buxton and then Mr Macmillan were taken ill, but fortunately Mr Vincent and Mr Simon Wright were able to come and take over their teaching. Mr Buxton returned at the end of term and we were able to bid him a fond farewell since he was retiring in July, after ten years as an excellent senior History master. We are happy to report that Mr Macmillan is making splendid progress and will be able to resume some of his teaching in September. Mrs Blacklen also retired in July. One cannot begin to express how much she has meant to the School as secretary during the past eight years. We shall miss her, but hope that she will visit us often.

We had the usual holidays this term, especially enjoying the kindness of Mrs Gordon Foster in letting us use Sleightholmedale, the trips to the opera in York, and the expeditions to Harewood House and Scarborough.

Patrick Nicell and others in Fr Matthew's Form put on a very enterprising production of Ali Baba and the Forty Thieves and we had our first taste of orienteering. The change of Prize-giving to Exhibition weekend helped concentrate our minds wonderfully for the examinations at the end of term.

PRIZE-GIVING

The annual Prize-giving took place on Friday 2nd June. We welcomed Fr Abbot and a large attendance of parents and guests. In his speech Fr Justin reviewed the academic, games, music and other activities and he congratulated Edward Gilmartin on winning one of the major awards to Ampleforth. Fr Abbot was full of praise for the way Gilling has developed in recent years.

Afterwards all enjoyed a splendid tea provided by Mrs Lefebvre and the staff, on the East Lawn.

PRIZE-WINNERS

Form VI: English—DM Moreland, MJ Somerville Roberts; Mathematics—EN Gilmartin, PD Johnson-Ferguson; Latin—SAB Budgen, MJ Somerville Roberts; French—SAB Budgen, PD Johnson-Ferguson; Greek—ME Johnson-Ferguson; Science—RHG Gilbey; History—EN Gilmartin; Religious Studies—RHG Gilbey.

Forms V & IV: English—SJ Hume, AWG Green, LML Charlton; Mathematics—AK Macdonald, JHA Verhoef, PG Nicoll; Latin—WB Hamilton-Dalrymple, AWG Green, PG Gosling; French—MW Bradley, PG Howard, DDS Goodall; Science—RJJ Stokes-Rees, JHA Verhoef, JPH Young; Geography—WB Hamilton-Dalrymple, PG Howard, MV Cunningham; History—MW Bradley, JF Daly; Religious Studies—RJ Kerr-Smiley, SJ Hume.

Forms III & II: English—AE Nyland, JA Leonard; Mathematics—ANH Maxwell-Scott, MJ Rohan, AHT Fattorini; Latin—BN Weaver, AJM Brennan, JM Moreland; French—JJ-PL Hervey, SA Scott, GB Greatrex; Science—DPC Chambers, RMW Charlton; Geography—JJ-PL Hervey, JM Moreland; History—AE Nyland, JC Piggins; Religious Studies—DKTE Wesi, JBLN Smith.

Form I: English—RJCFWM de Gaynesford, JP Ness; Mathematics—Hon ETW Guily, HD Umney; Form Prizes—MGO Bridgeman, DJ Mayer, MML Rees, AJCFAG de Gaynesford, AFX Morland, MP Swainston.

SPECIAL PRIZES

Music: Strings—JS Duckworth; Piano—MJ Ainscough; Wind—RHG Gilbey; Form 3—TMD Bingham; Form 2—JBLN Smith, NP Somerville Roberts; Form 1—MGO Bridgeman, HD Umney.

Art: Senior—WA Morland, AWG Green, AK Macdonald, MJ Ainscough; Form 4—LML Charlton; Form 3—STB Fattorini; Form 2—SA Scott; Form 1—TA Weaver.

Handwriting: Form 6—WA Morland; Form 5—CJ Leech, MJ Ainscough; Form 4—MJ Gladstone, PG Gosling; Form 3—MJ Rohan; Form 2—SA Scott; Form 1—MGO Bridgeman, EJ Edworthy.

Carpentry: Senior—DM Moreland, MJ Somerville Roberts, MV Cunningham; Junior—BJ Connolly, SS Seeiso.

Chess: JA Howard, WA Gilbey, SP O'Connor, CT Spalding, HD Umney.
Point-to-Point: RJ Kerr-Smiley, JE Bannen.
Squash: DFR Mitchell, JJ Tigar.
Fr William Price Memorial: WA Morland.

PRIZEGIVING CONCERT

Senior Orchestra	*March from Carmen*	Bizet
Richard Gilbey (flute)	*Greensleeves*	
William Morland Edward Gilmartin (violins)	*Rumba*	Brian Bonsor
Jeremy Duckworth	*Waltzer*	Weber
Brass Quartet	*Tango*	Stuart Johnson

Marcel Ruzicka—trumpet; Jeremy Tigar—trumpet—William Hamilton-Dalrymple—horn; Adam Budgen—euphonium.

The Prize Giving Day Concert at Gilling was a splendid affair from the opening Drum Rolls of the National Anthem to the last bars of the Brass Group's catchy Tango. We were treated to some unusual music, happily mixed with old favourites like 'Greensleeves'; this was confidently played by Richard Gilbey on the flute. The Senior Orchestra gave us the 'March from Carmen', and everyone kept going well together, although the piece was fairly new to their repertoire. It was followed by W Morland and E Gilmartin playing Bonsor's Rumba; whilst they still have some way to go to threaten Stephan Grappelli, it was a delightful and spirited performance. J Duckworth followed this with a difficult Weber Waltz for the cello, which he achieved most smoothly and effortlessly.

The Concert was brought to a close by the Brass Group, consisting of M Ruzicka and J Tigar—cornets, W Hamilton-Dalrymple on the horn, and A Budgen on the euphonium. Stuart Johnson's Tango was played with great aplomb, the pleasant tone set the audience in a relaxed frame of mind to listen to the Speeches.

This account would not be complete without acknowledging the supportive accompaniment of Mr Finlow, and the helpful training of the wood and brass players by Mr Mortimer and Mr Kershaw. But our special thanks should go to Mrs Bowman for her skilful work with the Orchestra—all are to be greatly congratulated.

A.L.H-D

SPORTS PRIZES

At the end of term the following received Sports Prizes:

Cricket: Set 1—Captain—MW Bradley; Best Bowler—HM Crossley; Best All-rounder—CP Crossley; Best bat—AK Macdonald; Best Fielder—JHT Bramhill; Most Improved Player—JJ Tigar. **Set 2**—WA Morland; Set 3—BJ Connolly; **Set 4**—MML Rees; **Set 5**—JM Birkett.

Tennis: Singles—HM Crossley, AK Macdonald; Doubles—CP Crossley, SS Seeiso.

Golf: JJ Tigar, JHT Bramhill.

Athletics: JJ Tigar, NR Elliot, BJ Connolly, MML Rees, DJ Mayer.

Swimming: Crawl Cup—JJ Tigar; Breast Stroke—AR Tarleton; Back Crawl—MV Cunningham; Dolphin—JJ Tigar.

Shooting: EN Gilmartin (Champion), JA Howard, WA Gilbey.

PE Cup: Stapleton.

CARPENTRY

The carpentry looked very attractive displayed in the Hall; this year over Exhibition for the first time. Pride of place went to Mark Cunningham's high chair, a totally home production in that the design was invented and the oak brought in from a fallen tree. But a trolley by Duncan Green, cabinets by Dominic Moreland and Michael Somerville Roberts, a stool in elm by Benedict Connolly and very many well finished smaller objects all looked equally attractive.

GOLF

Another good day out was had at Marton Hall for the 'Northern Prep Schools' Golf Tournament', won by the Malsis Hall pair who both beat the previous course record. Gilling failed by one stroke to come second as last year, but the scores (J Tigar 46 & 46, D West 49 & 46) were 20 strokes better than last year. There were sadly no matches at Gilling, but plenty of golf was played and the course very much appreciated. J Tigar won the school tournament with J Bramhill a close second.

TENNIS

Most effort went into the knock-out competitions, which were won by HM Crossley from AK Macdonald in the singles, and by CP Crossley and SS Seeiso from WA Gilbey and PS Leonard in the doubles tournament. In the Tennis Gryphons the School lost 6—3. HM Crossley and JJ Tigar, AWG Green and DCA Green, JHA Verhoef and DA King represented the School; Mr King and Mr Vincent, Mrs King and Fr Gerald, Mrs Verhoef and Fr Matthew played for the Gryphons. We also had a meeting with Queen Mary School, Duncombe Park which was most enjoyable. JJ Tigar, WA Gilbey, AWG Green, DFR Mitchell, JBW Steel and HM Crossley took part.

SWIMMING

The Swimming Pool was put to good use throughout the term, especially by the younger Forms, whose general standard of swimming has been very good. Most boys are able to swim two strokes very competently, and many can do three. Indeed, a boy from 1B entered the Swimming Competition which took place on 22nd June. Fr Anselm very kindly brought three Ampleforth swimmers to help him with the judging.

They decided that the Front Crawl Cup should go to J Tigar, with D Green second and M Cunningham third. A Tarleton won the Breast

Stroke, with M Cunningham and J Tigar close behind. The Back Crawl was won by M Cunningham, with J Tigar and A Macdonald, and finally J Tigar won the Dolphin, M Cunningham and D Green being equal second. An exciting and deafening Relay race followed, in which Fairfax beat Barnes, with Stapleton third. At the end of term, Swimming Colours were awarded to J Tigar and J Steel, and Swimming Badges to M Cunningham, D Green and A Tarleton.

We also have to thank Fr Anselm for giving us a new cover for the Pool. We have replaced the chlorine gas system with a sterilising powder, easier to use and much safer. This has reduced the load which Tommy and Trevor have borne for so many years, and once again we offer them our thanks for their hard work, which has given us so much enjoyment.

CRICKET

Apart from one or two games and matches, we were lucky with the weather, in another good and enjoyable season. The 1st XI were again a very good side, particularly in their batting; you could say they batted down to No 11, scoring 913 runs in 8 school matches, 200 more than last year; our opponents 752, 150 less than last year. Yet the end results were not quite so impressive: Played 8, won 2, lost 3, drew 3.

We simply played badly three times against good opposition (Bramcote twice and St Olave's), but no matches were easy. We managed to bowl St Martin's out with a minute to spare, Bradley, the Captain, taking the final catch; drew against Aysgarth after the tail-enders, D Moreland and E Gilmartin, put on 25 for a respectable declaration; then followed something of a rout by St Olave's though Elliot scored a lively 29 at No 8; we won a very good game against the Junior House when they were out for 124 chasing a rather impossible 166; drew another good game against Malsis and a return one with Junior House. The Gryphon's, chasing the boys' 152, were 150 for 9 when the ball seemed to go through everything for 4 byes; then it was noticed a bail was lodged between the middle and off stump—the ball had gone right through; out or not? The decision was given against the visitors.

H Crossley bowled well and took 16 wickets. There wasn't really a No 2 bowler to support him, though C Crossley also took wickets and J Bramhill, besides being the best fielder for a long time, is developing into a very good bowler. Two very good batsmen, C Crossley and A Macdonald both got their colours; both had several high scores although not all that consistent, the highest being Crossley's 88 not out in an unbeaten 136 partnership with D Mitchell. J Tigar let next to nothing through at the wicket and M Bradley captained well. J Schulte is a useful all-rounder, yet to develop fully, and J Howard took some important wickets.

The Second XI just lost a close match against Bramcote. The Junior XI lost to Aysgarth and St Olave's, drew with St Martin's and beat Bramcote. The Under 10s lost to St Olave's and Malsis. The Junior XI consisted of Connolly, O'Connor, O'Brien, Bingham, Vasey, Evans, Piggins, Akester, Scott, Spalding, Moreland and several other players in a match or two. There is enormous enthusiasm and plenty of potential.