CONTENTS

EDITORIAL: RELIGION ON RADIO AND TELEVISION
Ian Wilson 1

TOMB TO TURIN
John Hage 9

TWO FACES OF NEIGHBOURLINESS
John Hage 24

FOR WHAT SO SILENTLY DIED MORE?
Dom David Knowles 31

LEARNING JOINED WITH VIRTUE
Rev John P. Marmion 37

ARCIC ON CHURCH AUTHORITY
Rev Edward Knapp-Fisher 48

BOOK REVIEWS 63

COMMUNITY NOTES 74

OLD AMPLEFORDIAN NEWS (Full Edition only) 95

SCHOOL NOTES (Full Edition only) 100

SUBSCRIPTIONS:

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

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

Back Numbers are available at the above rates.
Some back numbers are available in microfiche copies.

THE AMPLEFORTH JOURNAL. Ampleforth Abbey. York YO6 409
Telephone: Ampleforth 225. STD 043 932 225

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

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

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

School Notes communications should be sent to the School Sub-Editor,
T. L. Newton, M.A.
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 Soder 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 20 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 15 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
THE AMPLEFORTH JOURNAL

Lent, ATV presented Moses the Lawgiver in six parts at a cost of £3 million; and
intellect, or the progressive drives of economics. A litany of the year's religious
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, 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 spec-
taculars. 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 disbeliefing 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 Frye, 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 those photographs are exemplary. Cape
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
series of lectures on Christianity by Archdeacon John A. Macquisten, the
connections between religion and culture. As
What of 1978? Let us switch from the main television corporations and
companies to the series of Open University broadcasts (on BBC or on ITV) on
topics similar to the course entitled Quo Vadis. As
with The Long Search, the broadcasts are going out at two levels. On television
there are six series of sixteen at fortnightly intervals on BBC2—from Saturday
19th February at 22.40. On Radio 4, on a Monday at 06.40 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
written by such as Professor Ninian Smart, Bishop Kenneth Cragg, Rabbi David Goldstein and Dr Francis Clark. all of the books—as indeed the
best-seller, it is crass to presume that religion is thereby receiving a good press
power in harmony with the archetypal forms and deepest needs at work in all
religions. As components of a new course entitled Man's Religious Quest. As
there is to be a series of sixteen at fortnightly intervals on BBC2—from Saturday
for instance of the first series, which was on the divine in human existence,
with the insight of the outsider, he is purported to be able
and clothes, action and reaction), but 'what is happening' (experience, involve-
ment, relationship, dedication. the spiritual driving force and living present
derto deal with caste and sect, Hindu pilgrimage, the Avatars. We then visit a
Buddhist monastery in Nepal and others in Thailand, and hear of the powerful
motive, the passions. the fears and the achievements of the Christians' as

What of 1978? Let us switch from the main television corporations and
companies to the series of Open University broadcasts (on BBC or on ITV) on
topics similar to the course entitled Quo Vadis. As
with The Long Search, the broadcasts are going out at two levels. On television
there are six series of sixteen at fortnightly intervals on BBC2—from Saturday
19th February at 22.40. On Radio 4, on a Monday at 06.40 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
written by such as Professor Ninian Smart, Bishop Kenneth Cragg, Rabbi David Goldstein and Dr Francis Clark. all of the books—as indeed the
best-seller, it is crass to presume that religion is thereby receiving a good press
power in harmony with the archetypal forms and deepest needs at work in all
religions. As components of a new course entitled Man's Religious Quest. As
there is to be a series of sixteen at fortnightly intervals on BBC2—from Saturday
for instance of the first series, which was on the divine in human existence,
with the insight of the outsider, he is purported to be able
and clothes, action and reaction), but 'what is happening' (experience, involve-
ment, relationship, dedication. the spiritual driving force and living present
derto deal with caste and sect, Hindu pilgrimage, the Avatars. We then visit a
Buddhist monastery in Nepal and others in Thailand, and hear of the powerful
motive, the passions. the fears and the achievements of the Christians' as

Mr Gascoigne had little behind him beyond being a
professional media man, Menzies the author of the series and 'the book of
historical roots? We are taken back to last year's programme, The Christians.

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
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

devotional Hindutva and the Hindu temple. Moving from Hinduism to Buddhism
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

The Open University's recent BBC series, The Christians, tells the story of
Christianity through the ages, from the first century to the present day. It is
introduced by Magnus Magnusson (right), a rise to the role of standup comedian. The
series has been a huge success, with an estimated 10 million viewers tuning in each week.

The story of Christianity is told through the lives of key figures, such as Jesus,
Paul, and the early Christian leaders. The series includes scenes from around the world,
showing how Christianity has evolved in different cultures. The programme
also features interviews with experts from various fields, including history,
philosophy, and theology.

The Open University's BBC series, The Christians, has been a huge success, with an
estimated 10 million viewers tuning in each week. The series tells the story of
Christianity through the ages, from the first century to the present day, and
is introduced by Magnus Magnusson (right), a rise to the role of standup comedian.

The story of Christianity is told through the lives of key figures, such as Jesus,
Paul, and the early Christian leaders. The series includes scenes from around the world,
showing how Christianity has evolved in different cultures. The programme
also features interviews with experts from various fields, including history,
philosophy, and theology.
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 men in all generations. Religion is peace, loving response; not self assertion. Admittedly it can be expressed in eternus by the professed motives and achieved actions of very many 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; 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 very tears while he is sleeping in church shall forgive you for three days. Below 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). There is, of course, the fetishism of 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...Dante, or Bach. or John Donne. Mr Gascoigne has not seen, and so has. The Long Search, by contrast, knows that it is in the presence of mystery—an Moses shepherding before the burning bush—and knows that nothing is offered to those who feel no need to search. Ronald Eyre was three to learn not to despise; he found his search, in the end apoplectic, discovering what the religious search for God was not, more than what it was—indeed he soon wanted to shod the word 'religion' from his vocabulary, as defining nothing. Beginning by wanting to establish eternal 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 creedal statements will right, of the creeds, no more than this from modern adherents. I believe in a creed to the extent that it is true; for, as Colinridge 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 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 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 contempt; and to do that needs the gift Buddhan 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 Russian 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 papamobile of Vatican splendour; and then took them back to their own home to have them explain their days Faith. The team then took us to the factory floor and evocative of the Little Brothers of Jesus (the Charles de Foucauld friars), and to their Iberian noviciate and out into the 'desert' of the Spanish mountains, taking in a visit to the pilgrimage church 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, cradling 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, woman as priest, 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 Church members, 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 an 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 extra-ordinary how this search for the Catholics has driven us back, again and again, to the Incarnation. In the beginning was the Word, 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 'Route 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 fondly 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 religious 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 ... and Ronald Eyre, the presen-ter of the series, was so modest and considerate that he helped us to relax eventually.

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, Conception, Abortion, See 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 painful 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 exhilaration 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?' Our reactions included praise of the Church, complaints about its appearance on the 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—"I think you agonised a bit: because, when speaking as a Catholic, it is very painful 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.
'Meanings less 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 shouting 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 need 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 enmeshed all other 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 a Festival of Cults, the idea was 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.

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 exhibition, 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 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 6th 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 is the subject of an article in all three issues of the JOURNAL for 1969, and in the Summer 1976, p. 91-4, with a number of fine illustrations. It concerns itself most principally with the Eastern Church tradition of relics and the Western Church tradition of relics, 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.

David Willis 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 overdue.

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 1953, 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 bearer of France who was killed by the English at the battle of Poitiers in 1356, is of the same type of weave but differs in certain minor aspects. By its addition 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 Valbre in 1594, and a few further repairs made by Princess Clotilde of Savoy in 1688.

The second incident of fire 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 such 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 unrecorded, 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 stumps 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 staining 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.

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 —

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, surgeon of St Joseph’s, one of Paris’s great teaching hospitals. In 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. Since Barbet, a wealth of additional 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 (5 ft 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:

1. buffeting of the face, involving (some) damage to the right eye, and swelling of the bridge of the nose;
2. whipping with an instrument comprising thongs studded with twin pellets of metal or bone, some 90 of these marks being visible on the body;
3. 'crowning' with some form of spiked circlet, evident from irregularly spaced bloodflows on the forehead and at the back of the scalp;
4. piercing of the body with nails through the chief bending fold of the wrist, the arms thus 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;
5. 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 1 1/4 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 sigatory of Jesus Christ. Even one of the most fervent opponents of the Shroud’s authenticity has observed: ‘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. 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.


On the Shroud gaps in the image at the top of the head and at the wrists seem to indicate the presence of the same kinds, but the body has clearly gone unshod, 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 ease 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 exhibition. Under supervision microscopists 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 Professores Frache, Mari and Rizziati 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 ten from the same area were assigned to Professor Flogano and Dr Zena 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 severe-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 millions of individual filaments or fibres of each thread became clearly visible. The minutest anomalies forming the image could be seen but not identified, despite up to 50,000 x magnification. Particularly odd was the fact that the thread appeared to have satisfied a penetrative action, as if one would expect any fluid substance, and was both insoluble and resistant to acetic acid.

The scientists were able therefore either positively to identify blood on the Shroud, or to detect the presence of any transparent substance. They could only be rendered unidentifiable by the intense heat to which the Shroud had been subjected during the 1532 fire.

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 first 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 pollen 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 unmistakably 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 extensively 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...
guine 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 forgery 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 a 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 styles 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 vasa found at Hons (France) dating from approximately the mid-sixth century. Study of this portrait makes it difficult to conclude other than that its creator had seen the face on the Shroud.

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 pre-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 veneciel. Counter to popular belief this story rests on very shaky foundations. In essence, it is very unclear indeed, the original ‘Veronica’s’ or Berenice meaning 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 Philippii) who in gratitude had a statue of Jesus erected outside her house, that statue surviving until his time. The name Berenice (Veronica) is given to her about a century later by Macarius Magnes.

From the sixth century on 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. At this stage it is said to have been that used to wipe the ‘bloody sweat’ from Jesus’ face during the agony in Gethsemani. Only in the thirteenth century and later does it become the veil used to wipe Jesus’ face on the Via Dolorosa.

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.

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

suggestion 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 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.

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. Similar common features to these portraits which seem traceable to the Shroud.

f This vase is now in the Louvre, Paris.
1 P. Vignon. Le Sauveur Serr le Tant des sauveteurs. Vienne, 1773.
2 P. Vignon. Le Sauveur Serr le Tant des sauveteurs. Vienne, 1773.
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* 'Acheropita' 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';

iii. Artists' copies of the Mandylion show a front-facing likeness of Christ with a remarkable resemblance to what an artist might reasonably have imagined Christ's likeness from looking directly at the Shroud. 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.

An alternative hypothesis is that there may have been literally more to the Mandylion than met the eye. 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'. If the Shroud is doubled twice again, producing literally 4 x 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 this with I and IV).
The side-stripe, 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 a later, at least 14th century, depiction of the Mandylion, by which time some degree of embellishment may have been added. These may be seen as a type of allover pattern, akin to the trellis pattern seen in the early artists' copies of the Mandylion, the nature of which may be determinable from study of a later, at least 14th century, depiction of the Mandylion, by which time some degree of embellishment may have been added. These may be seen as a type of allover pattern, akin to the trellis pattern seen in the early artists' copies of the Mandylion.

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.

It was so 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.

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. He notes, however, that Romanus Lecapenus's sons found the image 'extremely blurred', 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 ivory representations of Jesus laid out in death in a 'crossed hands' manner strikingly reminiscent of the image on the Shroud. Also at around this date occur references in the work of Ordericus Vitalis35 and others to the effect that the Mandylion bore the full-length image of Jesus. One suspects that this 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 sydonium 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.'36 No previous account occurs in Constantinople (or anywhere else) 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 sydonium, 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 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-founded 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 sydonium after the city was taken.'

20 THE AMPLEFORTH JOURNAL

21 TOMB TO TURIN


24 Ordericus Vitalis, Historia Ecclesiastica III. IX. 8. 'De Gestic Balduini Edessae principatum obtinebat'.

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 Templar, 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 TEMPLET 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 Greffier de Charny, Master of Normandy. It may well have been through his family that the Shroud was known to those who had originally profaned it in 1326. The Templar connection, would certainly explain the de Charny family's unspoken reluctance 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 of radioactivity 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 Codecane, Director of the Technical Institute of Turin, and it was the basis of this Codegone estimated that a sample of three to four tests would be 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, and already in certain American laboratories it is possible to carry out radio-carbon dating on samples as small as 3 millimetres square—smaller than the sample cut off for Professor Raes in 1973. US 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 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 medieval 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 evolution theory advanced by Dr Willis in 1969 remains the most likely advanced as yet. 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 image stained 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

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

The Summer 1977 editorial of the Ampthill 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 its 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, gives them 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 role in the local level in the long run, that 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 smaller 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 Tamise College of Technology received a grant of £1,000 to assist them in their work of making...
aids—anything from tin-openers 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 team 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 Intermediate which has focused on a variety of existing projects carried out 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 donated, so that inevitably the Trust must take on a two-fold pumping-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 have 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 (introduced in 1971, 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 about it 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 in his report on unemployment, and significantly to Lord Beveridge for the paper 'Past Employment in a Free Society'. A number of suggestions were supplied by Fritz for the Bletchley 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 he coined 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 the
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,

There was a hoot of laughter from the audience. It was an amusing pattern of
lines and even recognise certain recurring shapes; but only
a literate reader would have adequate knowledge for the reception of the
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.

Dr Schumacher's last book, published not long before his death, is about
time, it was his gift for saving the right thing at the right time and in a way

TWO FACES OF NEIGHBOURLINESS

E. F. Schumacher A GUIDE TO THE PERPLEXED Jonathan Cape 165p £3.95.

Dr Schumacher's last book, published not long before his death, is above
all timely, it was his gift for saving the right thing at the right time and in a way

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 that
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 implication 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",
life, consciousness and self-awareness.'

Taking these four levels of being in turn Dr Schumacher applies to them
Aquinas' idea of ad aequationem: '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
amazing 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.

Kathleen Raine
47 Faulions Square.
London SW3 6DT


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—


The author, a pupil of Mr. Denis Bethell of University College, Dublin, has specialised in the history of pre-Conquest English monasteries, 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 Willerstead endowment which establishes a geographical relationship with Winchester estates, and shows for the first time the large part played by Bishop Ethelwald in the foundation of this important monastery. 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. Cyril Hart Peterborough

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

Smith believed of More to have been 'the person of the greatest virtue this Kingdom ever produced'; but it has not proved easy to establish the fact 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 modem students of Thomas More have keenly felt and some even meekly 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 endowment, Dom David Knowles was exceptionally free from such psychological limitations because he shared More's Englishness, More's love of the past as a metaphor rather, 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 decipher 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 rational, common-sense outlook and judged his own actions and those of others by straightforward, honesty 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 Honolulu House, Wantage (a house with More associations) this 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 progress. The text is offered here, and that should in justice be born in mind. It is a fitting tribute to More's 500th 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 might hear 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 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 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, but the guiding principle of the working hypothesis, so to say, is that the conscience of the individual can be trusted and that it is possible to know that law.

It has often been objected that this conviction was a recent one with More, reached after long study, and that therefore it was not so strong as a defence of the primacy of the Pope and the unity of the Church that he laid down it was for unity that More died. 'Of course', writes Chambers. 'first and foremost, More gave his life, not for the primacy of the Pope and the unity of the Church, but for the true voice of the Church, for the voice of conscience in affairs of state. It is only fair to say that More gave his life, not for the unity of the Church, but for the truth —and that —(concluded Cranmer)—'is both treason and heresy'. Cranmer's argument is as follows: Parliament or the King had defied the right of the Pope to grant any or even the least particle of authority to the Church. The Church never erred maintaineth the Bishop of Rome's power, but for the King 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 the right of the Pope to grant any or even the least particle of authority to the Church. The Church never erred maintaineth the Bishop of Rome's power. 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 —that 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 —that 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 —that 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 —that 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 —that the Church is not infallible, and anyone who holds the Church to be infallible is a heretic and a traitor to boot.
another source that as early as 1532 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 popes' authority to be greater than that of a general council. Here he has 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), it to be at least established by the infallible Church, and more recently, against the marriage with Katherine; as for the Supremacy, he had always held 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 between Arthur and Katherine had never been consummated—on 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.

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 we 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 endures would be used 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 right 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 household. This refusal was to be treated as a statutory offence, but the penalty of refusing it was obvious and only an abnormally strong or brilliant mind could manage to persist in refusal without committing the treasonable act.

The refusal of the Act of Supremacy, the Act of Succession, 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 was therefore penalised. hen the marriage of the King and More are referring to is the marriage between Arthur and Katherine was asserted, and with that strange but always distinguished Henry, all his subjects who had married a deceased brother's wife were to be deemed guilty of treason. It does not seem clear whether More and Fisher, as attainted persons in perpetual prison, were competent to take an oath, and there was also an incident. Ludi. More's option was, and he had made no secret of it. What he had not published 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.

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 we 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 endures would be used 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 right 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 household. This refusal was to be treated as a statutory offence, but the penalty of refusing it was obvious and only an abnormally strong or brilliant mind could manage to persist in refusal without committing the treasonable act.
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 receipt 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 piece of good fortune rather than of 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 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 evil unmoved, unshaken, unsuccumbed, unterrified, his loyalty he kept, his love, his zeal.

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'. 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. 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 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 and a great stress on 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 II, Vaughan Hitchcock, EETS p. 12.
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. More's own description of the household in Utopia has hints of a Spartan regime, conversations 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 nurture'. 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 layers 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. More's 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 legal practice he could number among his friends Erasmus, Colet, 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 1508 when he first left England to visit the universities of Louvain and Paris and show interest in both programmes and methods. 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.

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 harmonised in the household of Utopia and the Christian Church. 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: 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 Renaissance Humanism), to 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 dialectics. He was able to quote passages of Homer 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 Homer 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 Cæsarius 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 appeal to the original texts of the Scriptures and misleading devotions. More entered the lists. His 'letter' is a minor treatise (forty-seven pages in Renaissance Humanism) to Dorp and he 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 dialectics. He was able to quote passages of Homer 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 Homer 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.
Dom David Knowles has almost established that the monk in question was John More's views on Greek and Latin:

"quia est ipse mone, non nihil frustra claudi, quieti spirituali, quam istiusmodi rixis indulge."

The Gospel is the subject of Mom's letter of 29th March 1518 from Abingdon 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 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?

In addition, More urges that it is impossible to study theology without the framework of some languages; theology is hardly restricted to scholastic learning. He appeals to the University Authorities to do their duty and encourage learning, Cambridge. Which you have always outshone'. He refers to the patrons of learning of the country, William Warham as Chancellor of the University, liberal arts. The most basic line of the defence of the classics which More uses is nothing especially unique. 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 the light of other writings of More. It suggests a whole cast of mind rather than any one'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 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 learning. Moreover his comments rest on 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 letter is No 83 in Rogers: this page 206. 1 Thomas Stapleton. The Life of Sir Thomas More. 2750. X. 139 Dated to 1532. of also Erasmus to Rude (Sept 1521)

Although there are other references to the question of the Christian use of pagan classics, these three letters to Dorothea, 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.
in a matter in which there was only a weak tradition in the Church. It was also ledges the fact) and Vives who in 1529 expresses his admiration. Richard Hyrdc who translated Vives De institutione Feminae Christianae was for a time a member of the More circle and a tutor to his children. More himself corrected the translation and was delighted that Hyrdc had performed the task: 'Was (as he said very glad that he was now prevented, not for shortage 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.' 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. 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 Virgines clearly forbids girls being admitted into the cloister just for education. Learning among the nuns was the exception hence the fame of Hrotswitha of Glastonbury. In Yorkshire Abbes 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. 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. Caedmon's Collection 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.' By contrast the convent curriculum was biased normally up the pauper with very little of the liberal arts. The Renaissance brought the idea of the gentleman, 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 gentilwoman who is encouraged 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 treat of the information and upbringing of a Christian woman, he is not entirely right. 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. Touching 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.

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 education 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 fruit 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 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 that the glory of that which will be the hour, 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 or wrong on the talk of men, than which nothing is more foolish or mischievous.

More is absolutely clear here about the primacy of moral formation. It is no wonder that he plans learning before wealth. The phrase 'since education 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 the world. They are to give their children 'his daughters as much as his sons, a proper training in the liberal arts which had formed the subject of his own studies.'

16 Ibid p.11.
17 Jerome, especially the Letter to Lutus. PL 22.867ff.
18 On the Education of Piety. PL 22.19009.
19 The four main treatises which were influential right down to the time of Vives were—Tertullian. De cultus Feminarum; Cyprian. De Virginitate Virgines; Ambrose: De Virginitate (in his letter Moralia in Pauperes, PL 36.1101); Gregory the Great: Moralia in Virgines. See Dorothy Gardiner English Girlhood at School (1929). pp. 3.4. ie PL 77.1107.
20 Her: Historia Eed IV.23.
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 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?

In this remarkable letter More has provided his definition of the aim of learning. The stress upon humility has a suggestion about it of St. Margaret of Antioch's 'piety. towards God, charity to all, and Christian humility'. This outlook too urges that virtue can be impressed upon the soul more easily in youth and by that means they should be well taught, supposing that by that means they should be more truly and surely changed. 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 pleaseth it from the remembrance of such things as be fault.

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 it 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 kinwoman Margaret Ogle—whom their father not content only to have them good and very chaste, would also they should be well taught, supposing that by that means they should be more truly and surely changed. 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 pleaseth it from the remembrance of such things as be fault.

Margaret's learning was noted with amazement by Bishop Vorpey 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 in 1520. This translation appeared in 1525; the 1st October 1524 preface by Richard Hyrde refers to More's 'school' and to Margaret herself as '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.'

In this remarkable letter More has provided his definition of the aim of learning—piously towards God; charity to all, and Christian humility.

The 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 Vian 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 formation 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 parents 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 dull 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

---

23Stapleton, op cit pp.96-97, Revels, op cit p.18.

24Revels, op cit p.31.


26Wensin E. F. Reynolds, Phoebe More and Erasmus, p.78.

27John Paul. Catherine of Aragon and Her Friends (1906), 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. 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 mental training. ‘In the part of philosophy which entreateth of manners and virtue their reason and opinions agree with ours’. 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 sent to the Donates and their acclamations, but now they go straight to Scripture. And thereto have we as a Donate the book of the Pathway to Scripture, and for an acclamation, because we should be good scholars shortly and soon speculants, 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 heralds that he and Faye and Fribb and Freer Barns teach in all their books beside. On close inspection it is clear that even in his controversial works there is no modification of More’s views upon education; it is here by 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... defined. Chronologically his involvement in female education precedes that of Erasmus and Vives, and the happy results in

BIBLIOGRAPHY

1 Among More’s own works I have used chiefly the Letters and Utopia.
6 Among the articles in Moreana:
9 Schullianiya Cooper OSB, ‘More and the letter to Martin Dany’ No 4 1963.
13 Fenton Watson, ‘Vives and the Renaissance Education of Women’, 1912
14 William Harrison Woodhead, Desiderius Erasmus concerning the Aim and Method of Education Columbia University N.Y.
16 Elisabeth Frances Rogers, The Correspondence of Sir Thomas More, Princeton 1947
18 Carol Weinberg, ‘Thomas More and the Use of English in Early Tudor Education’ a forthcoming article in Moreana.
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)
REV EDWARD KNAPP-FISCHER, ARCIC SIGNATOR (C OF E)

You may say to your heart: 'How is it possible 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 spirit of the dialogue between the two great Churches. It is a dialogue conducted for the furtherance of unity in Christ's church. It is a dialogue of trust between the two Churches only. It embraces the whole Church. This is a canonical response to the Lordship of Christ and its community. The Anglican Church has no more than a 'primacy of honour', with signatories from Ireland, Brisbane, Pretoria, Toronto, and West Missouri as well as the Church in the United Kingdom: and on the other hand the worldwide Church of Rome, with its 600 million members and its 120 elective bishops. It is a dialogue conducted for the furtherance of unity or, to coin a phrase, 'full communion'. Although it is not a multilateral dialogue but a dialogue between two Churches only, it embraces the one hand the whole Church of Rome and on the other the whole Anglican Communion. It is a dialogue not only between the Archbishop of Canterbury and the Pope, but also between Christ's Church and Christ's Church. It is a dialogue between, as Pope Paul said at the 1970 Canonisation of John Henry Newman, 'the two sisters.'

The Vatican Curia has well realised, not without trepidation on occasions and fear for the pace of advance, that the work of the ARCIC has been the more far-reaching and less certain, since the Church, for its task in the dogmatic/diagnostic and ordal, and to establish irreversible and adequate. To say that a church is 'in Christ's image' is to say that it is a community of reconciliation, of the kind that God made the Church and that this last on an act of reconciliation, and this last on an act of accommodation, admitting that it has been the start ahead of the creation of the problems involved, but that this is not so to say that it was the best possible. After all we are still in third place as the high peak of the long road, the other signatories following the approach made. Therefore there are for the first time matters left untried untried and untried, and it is conceded that the nature of the present document is more learned than was the other two. ARCIC is engaged on the consideration of the 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 sets out an analysis of the Lordship of Christ, authority in worship, episcopacy, apostolic succession, the nature of the Church, its foundations and its unity. Some of the words are not explicitly defined; for example, 'the nature of the Lordship of Christ' is not defined as such, but the fundamental statement carries several important implications. First, the ordination of bishops and priests makes the Church a visible community of believers in Christ; secondly, it endorses the ordination of women as ministers; thirdly, it recognizes the validity of the gifts (such as the charisma of apostles, prophets, evangelists, pastors and teachers) which God gives to each for the service of the saints, for the work of ministry, for building up the body of Christ (Eph 4:12).

This ordination ministry serves the community of Christ's followers. This ordination 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 (Lk 10:42). Thirdly, the minister should not take so-called 'full communion' seriously and should be undertaken by the whole community which serves.

A 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 supporting. Thus ordained ministry serves the community of Christ's followers. This ordination ministry serves the community of Christ's followers.

The following abbreviations are used in this article: C = Ministry and Ordination: a Statement on the Lordship of Christ, authority in worship, episcopacy, apostolic succession, the nature of the Church, its foundations and its unity. The principle of subsidiarity is formulated in Quadragesimo Anno (1931): 'just as it is wrong to withdraw from the individual and commit to the state the responsibilities which he has to assume, so it also is wrong to withdraw from the individual and commit to the state responsibilities which he has to assume. Thus ordained ministry serves the community of Christ's followers.'
community as 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. 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 it is an injustice, a grave evil and a disturbance of right order for a larger and every level in the Church, but the fundamental unit is the local Church or higher organization to arrogate to itself functions which can be performed

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 'are true shepherds pasturing and directing the faithful who have been entrusted to each' (DS 301). 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 serves 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 'intrinsically 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 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 promulgating the integrity of the Church's life and mission. Further, the Church's response to the Lordship of Christ and its commitment to mission' (V9). 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 absence of charity from office. Like the shepherd and plowman who sit on the chair of Moses, the bishop must be 'obedient to the Church', he can require the clergy and necessary to maintain faith and charity in its daily life' (V5). This does not imply that the sole channel by which God communicates truth through the bishops to the people. As Newman saw so plainly, the faithful can sometimes give the truth more clearly than its 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

1 Pius XI, Quadragesimae Anno. 251 (CTS trans).

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 speaker articulating in authoritative form the, perhaps inarticulate, mind of the faithful. You have been anointed by the Holy One, and you all know' (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 faith' (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 teaching 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) episcopate, the pastoral authority of the ordained ministers (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 addition there has often developed another organ of authority for the promotion of this fellowship of the Churches of a region: among these is 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 custom' authority (jurisdiction) over other Churches in their regions; and this had been confirmed and extended by later international councils. But in addition there has often developed another organ of authority for the promotion of this fellowship of the Churches of a region: among these is 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 custom' authority (jurisdiction) over other Churches in their regions; and this had been confirmed and extended by later international councils.

ARC ON CHURCH AUTHORITY

PARIS ON CHURCH AUTHORITY
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 primates’ co-responsibility with all the bishops of the region: ‘for every bishop receives at ordination ... the obligation to maintain it’ (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 greater plausibility ( Vita 25) of the primacy. ‘It is within the context of this historical development (of regional primacies) that the see of Rome, whose primacy was associated with the death of Peter and Paul, eventually became the principal centre in matters concerning the Church universal’ (V12).

In its origins, at least, the motive was no 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 for us: I thought that the purpose of papal primacy was the unity of the Church [DS 3025].) 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’ (V24).

We see above that the Venice Statement, declining to affirm that the primatial system is intrinsic to the Church’s structure at the universal level, limits itself to recording the evolution of such primacy as a historical fact. It is of greatest significance for our purposes that the Statement affirms that the purpose of papal primacy was the unity of the Church (DS 3025). 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’ (V24).

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 premises of the need for this interplay of primacy and conciliarity. As presented in C3—5, and more briefly in V5, this premise 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 those who think themselves fundamentally, for even in their apologetic, 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 conciliar aspects of 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 recognized 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 dominitical institution or divine right (DS 3058, cf 3057).8

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 primacy is involved in this process as the head of the councils; 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’ (V21). ‘It is Christ who is pointing the way, and he will open the eyes of his people’ (V16). 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 Holy Spirit guides her to understand correctly the truth of the gospel’ (V4). The Church is not dependent on its interpretation of the truths of the gospel: Tradition, they are by the same Spirit protected from error’ (V19). To this proposition the term ‘indefectibility’ is applied (V24c, note).

This shared primacy and conciliarity has come as a surprise to many, who remember that the twenty-first of the XXXIX Articles

8 Of 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 gives the language of Christ’s promise to Peter, in consequence, accurate: it would not have been correct to say that the Council uses the language of divine right concerning the Bishop of Rome.'
said of general councils. "(farsmuth they be an assembly of men, whereas 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 Anglicans obstinately believed which up till then had been merely recommendations proposed for the Church's acceptance. Catholic ecclesiologists, being confirmed in 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 III's Decree on the Church: the proposition that 'the present 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 asset 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's result, and caedus were held to be binding on the other hand, and the heretical councils referred to by Dr Chadwick in the passage quoted above, fail 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 fall from which it is claimed.

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 sets primacy and conciliarity as complementary aspects of the fulfillment of the Church's duty to proclaim and apply the gospel. When the primate declares the faith to be a matter of conciliar definition, he must follow a fourfold pattern of episcopate serving the koinonia, according to the principle of subsidiarity and co-responsibility. He should therefore help his Church to recognize 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 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 (V22), 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, 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
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 come from the liberal. They whole-heartedly support the Commission's search for unity, but, Anglican critics the most prominent have been, not the conservative Evangelicals who were the loudest 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, seeming rather a lot of luggage to carry around at a time when one would have thought it prudent to travel light;12 Professor Lampe, in similar vein, concludes that the Statement is a 'failure', because 'it fails about such a watchword of 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? Those and similar questions are the great divisive issue today which sometimes makes liberal Christianity and authoritarian Christianity almost like two different religions.13 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 'authoritative' side of the divide—if, that is, the formula of episcopate serving koinonia with regard to subsidiarity and co-operation is to be considered illiberal. But that 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 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.14 It might, however, be true to the facts of history that this approach was 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 the Church has not made progress with these issues, it is because it has not submitted its report to the Churches until it had made some progress with those vitally important issues.15 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 Chairman'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 the Church has not made progress with these issues, it is because it has not submitted its report to the Churches until it had made some progress with those vitally important issues.16 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'.

"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.' Professor Lampe points out in an answer to Bishop Montefiore, the real divide is not so much that between liberals and authoritarians, as 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. 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 Chairman'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 the Church has not made progress with these issues, it is because it has not submitted its report to the Churches until it had made some progress with those vitally important issues. 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'.

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.' Professor Lampe, in similar vein, concludes that the Statement is a 'failure', because 'it fails about such a watchword of 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? Those and similar questions are the great divisive issue today which sometimes makes liberal Christianity and authoritarian Christianity almost like two different religions. 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 'authoritative' side of the divide—if, that is, the formula of episcopate serving koinonia with regard to subsidiarity and co-operation is to be considered illiberal. But that 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 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. 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 Chairman'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 the Church has not made progress with these issues, it is because it has not submitted its report to the Churches until it had made some progress with those vitally important issues. 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'.
the same answer as that given to aspirations for a united Ireland: make your polly 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 disproves of the value of papal priority. Even theological obstacles to reunion need to be charmed as well as reasoned away. 3

II. RT REV EDWARD KNAFF-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 contribution—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 thinking 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 insufficiently supported by the evidence of the Bible—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 equally justified in thinking that Anglicans have so reduced it as to make it difficult if not impossible for them to exercise it. The Doctrine Commission of the Church of England, Christian Believing (SPCK, 1976), and essays 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 Catholics has to make to the universal Church. If this were to be lost, the whole Church would lose an element indispensable to its life, actions would be multiplied instead of heeded, 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 in the manner in which they do so, are infallible. A tendency to indulge in, for example, indiscriminate and unauthorized intercommunion may further undermine the authority 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 communion 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 ecclesiastical authority has guided and informed the members of the Commission. In their reports 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 it 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, have been designed 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 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 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 completely undivided Church, and are reluctant to grant infallibility even to their decisions. 1 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 connection two observations may be made:

1. 'id quod ubique, semper et ab omnibus crediderit'.
2. Thirty-Nine Articles of Religion: 'General Councils... may err, and sometimes have erred...'

"Radical questioning; nor need it imply that those who exercise it, and in the manner in which they do so, are infallible. A tendency to indulge in, for example, indiscriminate and unauthorized intercommunion may further undermine the authority 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 communion must express substantial doctrinal agreement, and that intercommunion will only be possible when it is reciprocal and authorized by their respective authorities."
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 koinonía] which in antiquity was not understood as a merely juridical act of formal ratification.

Secondly, Article 21 is not necessarily inconsistent with affirming that, irrespective of what has happened in the past, the decisions of a genuinely ecclesiastical 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 See of Rome and theSee 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(d)). 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 consulting his fellow bishops, he may speak in their name and express their mind.’ (para 20)

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(d)). 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).’

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 Church has always defined its system of belief as a whole and has not left a single matter to be defined or exercised, although Anglicans have reservations about the practice and procedure of that Synod. In the conciliar system, if the power to define conciliar and primatial authority would be recognized and reconciled it would be established that no pronouncement on matters of faith and morals could be binding force until both the Pope and the Synod had endorsed and promulgated it as a genuine and adequate expression of the consensus fidelium.

* * *

E.J. Yarnold S.J. and Henry Chadwick. Truth and Authority (CTS/SPCK 1977) p.17. The Tablet. 10th December 1977 p.1174: •Authority in the Church’

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 it cannot do better than conclude by quoting their words: ‘The consensus we have reached is that 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 koinonía, 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 koinonía but also a strengthening of the power to realize its traditional ideal of diversity in unity. Roman Catholics, on the other hand, 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 were group discussions in about 25 groups of ten to a dozen each representing a broad cross-section of the Churches concerned. The writer of these notes was at the Synod, 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 the Liverpool most beset with problems of racial integration and underprivileged.

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 Anglican Communion.

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 service of prayer 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 growth in unity between Anglicans and Roman Catholics along the lines of 'Authority in the Church' will have on their relations with other Christians?
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', 'last inside authority', and 'absolute authority' sensible and helpful?
8. 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 Glazebrook'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-Catholic movement and this old 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 masons 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 chancel houses at Witley, the town of Isey. 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 pettishly taciturn, 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 liked him from the first...
I read the book with particular interest, since I lived with Alice in the Goodtime 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 desire to shrink from offering me any sort of indoctrination (in fact his then neo-British yet Anglo-Catholic views chimed in with my own); he even drew back from offering spiritual direction—to attitude which I eventually attributed to what I imagined to be real Bracknell. Berks. I C. H. Aveling. Anglo-Catholic views chimed in with my own; he even drew back from offering spiritual direction—to attitude which I eventually attributed to what I imagined to be real Bracknell. Berks. I C. H. Aveling. Cardinal Basil Hume, O.S.B. SEARCHING FOR GOD Hodder & Stoughton, 1977 £2.25. 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 to 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 bless a new publication and reply that the best commendation, from the sales angle, was to place it on the 'Index'. Nor the explanation in this case is a very different one. I am sure it is at least in part due to the Cardinal's refusal to disprop the 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 Stephen who selected the conferences, and arranged their order. It is particularly interesting to have a specific date assigned to each one. And I wonder if it were not the only way that the Cardinal himself? who saw that the humorous 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 who are called to the Religious life, both male and female. We see in it a degree of new approaches and adaptation, and there are many lessons to be learned from those lived in the school of St Benedict and founded, albeit with considerable diversity on his Rule. It has been the task of a millionaire and a field and its guided men through the Sevly Chryslis which belong to every age. There is a wealth of spiritual inspiration and the expression of Christian tradition so that, not only the book is a very different one. I am sure it is at least in part due to the Cardinal's refusal 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.'

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 an understanding of the development of a life of prayer which is a universal desideratum. I liked particularly the chapter on the 'Prayer of Incompetence'—reverend Revd Deird Morgan has 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 main Media, and justifiably so. His book reflects the man—and in particular, the monk—who puts an authentic Christian life-style, quite subconsciously, with characteristic humility, before his readers. Even his self-deprecation and sort of apostolic 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 in the Fore Monastic Life and Work should be of special value to all who are called to the Religious life, both male and female. We see in it a degree of new approaches and adaptation, and there are many lessons to be learned from those lived in the school of St Benedict and founded, albeit with considerable diversity on his Rule. It has been the task of a millionaire and a field and its guided men through the Sevly Chryslis which belong to every age. There is a wealth of spiritual inspiration and the expression of Christian tradition so that, not only the book is a very different one. I am sure it is at least in part due to the Cardinal's refusal 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.'

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 an understanding of the development of a life of prayer which is a universal desideratum. I liked particularly the chapter on the 'Prayer of Incompetence'—reverend Revd Deird Morgan has 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 main Media, and justifiably so. His book reflects the man—and in particular, the monk—who puts an authentic Christian life-style, quite subconsciously, with characteristic humility, before his readers. Even his self-deprecation and sort of apostolic 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 in the Fore
An outsider's view of the priest is that he is the General Practitioner of the Church and, as such, likely to be superceded by the specialist. You need to learn to pray—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 only symbol is he provides over the Eucharist. But what 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, see some Office, or wait for his parishioners to return from time 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 frankly in his book—without any attempt to disguise within his experience. As with the metaphysician, as with the priest—equilibrium is true modernity. This is a book by one for whom the meaning of priesthood consists in the sex 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, led him to be imperious, for example, with his work in Westminster Cathedral, short, 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 test and address the Cardinal to music—as he puts it. In the end, he made his escape to people, first to Soho, and then in Oxford. It was at Oxford that he begins to develop those ideas which, in their most mature form, are to be found in the pages of his master's thesis, in Southall. It is a fascinating story, especially for those who have known and appreciated him.

Fr Michael speaks of the tendencies 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 communicated with his curate solely by means of notes which he left on the stairs leading to the curate's attic bedroom. A master principle, led him to be imperious, for example, with his work in Westminster Cathedral. Short, 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 test and address the Cardinal to music—as he puts it. In the end, he made his escape to people, first to Soho, and then in Oxford. It was at Oxford that he begins to develop those ideas which, in their most mature form, are to be found in the pages of his master's thesis, in Southall. It is a fascinating story, especially for those who have known and appreciated him.

Fr Michael speaks of the tendencies 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. A master principle, led him to be imperious, for example, with his work in Westminster Cathedral. Short, 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 test and address the Cardinal to music—as he puts it. In the end, he made his escape to people, first to Soho, and then in Oxford. It was at Oxford that he begins to develop those ideas which, in their most mature form, are to be found in the pages of his master's thesis, in Southall. It is a fascinating story, especially for those who have known and appreciated him.
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 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.

In the year that King Uzziah died, Isaiah 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 the only 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 Erez has read widely the recent writings of those to whom 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 methodical pursuit of one another, and the lack of any doctrine of the truth of their basic position, or any depth in their theology of the Trinity and the Incarnation. His aim is to show why they are in the Bible, but more correctly to expose the 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. Conversely, it is obvious 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 refuse to be construees evangelicals. A list of fundamentalist books compiled is given in an appendix, together with another list on similar subjects, written by other scholars.

Gilbert Whitfield, O.S.B.

Francis L. Anderson 40: AN INTRODUCTION AND COMMENTARY Inter-Varsity Press, Leicester 1979 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 the vocabulary and usage of the Hebrew and its wide application to Job—authority, date, place, literary form, additions and omissions, theodicy, naming, etc. The vast volume of the Hebrew is narrow and is a topic for the Old Testament. His aim is 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, thus help this book to the advantage of a biblical commentator.

Abed Barlow, O.S.B.


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 he should be hoped 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 inscriptions which he did not make any of the sacred writers forget their own personality and style. Further, they did not seek that of the Bible. But maybe it is necessary or possible to write only what an accepted orthodoxy approved. The Christ of the New Testament included a Jesus who continued living as Jesus and a Jesus who was theologically possible. This kind of life can be lived again for us. The different views given as Essays in Biblical and Theological Studies. The version chiefly used for the texts.

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 he should be hoped 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 inscriptions which he did not make any of the sacred writers forget their own personality and style. Further, they did not seek that of the Bible. But maybe it is necessary or possible to write only what an accepted orthodoxy approved. The Christ of the New Testament included a Jesus who continued living as Jesus and a Jesus who was theologically possible. This kind of life can be lived again for us. The different views given as Essays in Biblical and Theological Studies. The version chiefly used for the texts.


Essentially a work of reference, this excellent volume like others of its genre 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. In the case of the New Testament, we are able to read an appendix, together with another list on similar subjects, written by other scholars.

Edward P. Echlin
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 critical stance 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 accepted. The evidence which Mr. Kenelm Foster has gathered 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 work of St Thomas and Dante. 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 translation 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 dis-appointing. 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 the text. Ficino's correspondence, 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 Platonic philosophy, for music and conviviality. Amongst its members were men like the mathematician and former pupil Lorenzo de' Medici to the rectory of San Cristoforo at Novoli, near Florence. Ficino was a remarkable man, his chief work being The Platonic Theology, in which he expounded the doctrine of the soul's immortality. His language is constantly that of the influential Medici circle, little more than paraphrases and some Aristotelian generalities. These readings are full of substance, containing close observation of the text in order to draw attention to particular contents. A group of poems with a clear exposition of Plato's thought, especially the philosophical and theological. The extended essay in this volume, the third of its kind which has appeared as the first three volumes in the influential Mediaeval circle (which I do not have time to mention as articles in the USA). These give four valuable commentaries on individual manuscripts, one by the Jesuit, Paolo Morando, and three by the Jesuit, Paolo Morando, and three by the Jesuit, Paolo Morando, and three by the Jesuit, Paolo Morando, and three by the Jesuit. Today, Ficino's influence is still strong, but in a different way, for he has been a great inspiration to many modern philosophers.
There is evidence in the Letters of his attachment to established religion. Thus we come across him molting his religion (Letter 116), which Ficino says he himself uses every day. Theological prayer to God, which Ficino says he himself uses every day, is pure spirituality.

I do not propose to describe the contents of Tolkien'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 Tolkien's books meet in a generation who probably know almost nothing of any real mythology and legendary inheritance. No doubt there is a very real rootlessness but the inspiration can be traced to the generation of college students free to live a life in the fabulous imaginary world. As the Church attempts, in conformity with the current climate of scientific materialism, to denominationalize, so the imagination determined to seek elsewhere for the necessary food it is denied. Tolkien is the best thing to the Garden with the Two Trees and the Four Rivers, the Talking Serpent, Jonah, 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 the Church do better ever, so to attempt the impossible?

But apart from any such Tolkien may fulfill for those denied a living tradition of myth and legend, for the ethical and moral upheavals, and the miracles, he meets 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 identity is undermined to the point of breakdown. Tolkien's world is above all simple and peaceful, and moreover well-populated. His maps show us such distances of mountain and forests and table world. Here be dragons. Inside the mountains there are cavernous regions where elves dwell and where it is possible for their children to play. The outer reaches of Elven lands grow trees whose seed has come from Paradise; there is room in the boundless woods for giants and marvellous creatures and all will find in his world a new and beautiful and unique landscape for the very occasionally enjoyed.

Events present themselves which allow the reader no room to doubt the absolute necessity of the good and evil that confronts new-born innocence; and it is to be hoped that the projected succeeding volumes will not be long in appearing.

Tolkien's world—a much more sombre book than The Lord of the Rings. All moves of the spirits are known to even the wisest, the most gifted in magic, white or black. Courage and power are not supreme; there is always an underlying certainty that there is a master-play 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. Tolkien 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. Tolkien, like the rest of us, is oppressed by the realization of the end, if not of the world, at least of our world, our civilization. Even so there is a hope, almost a certainty, that all shall be well; that even a life like that of the doomed Turin Turamber is not in vain. In Tolkien's world— and what a relief from the brash assurance of the positivist scientific pundits of the Mass Media—not everything is known, or known. It opens on mystery, and the part played by even the greatest wizard or hero is a humble one. In this world Grendel is oppressed by the realization of the end. In Tolkien's world— and what a relief—the actions of fate and chance and the part played by even the greatest wizard or hero is a humble one. In this world Grendel is at the mercy 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. And there is uncertainty that even for Tolkien's people in the end after the last war, and we realised that things were never going to be the same again. Tolkien 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' would not be long in appearing. Tolkien's world—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. Tolkien, like the rest of us, is oppressed by the realization of the end, if not of the world, at least of our world, our civilization. Even so there is a hope, almost a certainty, that all shall be well; that even a life like that of the doomed Turin Turamber is not in vain. In Tolkien's world— and what a relief—the actions of fate and chance and the part played by even the greatest wizard or hero is a humble one. In this world Grendel is at the mercy 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. And there is uncertainty that even for Tolkien's people in the end after the last war, and we realised that things were never going to be the same again. Tolkien 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' would not be long in appearing. Tolkien's world—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. Tolkien, like the rest of us, is oppressed by the realization of the end, if not of the world, at least of our world, our civilization. Even so there is a hope, almost a certainty, that all shall be well; that even a life like that of the doomed Turin Turamber is not in vain. In Tolkien's world— and what a relief—the actions of fate and chance and the part played by even the greatest wizard or hero is a humble one. In this world Grendel is at the mercy 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. And there is uncertainty that even for Tolkien's people in the end after the last war, and we realised that things were never going to be the same again. Tolkien 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' would not be long in appearing. Tolkien's world—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. Tolkien, like the rest of us, is oppressed by the realization of the end, if not of the world, at least of our world, our civilization. Even so there is a hope, almost a certainty, that all shall be well; that even a life like that of the doomed Turin Turamber is not in vain. In Tolkien's world— and what a relief—the actions of fate and chance and the part played by even the greatest wizard or hero is a humble one. In this world Grendel is at the mercy 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. And there is uncertainty that even for Tolkien's people in the end after the last war, and we realised that things were never going to be the same again. Tolkien 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' would not be long in appearing. Tolkien's world—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. Tolkien, like the rest of us, is oppressed by the realization of the end, if not of the world, at least of our world, our civilization. Even so there is a hope, almost a certainty, that all shall be well; that even a life like that of the doomed Turin Turamber is not in vain. In Tolkien's world— and what a relief—the actions of fate and chance and the part played by even the greatest wizard or hero is a humble one. In this world Grendel is at the mercy 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. And there is uncertainty that even for Tolkien's people in the end after the last war, and we realised that things were never going to be the same again. Tolkien 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' would not be long in appearing. Tolkien's world—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. Tolkien, like the rest of us, is oppressed by the realization of the end, if not of the world, at least of our world, our civilization. Even so there is a hope, almost a certainty, that all shall be well; that even a life like that of the doomed Turin Turamber is not in vain. In Tolkien's world— and what a relief—the actions of fate and chance and the part played by even the greatest wizard or hero is a humble one. In this world Grendel is at the mercy 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. And there is uncertainty that even for Tolkien's people in the end after the last war, and we realised that things were never going to be the same again. Tolkien 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' would not be long in appearing. Tolkien's world—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. Tolkien, like the rest of us, is oppressed by the realization of the end, if not of the world, at least of our world, our civilization. Even so there is a hope, almost a certainty, that all shall be well; that even a life like that of the doomed Turin Turamber is not in vain. In Tolkien's world— and what a relief—the actions of fate and chance and the part played by even the greatest wizard or hero is a humble one. In this world Grendel is at the mercy 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. And there is uncertainty that even for Tolkien's people in the end after the last war, and we realised that things were never going to be the same again. Tolkien 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' would not be long in appearing. Tolkien's world—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.
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 1938, Peter became Baroness Vaux of Harrowden in her own right in 1938.

Peter was a very pious boy — and no one can write about Father Gabriel without thinking of that: this is something we all know. His life was full of diffusing goodness.

Our noviciate overlapped by a year, and then he came up to St Benet’s, Oxford in 1935. There had been at first some ... in 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.
Father James Forbes has been at sea once more, this vacation in m.v. Victoria (Chandris Line), pursuing his studies in Tourists at Sea and their strange and sometimes horrifying behaviour patterns.

Cardinal Basil Hume is among those nominated to be made a freeman (freeperson?) of the City of London. A spokesman for the City Corporation said charitably 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 like." Also nominated was the Metropolitan Police Commissioner, and a BBC TV newscaster whose legs had been the centre of controversy at the time of the nomination (9th October). The Telegraph headline read—

PERSONALIA

Cardinal Basil Hume is among those nominated to be made a freeman (freeperson?) of the City of London. A spokesman for the City Corporation said charitably 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 like." Also nominated was the Metropolitan Police Commissioner, and a BBC TV newscaster whose legs had been the centre of controversy at the time of the nomination (9th October). The Telegraph headline read—

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

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 Tourists at Sea and their strange and sometimes horrifying behaviour patterns.

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

St Benedict's Abbey, Saint-Benoît-sur-Loire [Fleurs] 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 built. Belonging to the Congregation of Solesmes it is not surprising that 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, rivaling 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).
Saint Benedict 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 abbey 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 but it was easy to change externals but 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 and a way to visualize the problems that such an institution inevitably entails. Father Dominique Märsy, 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 of a spirit of friendship to deliver an address of farewell, and it was a happy occasion for Father Rembert to express his gratitude for the abbot’s devotion to the Congregation and to the Abbot Primate.

The remainder of the Congress came as an anti-climax and the abbots were ready to dispense 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 abbes of very diverse monasteries, the chance impressions, the mutual understanding and encouragement which makes the long journeys worthwhile.

M. A. G.
manuscripts of Ambrosian chant, he brought also to his study of theology both a respect for complexity and a love for underlying rhythms, both a keen sense of tradition and a taste for an authentic originality rooted in it. His openness to change, far from being a sometimes supposed a simple preference for 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 Schopenhauer 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 conciliarism, 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 confirmed on others the sense of being his equals. He was shrewd and tough enough to do more than hold his own in the somewhat specialized kind of dialogue which goes by the name of Vatican diplomacy, and too-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 national 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 at 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.

In the meanwhile, the new Abbot Primate, Abbot Viktor Dammertz, from St Ottilien in Germany, is settling to his task. He is known for his openness and lack of prejudice which he has inherited from his predecessor. The mantle of Elijah has fallen on Elishah. 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 coin 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 was 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 write: 'God be our 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 Home 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: 'It will be a day when all has come: to witness an ecumenical act of prayer and adoration. Both in the grave 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 Dunmalbyn 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 DIED AT THE REFORMATION BY DIFFERENT CONVICTIONS; LAID DOWN THEIR LIVES FOR CHRIST AND CONSCIENCE SAKE. Prayers were said by the President of the Hierarchy Conference of England and Wales, and the Sub-Dean of Westminster Abbey, the President 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 Abbey, before the prayers and his giving of the blessing, made the following address—
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 side of Henry VII chapel there is a Latin inscription which may be translated: 'Partners both in throne and grave, here this inscription which may be translated: 'Partners both in throne and grave, hereafter gunpowder, treason and plot —words seemingly out of character with the spirit of their times. Maybe King James himself, breathing the rarer 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 gallowses and the stake. Their courage and devotion gave dignity and grace to scenes of barbarity and barbarity. Their words, when they were allowed to utter, proclaimed a victorious truth and a sure trust in God. I think of Thomas More in the tower. 'Is not this house as nigh to 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 in England, just to show thee that never shall put out'; or John Huss, seeing an old woman fasting with her flag to lead the flames: 'O sancta simplicitas'—'O holy simplicity'.

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 were 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 gallowses and the stake. Their courage and devotion gave dignity and grace to scenes of barbarity and barbarity. Their words, when they were allowed to utter, proclaimed a victorious truth and a sure trust in God. I think of Thomas More in the tower. 'Is not this house as nigh to 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 in England, just to show thee that never shall put out'; or John Huss, seeing an old woman fasting with her flag to lead the flames: 'O sancta simplicitas'—'O holy simplicity'.

No must we only have in our thoughts martyrs of 'light and leading'. The moving finger writes and having writ moves on: nor all thy piety nor moral vanity as wholly incomprehensible to the churchmen of the time, the one who could prove rich, full and liberating; a city, dule I say, move 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 rising and fall 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.

Yet in condemning the violence and the violence as wholly incomprehensible to the gospel of reconciliation, we must not too easily sit in judgment upon the conscious perpetrators. Be our scholarship ever so exact and our insights never so perspicuous, 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 transparent simple as so often supposed. Not every note 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 were, united, to the constraint of truth with its absolute demand, thus preserving the sanctity 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 blatan lie, a tresbdoch 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 individualism and when accommodation to passing fashion enervates and atrophies the self, 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 change of names in our unity in Christ it cannot be purchased, even in our more charitable age, by blotting 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 open room for a measure of diversity, cultivating as we do to the unity of the one in the many and the many in the one, which could prove rich, full and liberating: a city, dule I say, move 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 rising and fall 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.

Yet in condemning the violence and the violence as wholly incomprehensible to the gospel of reconciliation, we must not too easily sit in judgment upon the conscious perpetrators. Be our scholarship ever so exact and our insights never so perspicuous, 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 transparent simple as so often supposed. Not every note 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 were, united, to the constraint of truth with its absolute demand, thus preserving the sanctity 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 blatan lie, a tresbdoch 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 individualism and when accommodation to passing fashion enervates and atrophies the self, 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 change of names in our unity in Christ it cannot be purchased, even in our more charitable age, by blotting 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 open room for a measure of diversity, cultivating as we do to the unity of the one in the many and the many in the one, which could prove rich, full and liberating: a city, dule I say, move 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 rising and fall 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 Fischer’s inspired visit to Pope John, the first encounter of its kind since 1377; the spiritual explosion of Vatican II and all that has flowed and is still flowing from the coming of the Church and the ecumenical view 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 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 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
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, which a former Dean had sent us to be built into our new edifice was re-mounted within the words of Isaiah Attendite ad pietatem unde existis—"Look to the rock from whence you were hewn." We have backed 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 Benediction was invited by the then Dean to a Festal Evensong to mark the 900 years since the Abbey church in 1961. one of the tiles of the old medieval floor of Westminster church 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 invited by the then Dean to a Festal Evensong to mark the 900 years since the Abbey's reconstitution. 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 mid-morning was taken up with a paper by the Archbishop 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 signatory 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 refinement: 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 gone 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. He was fascinat- ing in that they had found that the principal divide at the present time, that between liberal 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 moving occasion in the Jerusal Chamber. 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' (JOURNAL, Aut 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 con- cored 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. 

The History Committee has now settled on planning an annual meeting of a single day in one of the monasteries of nuns in the accessible Midlands—Talacre; and equidistant from Ampleforth, Downside, Douai and Ealing. The Community of St Mary's Abbey had its roots in seventeenth century Ghent/Staffordshire again this year. near enough to Colwich. Stanbrook, Belmont and Castle. Staffordshire. It moved in 1853 to its present home, the young Pugin Pat once building a fine church there in his distinctive Gothick style, large enough into a retreat centre, it is a Community of twenty who are surprisingly open to conference using a 1732 chalice with a Ghent hallmark: and in an exhibition put on for the occasion another chalice with 1632: The Rule of the Master Blessed Father St Benedict Petaruke of all 'unlike, which began: 'Harken daughters ....... The mixture is still with us, in confrontation: there are many ecclesiologists about 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 Knaresb. Lady Mary Percy became a foundress Abbess after being educated in Flanders and returning to Fr John Gerard SI and Fr Richard Holt SI, with Fr Robert Parsons SI 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 1742) 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, Jesuit or anti-Jesuit. (Casuistry 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 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 and the Jesuit 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, Eugenie Poulton, Magdaeline Digby and Mary Roper, were anxious to continue to enjoy Jesuit direction, which seemed threatened to be cut off by Archbishop Doenan, no friend to the Jesuits. Lady Mary Percy too, as was 'well known was not partial to the Jesuit direction. 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, who judging the likelihood of this appreciated direction being cut off, were very active in promoting the Foundation. There seems little doubt that Ghent was chosen because the Jesuit Tertiary House in the province was in that

1 Canon John Austin Baker, in The Living Historian of Westminster Abbey (p. 50), writes that in this church you enter at the heart of the whole building, the original reason for its unique existence, the chapel which contains what is left of the Shrine of Edward the Confessor. It must stand in a dense and jostling crowd to recreate today the intimate atmosphere which once surrounded this place, the focus of 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 devotion of Christendom. Once a year a Roman Catholic Mass is said at this altar and there is a growing volume of devotional prayer focused through this spot. 

2 EBC HISTORY COMMITTEE SYMPOSIUM AT OULTON ABBEY: Staffordshire, 9th September
Abbess Lucy therefore without difficulty procured the Jesuits as Extraordinary Confessors and directors for her Community. We, being under the city. Abbess Lucy therefore without difficulty procured the Jesuits as Extraordinary Confessors and Chaplains were Seculars, right down to Tertian House. However, by 1632, the Jesuit General, Mutius Vitelleschi, perhaps on account of the troubles rampant in the Brussels Monastery, had curtailed the Jesuit services to our Monastery, and Abbess Eugenia Poulton wrote to him, expostulating about his restrictions. We have his reply, dated 8/2/1633 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 form excessive. 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.

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; from the text he was evidently her Director for some time, and in his tradition, a Jesuit, though secretly for political reasons. It seems unlikely that Lucy Knatchbull would have, at the time, confided her time. and in our tradition. a Jesuit. though secretly for political reasons. It seems unlikely that Lucy Knatchbull would have, at the time, confided her time.

In 1625 Fr Norton Knatchbull was himself the third Rector of the Ghent Tertian House. Bishop. our ordinary Confessors and Chaplains were Seculars. right down to Tertian House. However, by 1632, the Jesuit General, Mutius Vitelleschi. perhaps on account of the troubles rampant in the Brussels Monastery, had curtailed the Jesuit services to our Monastery, and Abbess Eugenia Poulton wrote to him, expostulating about his restrictions. We have his reply, dated 8/2/1633 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 form excessive. 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.

In 1625, 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; from the text he was evidently her Director for some time, and in his tradition, a Jesuit, though secretly for political reasons. It seems unlikely that Lucy Knatchbull would have, at the time, confided her time. and in our tradition. a Jesuit. though secretly for political reasons. It seems unlikely that Lucy Knatchbull would have, at the time, confided her time.

In 1625, 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; from the text he was evidently her Director for some time, and in his tradition, a Jesuit, though secretly for political reasons. It seems unlikely that Lucy Knatchbull would have, at the time, confided her time. and in our tradition. a Jesuit. though secretly for political reasons. It seems unlikely that Lucy Knatchbull would have, at the time, confided her time.

In 1625, 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; from the text he was evidently her Director for some time, and in his tradition, a Jesuit, though secretly for political reasons. It seems unlikely that Lucy Knatchbull would have, at the time, confided her time. and in our tradition. a Jesuit. though secretly for political reasons. It seems unlikely that Lucy Knatchbull would have, at the time, confided her time.

In 1625, 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; from the text he was evidently her Director for some time, and in his tradition, a Jesuit, though secretly for political reasons. It seems unlikely that Lucy Knatchbull would have, at the time, confided her time. and in our tradition. a Jesuit. though secretly for political reasons. It seems unlikely that Lucy Knatchbull would have, at the time, confided her time.
red character one should see him at Oulton or Caverswall. He was free from restraint, safe from invidious observation, and surrounded by friends in whom he could repose entire confidence. Thus, all the amiability of his real character came forth and he was easy, cheerful and affable. Bishop Milner died in 1826; he seems to have had a marked influence on the Community at Oulton for us. and consecrated our Church in 1854."

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. Bishop Walsh, his 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, 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.

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; by 1879 he had put us in touch with them. From now on they acted as our Extraordinaries, giving retreats and in many ways—among them Frs Hildebrande de Hemptime, Placid Wolter, and Leo Linse—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. When this was over, a hundred years, we have always had Benedictine Extraordinaries, and with but few exceptions retreated, and for the last twenty years a Benedictine has been delegated by the Abbot-Bishop to be our Ecclesiastical Superior, and what obtainable, (which is unfortunately rarely) a Benedictine Chaplain.

Remnants of Jesuit influence may be seen, 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. 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 this end, the groups in the monastery were assigned the mysteries in Our Lady's life—the School, the Presentation, the Noviceship, the supervision of our nuns. There were special devotions on each of these feasts—newcomers to the School received a silver ring on which was engraved Ave Maria; postulants to an old tradition) communicates each Saturday for the spiritual welfare of the Community. We still keep up these devotions in a modified manner; our children still return wearing their rings! I attribute numbers, (maybe wrongly!) to Jesuit influence, and in our Community we certainly "lived in numbers"! There were 7 Saturdays in honour of Our Lady's Dolors, 10 Fridays in honour of St Francis Xavier; 1.000 Pater, fortunately said privately; for a happy death for the next to die: 'The Hours of the Passion' said hourly in Lent: 10 Tuesdays in honour of H.P. St Benedict accompanied by many Litany, (this thought of Benedictine origin—all these latter are now obsolete, and I think we are all grateful for this!"

The remainder of the conference could 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 get neglected, for instance studies of gloom and compassion. R. V. Conway's paper was entitled 'Poldie: a psychological study of the man and the prefect'. Even the Abbé Perrin had a paper to give, on contemplation and culture. Fr Anthony Strobeck 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 (1529—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. Convents were drawn 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, centred upon the Sodality of the Immaculate Conception. Other disciplines did not get neglected, for instance studies of gloom and compassion. R. V. Conway's paper was entitled "Polding: a psychological study of the man and the prefect". Even the Abbé Perrin had a paper to give, on contemplation and culture.

Fr Anthony Strobeck 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 (1529—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. Convents were drawn 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, centred upon the Sodality of the Immaculate Conception. Other disciplines did not get neglected, for instance studies of gloom and compassion. R. V. Conway's paper was entitled "Polding: a psychological study of the man and the prefect". Even the Abbé Perrin had a paper to give, on contemplation and culture.

Fr Anthony Strobeck 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 (1529—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. Convents were drawn 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, centred upon the Sodality of the Immaculate Conception. Other disciplines did not get neglected, for instance studies of gloom and compassion. R. V. Conway's paper was entitled "Polding: a psychological study of the man and the prefect". Even the Abbé Perrin had a paper to give, on contemplation and culture.

Fr Anthony Strobeck 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 (1529—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. Convents were drawn 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, centred upon the Sodality of the Immaculate Conception. Other disciplines did not get neglected, for instance studies of gloom and compassion. R. V. Conway's paper was entitled "Polding: a psychological study of the man and the prefect". Even the Abbé Perrin had a paper to give, on contemplation and culture.
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. Year editor, Fr. Alberic, was one of these. The BCC, it may be worth recalling here, does not (yet—date we say?) number the Roman Catholic Church among its members, though as 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 Cherusim 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 came 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 convulsion could be made. Assembly delegates had at that point spent some time in talking about the crisis, each with not less than three people being in on it. It is often suggested in these reports that particular attention should be paid to the 'voices' 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, is made to mean in a way that it hadn't meant before. In addition, and after a some tricky debate in the Council's Division of Ecumenical Affairs, an eleven group came together consisting of theologians, each working with one of the ten groups but also considering together what was common to all. It meant to re-discovering the good news of Christ in the specific contexts that were being explored. All the groups were invited so to frame their reports that these could address relevant conclusions 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 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. The major 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 light
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 a growing 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 proverbs can only be one that promises life and fullness to all, and therefore a Britain no longer divided into have-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.

**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—9). 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 talk what is on foot.

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 44 seminary priests, 2 laymen, 5 Franciscans, 10 Jesuits and a Dominican (and alas no Benedictines). Of those, much the most were executed at Knaveynian, York, in 1644, as against 1 at Westminster. Of those all, 7 were from what is now the diocese of Middleborough, 14 from the Leeds diocese, and a further 4 from York, that is 25 from a Yorkshire provenance (which seems a healthy proportion, almost a third). The Middleborough diocese martyrs were: Matthew Olive (1589), Fr Alexander Coss (1587), Thomas Walkinson (1591), William Knight (1590), Fr Thomas Palmer (1590), John Talbot (1569) and Fr Nicholas Fossey (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)
The SGB Group comprises 34 companies in 15 countries on four continents. Export activities extend this international circle to include many other areas through a network of agents and distributors.

Whilst retaining its traditional interests in the building and construction industry, the Group is pursuing a policy of controlled diversification and provides an extensive range of products and services for all branches of industry as well as for the consumer market.

The World of the SGB Group

OLD AMPELFORDIAN 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 Mallor (C 56) to Carol Jill Attherston at St Mary’s, Chiselhurst, Kent on 8th October 1977.
Paul Pluckey (H 63) 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, Westby, 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.

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 Birtie (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 Hornby, Jeremy Elwes, Lord Michael Fitzalan-Howard, Michael Cabott, J. H. O. Bridgeman, Colonel David Stirling, Ian Fraser, Captain G. M. Salvin, P de V. Beaucherk-Dewar, Sir Richard Carev, C. H. J. Weld, Brigadier Lord Lovat, Henry Bedingfield, Jonathan Elwes, A. J. Fraser, Nigel Stourton, Colonel Robert Campbell, Fr James Forbes, Fr Fabian Cowper, Colonel R. C. M. Montefith, Harman Grisewood, Canon Allen de Zulueta. (31 names)
Honour & Devotion, of Grace & Devotion, of Magistral Obedience, of Magistral Grace. Each order may contain Bailiffs Grand Cross, Knights Grand Cross.

Fr George Hay (C 49) has been appointed Rector of the Venerable English.
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 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.

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 Venerable, 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 Venerable trained missionary priests for England during the penal times, forty of them being martyred. Closed during the Napoleonic occupation, it was reopened by Nicholas Wisse.

Other rectors who subsequently became Archbishops of Westminster were Cardinals Hinsley and Godfrey.

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 Venerable, 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 Venerable trained missionary priests for England during the penal times, forty of them being martyred. Closed during the Napoleonic occupation, it was reopened by Nicholas Wisse.

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 Iban 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.

THE ARMED FORCES

Lieut N. P. Wright, RN (T 68) is now on the staff of Lt Gen P. J. Whiteley, RM, Afnorth. Oslo.

Michael Goldschmidt (A 63) spent the year at Staff College—"we have carried out geopolitical studies of most parts of the world, excluding Greenland and Antarctica." He has been appointed Military Assistant to the Deputy Commander-in-Chief of UK Land Forces; which promises a lot of European travel, though based on Wilton.

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, 1689-1909, (OUP, £15). Presumably it stems from his amalgam of his former interests, Victorian country houses and London pubs. The need was there for such a book, and The Listener review told us that 'Mark Girouard has done it quite to perfection', i.e. with supreme efficiency and to a severe critical standard. The message of the Movement (more than merely a 'Queen Anne' Movement, 1860-1900, (OUP, £15). Presumably it stems from his amalgam of his former interests, Victorian country houses and London pubs. The need was there for such a book, and The Listener review told us that 'Mark Girouard has done it quite to perfection', i.e. with supreme efficiency and to a severe critical standard. The message of the Movement (more than merely a}

Mark Girouard (C 49) has written another book, Sweetness and Light: the 'Queen Anne' Movement, 1689-1909, (OUP, £15). Presumably it stems from his amalgam of his former interests, Victorian country houses and London pubs. The need was there for such a book, and The Listener review told us that 'Mark Girouard has done it quite to perfection', i.e. with supreme efficiency and to a severe critical standard. The message of the Movement (more than merely a
Easter Retreat: Thursday 23rd March. Apply to Fr Denis Waddilove, School Guestmaster before 12th March, in writing if possible.

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 abrupt end against Oundle Rovers in the third. We lost to Uppingham Rovers, Donall Society and Free Pressers, the latter two particularly as it was only an hour after we had left the pitch. Our 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 opponents XI. Excellent game against flintshire side Middlbourne Blues ended in close steps and bowing out the Bees were 128 given the prospect of victory for an hour or so—which was shattered when we were bowled out ourselves for 107. Three chances to the Club's possibly not now so specialist gully might have been the margin of our defeat! There was an element of redemption when the Eton Rambler were scuppered by 8 wickets in the last game of the season. The last match against Worcester College Oxford and William Frewen, James Willis, Charles Murray -Brown appear more often and took more wickets than Lee and McKenzie. Lewis and Captain Driver produced performances which took good wickets and with some sound batting and some sound team displays over 12 overs the weather at Marlborough was a tour de force—over 38 over 90 runs and 3 wickets. The match at Marlborough was followed by a match against Eton of which I am not so well informed. The match at Marlborough was not so well attended.

There were also two or two noteworthy performances by individuals. Robert Jackson seemed to have been the one man who made the most of his opportunities during the season. 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. Furtherbert (18) and Spencer (15) continued the good work and finally to John Jones, 52 in his Club debut at Marlborough 28 overs for 95 runs and 2 wickets. On the batting side Mike Gretton and the Hon Sec made centuries, John Jones 52 in his Club debut at Marlborough and Paul Shepherd 66 at St George's, Paul Spencer 68 at Eton accompanied by an impressive 42 from Mark Stedman. Chris Ainscough wrote: —

"I think we all endorse that sentiment."

"Let us not lose sight of the fact that the last four matches put in 70 before we were finally dismissed for 107. It was not a large enough score on a new pitch and the Rovers came home with 6 wickets to spare. The players went to be seen to the Match managers for their hard work, to C. T. Bearing & Co for the loan of their ground at Wandsworth on three occasions and finally to John Willcox, Fr Patrick and Fr Denis for their kind and generous hospitality over the Jubilee weekend Cricketer Cup."

3rd Round vs Oundle Rovers at Ampleforth, 10th July. OACC 155, ORs 168/4

There was early evidence, coupled with the advantage of hindsight, to suggest that on this day, well in deep trouble from the 1st over, the Wykehamists in the first 10 minutes. We have never been confident of the young bowlers which had encouraged themselves to bowl five overs at them in the last of our innings. It was plain the pitch was getting quicker and during the post lunch period this was shown to be the case that the last four bowlers put in 70 before we were finally dismissed for 107. It was not a large enough score on a new pitch and the Rovers came home with 6 wickets to spare. The players went to be seen to the Match managers for their hard work, to C. T. Bearing & Co for the loan of their ground at Wandsworth on three occasions and finally to John Willcox, Fr Patrick and Fr Denis for their kind and generous hospitality over the Jubilee weekend Cricketer Cup.

Chris Madden 1/25. Old Amplefordian News

RESULT 1977

(continued on p.102)
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. 

Tom Charles Edwards died on the 3rd 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 end was determined by four great loyalties. On that occasion it is well that 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 if he 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 the rich and rich traditions were marked characteristics of both men. The instruction that he received there gave him a permanent framework for his religion: to it he remained sealed throughout his life, consciously and willingly, even though passions had changed

The 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, did not learn Welsh till adulthood. It was many years, however, before Tom made much progress in the language. His letters to his mother from school 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

The reason for this break with the past was the early death of his father, Lewis Charles Edwards. The twins, Morwyn and Tom, were born on 6th April 1907 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 1968 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

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.
England; he detested any notion of British nationality, decrying it as a modern vul-

cularian, and looked forward to the day on which the United Kingdom would be dis-
ganchafll. However well-read in English literature he may have been, much of his intel-
chambered. However well-read in English literature he may have been, much of his intel-
lectual 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 himself had passionate loyalties half hidden beneath humour and an elusive-
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
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
thick Shrewsbury immediate—all the teaching was not always bad—but its
immediate—all the teaching was not always bad—but its
think Shrewsbury immediate—all the teaching was not always bad—but its

Tom Charles Edwards was somewhat of an intellectual rogue, and was perhaps
more enterprising than methodical. He was not the most scholarly of medievalists, yet
he was not a dilettante. He was a man of ideas, and was not afraid to express them in
an essay or a letter. He was not afraid to be wrong, either; he was not afraid to change
his mind. He was a man of principle, and he was not afraid to stand up for them. He was
a man of action, and he was not afraid to take risks. He was a man of courage, and he was
not afraid to face the consequences. He was a man of integrity, and he was not afraid to
be honest. He was a man of faith, and he was not afraid to be committed. He was a man of
love, and he was not afraid to give himself. He was a man of the world, and he was not afraid
to be worldly. He was a man of the future, and he was not afraid to think ahead. He was
a man of the past, and he was not afraid to look back. He was a man of the present, and he was not afraid to be
forward-thinking. He was a man of the heart, and he was not afraid to feel. He was a man of the
mind, and he was not afraid to think. He was a man of the body, and he was not afraid
to be active. He was a man of the spirit, and he was not afraid to be spiritual. He was
a man of the soul, and he was not afraid to be soulful. He was a man of the world, and he was not afraid
to be global. He was a man of the past, and he was not afraid to be historical. He was
a man of the present, and he was not afraid to be contemporary. He was a man of the
future, and he was not afraid to be futuristic. He was a man of the heart, and he was not afraid
to be emotional. He was a man of the mind, and he was not afraid to be intellectual. He was
a man of the body, and he was not afraid to be physical. He was a man of the spirit, and he was not afraid

to be spiritual. He was a man of the soul, and he was not afraid to be soulful.
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 Cardinal Carmichael. Not only had the hopes been fulfilled for his
next entrance into some of the deeply cherished schools, but more of them were than he would ever
have expected, and they were fulfilled to overflowing.

Patrick Barry, 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 it we can only be filled with
admiration for his achievement and for the style in which he accomplished it.

The Ampleforth to which he came in 1921 was a very much smaller place then now. The
combined Upper School and Junior House numbered 250 boys and the scope for
accomplishment was 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 passed 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 school. His teaching was so successful and so popular that after the end of the 100
award winners had been taught by him. Merely to look at it statistically like that.
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
thought he had the slightest chance— went on to win them. By his teaching, by the
simple but astounding fact that the boys who were taught by Tom in those days
remembered him, and talked about him, for the rest of their lives. The list of books the
boy was taught to read, the notes on essay writing were invaluable. but he knew, and
found something to commend. Almost invariably there was a final recommendation
left them in

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 it we can only be filled with
admiration for his achievement and for the style in which he accomplished it.

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 it we can only be filled with
admiration for his achievement and for the style in which he accomplished it.

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 it we can only be filled with
admiration for his achievement and for the style in which he accomplished it.
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 Scholar-
ship.

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 ques-
tions 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.

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
graduates in any subject.

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
Morpand, 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 the author of the biography of Weber, but the
husband of the great-niece of Balfour Gardiner, a minimal English composer.

The atmosphere of the Jubilee Concert was, I gather, meant to reproduce
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
gently known as toilet paper, involved, was that, reacting as it 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
Morpand, 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 the author of the biography of Weber, but the
husband of the great-niece of Balfour Gardiner, a minimal English composer.

The orchestra and choir, supplemented by Mr Marx's masterly Kiriboomer-
side brass band gave a splendid performance. If one may carp slightly one might
wish for more vioinists with the same enthusiasm of the leader, Paul Stephenson,
and that the standard of the woodwind came nearer the professionalism of the brass.

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
bracketing the first six 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
Masteringers Overture and filled with hideous distortion of Blake's noble

GRAND PATRIOTIC JUBILEE CONCERT

As a camp-follower who has laughed, cried and raged over the musical scenes at
Ampleforth College on and off for over forty years, I hope I am entitled to
comment on the fantastic transformation in the last five years. If one could
imagine a musical team consisting of Savonarola, Bacchus and Spartanolce, one
could get some idea of this powerful and improbable triumvirate. A Coventry
choir of two hundred monks and boys sang like reformed angels under the
reless eye of David Bowes; 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 brave
players of the first rank, notably the ranks of all birds, players of Bach
trumpets, who, 'with insolent ease', as Tovey used to say, reproduced to per-
fec-tion 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
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
gently known as toilet paper, involved, was that, reacting as it 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
Morpand, 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 the author of the biography of Weber, but the
husband of the great-niece of Balfour Gardiner, a minimal English composer.

The orchestra and choir, supplemented by Mr Marx's masterly Kiriboomer-
side brass band gave a splendid performance. If one may carp slightly one might
wish for more vioinists with the same enthusiasm of the leader, Paul Stephenson,
and that the standard of the woodwind came nearer the professionalism of the brass.

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
bracketing the first six 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
Masteringers Overture and filled with hideous distortion of Blake's noble
words, this piece draws every Englishman again to his feet—perhaps a combi-
nation of a stiff upper lip and hind legs. It is of course the anthem of that
English Mafia, the Women's Institute.

Trouble is, as an old member said to me once at a village meeting, 'nobody can play accompaniment.' It was a glorious evening.

Stonegrave. M. R.

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 obvious 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 'Herrschers 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 abbrevi-
ated version of the Oratorio was not entirely satisfying; the most awkward
gap came at the return of 'Herrschers des Himmels', involving an uncharac-
teristic 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 'Eire sei Gott' where the articulation was remar-
kable. 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', 'Fklisst, mein
Heiland'. and the trumpet solo in 'Grosser Herr'.

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
interprentation of the work. The tenor, Dennis O'Neill, 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.

In many ways 'Grosser Herr' was the most impressive of all the arias. Pat-
crick McGulgan, 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 McGulgan's
singing. The tenor, Dennis O'Neill, 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.

Ian 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 workings were well
watched. The continuo playing was accurate and, in Simon Wright's case,
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 Kalaeh on 21st July 1977 by the first School expedition to
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
Ratigan died, a large audience from the lower school enjoyed his Westwyk 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
which I quite lost my heart on the first of our three outings and failed to recover it for the other two. The programme
emphasized emphatically that there were others in the cast: I'm afraid I had eyes for no one else.

Bernard Vazquez
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 chapatties.

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 hint, 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 26th October we were privileged to hear one of the leading jazz quintets in this country. Graham Hearn played acoustic and electric pianos, accompanied by saxophones, trumpet and flugel horn, Fender electric bass, and a Gretsch 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. Blekinsopp

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 front each. Those who came undoubtedly enjoyed the experience—had the Band's success been spread further 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 and contemporary brass band pieces with some interesting slide-show. The Band's performance was clearly of a high technical order. The conductor, Derek Broadbent, has not neglected the arts of showmanship, which added gaiety to the occasion—particularly when, as a final act, the conductor stumped down from the rostrum leaving the band playing on with great elan, much to the amusement and approval of the audience—and the conductor!

St Chad's Lodge,

Audin Lane

Basil King

JUNIOR PLAYS

ALBERTS BRIDGE by Tom Stoppard.


Directed by Stephen Unwin and Peter Phillips.

GEORGE by Derek Hickman

MR SMITH—Peter Bergen; NURSE—Robert Blunter; SISTER—John McKeever; MISS WARD—Catherine Dowsy; DR PATEL—William Salvin; MR WITMERS—Robert Procter; LADY LAETITIA—Edward Trehearne; LADY DUCHESS—Ann MacMillan; TOPSY—Philip Finlay; HUBERT—Fergus Smith; WALTER—Tom O'Kelly; SNEAK—Tim O'Kelly.

Directed by Guy Salter.

TWO GENTLEMEN OF SOHO by A. P. Herbert.

PLUM—Hugh Sach; LADY LAETITIA—Edward Trehearne; LORD WITMERS—Hanish Maclelan; TOPSY—Phil Finlay; HUBERT—Fergus Smith; WALTER—Tom O'Kelly; SNEAK—Tim O'Kelly.

Directed by Guy Salter.

Productions Crew: Stage Manager—Stephen Georgiadis; Assistant—Andrew Morrissey; Guy Henderson; Mark O'Kelly; Ian Buchanan; Tim Tarrant; Tim Miles; Paul Greene; Lighting—Charles Pickhull; Ambassadors—Andrew Twenty: Ben Bryce: Sound—Dick Collins: Costumes—Peter Griffin; Assistant—William Ennor; Makeup—Hugh O'Shaughnessy; House Manager—Mark Martin; Design—Stephen Unwin: Aidan Perry; Potters—Dominic Rodenbeck: Carpenter—Andrew Poole; House Manager—Richard Murphy.

It's an impressive achievement: in one term for the four directors of these plays (William Hutchinson, 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 crossing 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. Alberts Bridge, to my mind, was the most competent production. With its unyielding, 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.

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 Noxye'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 Vasquez

LOOT
by Joe Orton

The Cast


Production

Stage Manager—Stephen Georgiadis; Assistants—Andrew O'Kelly, Ian Buchanan; Props—Tim Blasdale, Mike van den Berg, Gregg Sawyer; Lighting—Charles Pickthall; Sound—Dick Collin; Costumes—Peter Griffiths, Hugh Sayer; Make up—Hugh Osborne, Mark Martin; Pastures—Imtiri Rodriquez; Stage 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.

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 role 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 fascinatated 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 demand 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 Mr Justin Price for his work 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 Derwent this season, were the judges. Mr J. Jackson of Kirkbymoorside had the winning dog. Mr Smith of Boon Woods the best bitch, and Mr Hodgson of Grosmon 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 Frazer, 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. Zind among the officials to make a success of this and not miss possible savings is to run our own 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 Bradlam 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 well remembered. A memorable day 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 setting 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 concluding 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 went to enjoy scrambling and walking. Gale force winds changed a sailing/canoeing trip to Whalley 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 canoeing 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 harry 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 Amplesforth Radio Society’s Christmas Party, a welcome break as the exams drew on. Our sincere 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

THESEA 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 joint camp at the lake with the Norton scouts, who are also canoeing for canoe training in the St Albans 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 Melmerston (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 boast 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 Bob Peel delighted us with his culinary feats. Crackpot cave was visited again and Jason Vessey, together with Tom Rochford (YSII), led a series of visits to the Helmley Winding which they are sponsoring.

At the end of the term the 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

THE SENIOR DEBATING SOCIETY

Had Punk Rock hit our noble school? Or was this the illusion in the facade 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 Amplesforth. However boredom was not one of the moods that was present in our debating chamber when Mr Paul Smith led the Opposition 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 Goliah’, 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 power. On this occasion, 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 resized most arguments to their extremes and so ridiculed the Opposition. But Mr Nixon was always ready to take up the gauntlet; even the Opposition victories were at an away good 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 unshakable regularity did Mr Shakespeare lisp on 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 smirks, spoke most persuasive-ly. 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 Oppom 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 example. Mr Smith, in his most rational protestation, worked hard and did a worthy job, notably Mr Wright, Mr Arkwright, Mr Mostyn (whose elder brother was a guest at our first debate), Mr Tate, Mr Salt, 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 Amplesforth. Our penultimate debate, it was decided, should be a dress debate. No less than 63 members were present. The occasion in dress was remarkable, as was the dress itself. ‘Teds and Punk’s 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.

THE SOCIETIES AND CLUBS

Said Mr Vice-President: ‘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 Bob Peel delighted us with his culinary feats. Crackpot cave was visited again and Jason Vessey, together with Tom Rochford (YSII), led a series of visits to the Helmley Winding which they are sponsoring.’

At the end of the term the 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
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 comprised five visiting lecturers, of whom the first was Geoffrey Rowell, Chaplain -Fellow of King's College, Cambridge. Mr Rowell discussed the 'Study of Theology' and gave an introduction to Theology: turning up such problems as defining one knows nothing? The second visitor was Dr John Coulson, Senior Lecturer in Religious Studies at the University of Manchester. Dr Coulson said he had come across Benedictine school boys in the 1930s, 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 third visitor was Dr John Moorman, former Bishop of Ripon. 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 Holmes, 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 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 Corbould's superb slides) but, as Fr Corbould explained, they lacked either any original character or any sort of Mohammedan influence, being derived above all from Byzantine and Latinate sources.

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 digestion of Wellingtonian humour. Cold shouldeled 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 hunters scurrying away up trees.
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 combatible.

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) (Chairman: Fr. Alberic)

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 his 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.

(The President: Fr. Alberic) Patrick Berton, Hon Sec

THE GEOGRAPHICAL SOCIETY

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 made 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.

(The President: Mr. Smiley) A. I. Fraser

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 made 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.

(The President: Mr. Smiley) A. I. Fraser

THE AMBLEFORTH JOURNAL
SOCIETIES AND CLUBS

THE AMPLEFORTH JOURNAL

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 soirees 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 soirees we held a series of weekly play readings, which this term were concerned with Jonesco'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 Hawsworth for his kind hospitality at various times during the term; without his support this Society would not be able to function.

(President: Mr Hawsworth) Peter Griffiths, Hon Sec

JUDO CLUB

A healthy response to a letter circulated to all Housemen 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 Cowry 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, graciated 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 this term this new society was born: the brainchild of Christopher Wortley. A committee was found from Charles Wright, John Ward, Anthony Barratt 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 Mr 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 beneficial 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 new policy was well received and membership increased rapidly. The society has expanded significantly since its inception.

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)

**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 was a film 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 was a film of the term. The story was intricate without being complicated, vivid but accurate, moving but holding one detached, in short, fine cinema.

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 the situation realistically. The society tended to identify with the sharpshooter hero of the film. Walter Matthau's jowlled presence and his downbeat humour was a feature of the film. 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 dies, is a minor masterpiece. Three Days of the Condor, Miracle Worker, Farewell my lovely made little impact, though Stinky Kicker's hanging and brisk direction was an above average, and well timed thriller. The cinema Box under Alex Rattrie, and lames 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 the situation realistically. The society tended to identify with the sharpshooter hero of the film. Walter Matthau's jowlled presence and his downbeat humour was a feature of the film. 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 dies, is a minor masterpiece. Three Days of the Condor, Miracle Worker, Farewell my lovely made little impact, though Stinky Kicker's hanging and brisk direction was an above average, and well timed thriller. The cinema Box under Alex Rattrie, and lames Brodrick worked smoothly with only occasional hitches.

RUGBY FOOTBALL

**THE FIRST FIFTEEN**

**PLAYED 11, WON 8, DRAWN 1, LOST 2, POINTS FOR 158, POINTS AGAINST 80.**

The first fifteen side which played comparatively with the other of recent years but could not take advantage of the favourable weather, played against a very good side and were well beaten. To achieve such results despite its misfortunes was a very good performance. The first half was not a credit to the team. In addition to fewer than 40 points, they played in a variety of positions in the back row throughout the term, two of them being newcomers for the first time in the term. If the spirit was good, the defence was exceptional, only 6 points being scored against the team in the 11 matches. The pack when complete was an excellent side in the blue-tack and loose and got better and better in the tight where it was well supported by the captain and by J. B. Hume who suddenly found the team he always worked exceptionally hard in training and bringing an extra 3 points. Two Antonionis followed: The Go-Between and The Passenger. The story was intricate without being complicated, vivid but accurate, moving but holding one detached, in short, fine cinema. The Go-Between was a film 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 was a film of the term. The story was intricate without being complicated, vivid but accurate, moving but holding one detached, in short, fine cinema.

The two wings were both literary based scripts and were appreciated by different audiences. Walter Matthau's jowlled presence, and his downbeat humour was a feature of the film. 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 dies, is a minor masterpiece. Three Days of the Condor, Miracle Worker, Farewell my lovely made little impact, though Stinky Kicker's hanging and brisk direction was an above average, and well timed thriller. The cinema Box under Alex Rattrie, and lames Brodrick worked smoothly with only occasional hitches.

**THE FIRST FIFTEEN PLAYED 11, WON 8, DRAWN 1, LOST 2, POINTS AGAINST 80.**

The first fifteen side which played comparatively with the other of recent years but could not take advantage of the favourable weather, played against a very good side and were well beaten. To achieve such results despite its misfortunes was a very good performance. The first half was not a credit to the team. In addition to fewer than 40 points, they played in a variety of positions in the back row throughout the term, two of them being newcomers for the first time in the term. If the spirit was good, the defence was exceptional, only 6 points being scored against the team in the 11 matches. The pack when complete was an excellent side in the blue-tack and loose and got better and better in the tight where it was well supported by the captain and by J. B. Hume who suddenly found the team he always worked exceptionally hard in training and bringing an extra 3 points. Two Antonionis followed: The Go-Between and The Passenger. The story was intricate without being complicated, vivid but accurate, moving but holding one detached, in short, fine cinema. The Go-Between was a film 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 was a film 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 was a film 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 was a film 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 was a film 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 was a film of the term. The story was intricate without being complicated, vivid but accurate, moving but holding one detached, in short, fine cinema.
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 ball and very effective when he got there. He knew just what was wanted at every situation and carried out his duties accordingly. It was difficult to separate the team from the anxiety about so many injuries. He was always reliable and capable of getting through the difficult times.


Also played: J. Copping, J. Horsley, J. Tate, M. Gargan, N. Carr, E. J. Rum, P. D. Berton.

The Captain awarded colours to: C. Treneman, D. Dundas, E. Roane, 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.

The Old Boys brought a talented back division to give the School a tough challenge. The School led by a touchdown at half-time, but the Old Boys were soon testing the School's defence with a string of successful drives. The Old Boys eventually won the match.

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 School had to play hard to avoid conceding a second try in the second half, but managed a narrow victory.

Won 14-6

v. DURHAM (at Ampleforth 5th October)
The School had a comfortable lead at half-time, but Durham came back strongly in the second half. The School managed to hold on for a narrow win.

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 promising drive but were stopped by a determined defence. The School eventually won the match.

Won 16-3

RUGBY FOOTBALL 127


Also played: J. Copping, J. Horsley, J. Tate, M. Gargan, N. Carr, E. J. Rum, P. D. Berton.

The Captain awarded colours to: C. Treneman, D. Dundas, E. Roane, 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.

The Old Boys brought a talented back division to face the School and they were soon testing the School's defence with a string of successful drives. The Old Boys eventually won the match.

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 School had to play hard to avoid conceding a second try in the second half, but managed a narrow victory.

Won 14-6

v. DURHAM (at Ampleforth 5th October)
The School had a comfortable lead at half-time, but Durham came back strongly in the second half. The School managed to hold on for a narrow win.

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 promising drive but were stopped by a determined defence. The School eventually won the match.

Won 16-3
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.
The School defended well and won a penalty early in the game, which they converted to extend their lead. At half-time, the score was 13-7 in favour of the School.

In the second half, the School continued to dominate, scoring a try and converting it to increase their lead to 18-7. Despite some brave defensive efforts by Sedbergh, the School maintained their control and managed to see out the game comfortably, securing a win in the end.

The game was played in front of an enthusiastic crowd, with the School's enthusiastic fans cheering them on throughout the game.
Once more in their 25, causing them to handle in a ruck: Loaegmec kicked the simple goal.

Cork narrowly failed to pick up a kick by Lovegrove and a strong attack down the left was elected to play up the hill to start with and were soon at the Whitgift line with thrusts by Beck. Their skills were there and it looked as though it was only Monmouth were not done. running from everywhere and were rewarded in their turn by a penalty score under the posts. Lovegrove convened and in spite of two awkward moments and Whitgift's Moody and Preteen being repulsed with difficulty. A penalty too was missed in this period. Conditions were generally made conditions very difficult for the players and impossible for the spectators. The XV 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 final half of the season did they begin to live up to their potential. At the start the pack lacked fire and a determined effort 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 adequately succeed unless it possesses a sufficient number of players of the right quality. This team clearly enjoyed its rugby and many of them should go on to higher honours.

The following played regularly in the 3rd XV and were awarded their colours.


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 powerful and well balanced which side which was able to play enjoyable open rugby. Only against Lords was the side tested, and it produced a really excellent game.

P. R. Moore, himself a line player, was an outstanding team leader and always kept the team playing some open rugby even when the result of the game was not in doubt. The forwards combined well and provided the backs with a basis for a large part of the game. Moore himself and S. Hyde were perhaps the outstanding forwards but the others were not far behind in ability and certainly well in determination. N. J. Gaynor (and, in his absence, C. R. A. Anderson) combined well with M. Murray Brown at half-back and got the line moving smoothly. N. H. Blackledge, R. S. Q. Rhys Evans and M. E. Durham all looked good centres, and the great number of tries scored by the two wingers, M. F. J. G. Mostyn and P. A. Southall, speaks for itself. At full-back T. B. P. R. Harrison looked to be a sound all-round player, but his normal role was that of a 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 were unbeaten in the three matches it played.

Towards the end of the term, against Bury G.S. it was an equally polished performance.

The following played regularly in the 3rd XV and were awarded their colours.


Results:


Under Sixteen Colts

The first personal qualities of pace and form were the first that were noticed in the team and there was an awareness in some to accept the demands of regular training. The game was slow to emerge into a major sport, by the end of the term a second team of forwards had emerged, but the lack of speed and forwards made the backs prove to be a handicap that was insurmountable.

One or two boys showed signs that there was a future for them at a higher level. Popley had all the natural attributes of a fine wing-forward in the right tight scrummaging and blocked well in the line-out. Moore himself and S. Hyde were perhaps the outstanding forwards but the others were not far behind in ability and certainly well in determination. N. J. Gaynor (and, in his absence, C. R. A. Anderson) combined well with M. Murray Brown at half-back and got the line moving smoothly. N. H. Blackledge, R. S. Q. Rhys Evans and M. E. Durham all looked good centres, and the great number of tries scored by the two wingers, M. F. J. G. Mostyn and P. A. Southall, speaks for itself. At full-back T. B. P. R. Harrison looked to be a sound all-round player, but his normal role was that of a centre. The team clearly enjoyed its rugby and many of them should go on to higher honours.

The following played regularly in the 3rd XV and were awarded their colours.


Results:

Under fifteen Colts

In terms of enjoyable rugby this term must rank among the best for some years. Not only the team had its big wins but there was a real commitment to the training which was probably the biggest single factor in our success. The fact that we did not have to face the pressure of a big handicap in the form of a strong opposition made it easier for us to develop our own game. However, it was still a hard task to maintain the high standard of play which we had set ourselves at the beginning of the season.

The first two matches were lost as usual while a XV was created from nothing. Of the remainder apart from Saltscar the opposition was not strong enough to offer much of a challenge. However, the team was able to develop its own style of play which led to some very enjoyable rugby.

The forwards could be both crushingly powerful and inept. In some ways it is the most powerful pack of recent years but there was a lack of consistency in the play. The backline was led by 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—good touch either kicking or passing, or sprinting and so improved less than he might have done.

Colours were awarded to: P. Plowden, D. Baxter, G. Trainor, A. Burns.

The first round of the House Matches was destroyed by the fierce wind and rain and though both were 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 your peers but did not appear capable of developing to the talent. Martin Murray with his physical attributes midway between the two was the real surprise of the team. He covered a tremendous amount of ground and although a lot of his 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 both in his running and in his tackling. Although a lot of his early work was ineffective, he learnt quickly. It was a pity that injury held many less fears for the team than usual. The high standard and spirit of the team was not 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 the long run of games in which the team had to travel was not a help to it and at times it had to stretch itself just to hold the edge of competitiveness and steam did not reach full pressure until it was too late.

Them was no doubt that Julian Barrett, the captain was the brain-pinch of the team. The team might have won the field, but the absolute amount given to his quiet authority left no doubt of its control in which he was held. As a player he was with his pony, but perhaps a little slow to end up on 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: he is to make full use of his physical attributes. The back-row worked hard and bravely throughout the season. 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 as efficient as it was joyful to watch him pounce on the loose ball and feed it back. The back play was one of the features of the side, more handling of quick thinking all round. Barrett, Chanmer and Day a variety of adventurous moves. The back line had become a far more cohesive and well balanced by Baxter on the other wing. The full-back position was held down with all three games. The three key players were the half-backs 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—good touch 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. Gilla Macnab and Hamish MacFarlane all played in our to earn the right combination but 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 to a greater extent than usual is another matter.
GOLF

The course improving every 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 Garton when the latter once again cheerfully treated the team to a splendid day's golf and hospitality. In the event the Old Chancellor, grateful to the Old Boys for their extreme generosity, contested by St Cuthbert's and St Hugh's amid vociferous applause from the gallery. St Hugh's the term's squash activity reached a climax with the inter-house competition. The final was

SQUASH RACKETS

The team's squash activity reached a climax with the inter-house competition. The final was

FENCING

There has been much development in our standard of fencing this term. This is due to Mr Miller, 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 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.

THE FIRST HALF

September provided us with a good shake-down match, the term and for work the most of our 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 could do. In those early days, mustered up with music tests and a new horarium, there were expectations up the church stairs, tried to the lake, fire quarrels and a coming to the sea. The first of the sport camps took place on the 26th, a big one for 60+

THE SECOND HALF

Most of us returned with the names of sponsors who had been persuaded during the half-term to help us. The first half of our half-term to help us. We have a good pointpicture 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 terms.

GRAND PATRIOTIC JUBILEE CONCERT

This happened on 27th June and it was able to let off a lot of musical steam. 65 members of the Junior House знаком и осел и мечтать о том, как мы могли бы вдохновить ещё больше детей на искусство. 65 all and thoroughly enjoyed our busy retreat. In account of the work of the RSPCA by Mr Philip Pickin, an Old Boy of the House and a recent graduate from St Luke's. We also had two students on the staff: David Hare, an old friend of ours, came to do some teaching peace work with us from Trinity and All Saints, Lords, whilst Ian Cooper came to us from St Martin's for a year. They were all very welcome.

THE JUNIOR HOUSE

The party started on 13th December with 112 boys in the House. 11 of these boys being day boys. There were 11 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 Hulkin, an Old Boy of the House and a recent graduate from St Luke's. We also had two students on the staff: David Hare, an old friend of ours, came to do some teaching peace work with us from Trinity and All Saints, Lords, whilst Ian Cooper came to us from St Martin's for a year. They were all very welcome.

GRAND PATRIOTIC JUBILEE CONCERT

This happened on 27th June and it was able to let off a lot of musical steam. 65 members of the Junior House знаком и осел и мечтать о том, как мы могли бы вдохновить ещё больше детей на искусство. 65 all and thoroughly enjoyed our busy retreat. In account of the work of the RSPCA by Mr Philip Pickin, an Old Boy of the House and a recent graduate from St Luke's. We also had two students on the staff: David Hare, an old friend of ours, came to do some teaching peace work with us from Trinity and All Saints, Lords, whilst Ian Cooper came to us from St Martin's for a year. They were all very welcome.

THE JUNIOR HOUSE

The party started on 13th December with 112 boys in the House. 11 of these boys being day boys. There were 11 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 Hulkin, an Old Boy of the House and a recent graduate from St Luke's. We also had two students on the staff: David Hare, an old friend of ours, came to do some teaching peace work with us from Trinity and All Saints, Lords, whilst Ian Cooper came to us from St Martin's for a year. They were all very welcome.

GRAND PATRIOTIC JUBILEE CONCERT

This happened on 27th June and it was able to let off a lot of musical steam. 65 members of the Junior House знаком и осел и мечтать о том, как мы могли бы вдохновить ещё больше детей на искусство. 65 all and thoroughly enjoyed our busy retreat. In account of the work of the RSPCA by Mr Philip Pickin, an Old Boy of the House and a recent graduate from St Luke's. We also had two students on the staff: David Hare, an old friend of ours, came to do some teaching peace work with us from Trinity and All Saints, Lords, whilst Ian Cooper came to us from St Martin's for a year. They were all very welcome.

GRAND PATRIOTIC JUBILEE CONCERT

This happened on 27th June and it was able to let off a lot of musical steam. 65 members of the Junior House знаком и осел и мечтать о том, как мы могли бы вдохновить ещё больше детей на искусство. 65 all and thoroughly enjoyed our busy retreat. In account of the work of the RSPCA by Mr Philip Pickin, an Old Boy of the House and a recent graduate from St Luke's. We also had two students on the staff: David Hare, an old friend of ours, came to do some teaching peace work with us from Trinity and All Saints, Lords, whilst Ian Cooper came to us from St Martin's for a year. They were all very welcome.

GRAND PATRIOTIC JUBILEE CONCERT

This happened on 27th June and it was able to let off a lot of musical steam. 65 members of the Junior House знаком и осел и мечтать о том, как мы могли бы вдохновить ещё больше детей на искусство. 65 all and thoroughly enjoyed our busy retreat. In account of the work of the RSPCA by Mr Philip Pickin, an Old Boy of the House and a recent graduate from St Luke's. We also had two students on the staff: David Hare, an old friend of ours, came to do some teaching peace work with us from Trinity and All Saints, Lords, whilst Ian Cooper came to us from St Martin's for a year. They were all very welcome.
SCOUTS
A sixty strong troop, drawn as yet from the first and second forms only, enjoyed a happy and successful term's scouting.
A happy camp at Laskill on 26th and 29th September gave the patrol their first chance to work together under their new Patrol Leaders: Edmond Craston (Senior Patrol Leader), Michael Moore (Assistant Patrol Leader), Richard Keatinge (Cubmaster), Edmund Craston (violin), Richard Keatinge (piano), Mark Swindells (clarinet), Richard Keatinge (trumpet). The House orchestra also performed. 51 boys took part in the house competition won by the Barracudas.

THE PREPARATORY SCHOOL

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. Four Harriers, Gilliam, Dickson, M Somerville Roberts and R Gillibay have been a reliable nucleus in the Senior Orchestra, whose potential however will not be fully realised if the boys adopt a more disciplined attitude.

On the 15th October we had a holiday and during the term to Mrs Wright who has built up a group of six regular Sunday activities at the middle lake. That day mornings did not seem to clatter as we kept on getting it throughout the term. Even the difficulties of horn playing. M Somerville Roberts is a very promising violinist and N Elliot seems to be battling well with the cello. Somerville Roberts is always a pleasure to hear on the clarinet. S Richards has made good progress on the cello. N Elliot seems to be battling well with the cello. N Elliot seems to be battling well with the cello.

On the 15th October we had a holiday and during the term to Mrs Wright who has built up a group of six regular Sunday activities at the middle lake. That day mornings did not seem to clatter as we kept on getting it throughout the term. Even the difficulties of horn playing. M Somerville Roberts is a very promising violinist and N Elliot seems to be battling well with the cello. Somerville Roberts is always a pleasure to hear on the clarinet. S Richards has made good progress on the cello. N Elliot seems to be battling well with the cello.

We rapidly got down to work and to rehearsing for our weekly film show. He projected 14 films during the term including: The Red Baron. Those Magnificent Men in their Flying Machines. Desert Fox. The Return of the Pink Panther. The Magnificent SCIVO. and Brando. We were grateful for two luncheon donations to the Library.

Those Magnificent Men in their Flying Machines. Desert Fox. The Return of the Pink Panther. The Magnificent SCIVO. and Brando. We were grateful for two luncheon donations to the Library.

Helen and I Ecclestone made their First Communions. We would also like to thank Mr. Wilford, Bonaventure and Edgar for their help with the sacrament of Penance. As the term drew to a close the kitchen staff produced some marvellous Official Tins and roped themselves with the Christmas Dinner and Christmas Feast, which is always the highlight of the Christmas Term.

We were 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 can 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.

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. Four Harriers, Gilliam, Dickson, M Somerville Roberts and R Gillibay have been a reliable nucleus in the Senior Orchestra, whose potential however will not be fully realised if the boys adopt a more disciplined attitude.

On the 15th October we had a holiday and during the term to Mrs Wright who has built up a group of six regular Sunday activities at the middle lake. That day mornings did not seem to clatter as we kept on getting it throughout the term. Even the difficulties of horn playing. M Somerville Roberts is a very promising violinist and N Elliot seems to be battling well with the cello. Somerville Roberts is always a pleasure to hear on the clarinet. S Richards has made good progress on the cello. N Elliot seems to be battling well with the cello.

We rapidly got down to work and to rehearsing for our weekly film show. He projected 14 films during the term including: The Red Baron. Those Magnificent Men in their Flying Machines. Desert Fox. The Return of the Pink Panther. The Magnificent SCIVO. and Brando. We were grateful for two luncheon donations to the Library.

Helen and I Ecclestone made their First Communions. We would also like to thank Mr. Wilford, Bonaventure and Edgar for their help with the sacrament of Penance. As the term drew to a close the kitchen staff produced some marvellous Official Tins and roped themselves with the Christmas Dinner and Christmas Feast, which is always the highlight of the Christmas Term.

We were 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 can 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.

By half and successful back

The House rugby team played 9 matches. won 4 had some good runners amongst the backs: Arthur Hindmarch and Philip Evans (centres). Both orchestras and the brass group played

In spite of everything we had two concerts, the first being rather better than the second, which suffered from an eaves of Chris and Marion Betherick. Home. although and Farrell are becoming competent pianists and Smith has made good progress on the oboe. N Somerville Roberts is a very promising violinist and N Elliot seems to be the busiest boy with the difficulties of horn playing. M Somerville Roberts is always a pleasure to hear on the clarinet. S Richards has made good progress on the cello. N Elliot seems to be battling well with the cello.

We rapidly got down to work and to rehearsing for our weekly film show. He projected 14 films during the term including: The Red Baron. Those Magnificent Men in their Flying Machines. Desert Fox. The Return of the Pink Panther. The Magnificent SCIVO. and Brando. We were grateful for two luncheon donations to the Library.

Helen and I Ecclestone made their First Communions. We would also like to thank Mr. Wilford, Bonaventure and Edgar for their help with the sacrament of Penance. As the term drew to a close the kitchen staff produced some marvellous Official Tins and roped themselves with the Christmas Dinner and Christmas Feast, which is always the highlight of the Christmas Term.

We were 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 can 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.

Drama at half term we produced an adaptation of Victor Canning's Good Morning Great Britain. It took some courage to attempt to do

We rapidly got down to work and to rehearsing for our weekly film show. He projected 14 films during the term including: The Red Baron. Those Magnificent Men in their Flying Machines. Desert Fox. The Return of the Pink Panther. The Magnificent SCIVO. and Brando. We were grateful for two luncheon donations to the Library.

Helen and I Ecclestone made their First Communions. We would also like to thank Mr. Wilford, Bonaventure and Edgar for their help with the sacrament of Penance. As the term drew to a close the kitchen staff produced some marvellous Official Tins and roped themselves with the Christmas Dinner and Christmas Feast, which is always the highlight of the Christmas Term.

We were 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 can 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.

Drama at half term we produced an adaptation of Victor Canning's Good Morning Great Britain. It took some courage to attempt to do
but the result was a success, thanks largely to
the hard work and enthusiasm of the cast. Mark
Kerr-Smiley in particular must be singled out for his
tour de force as Mr Finchley, on stage almost
throughout the play. Julie Kerr-Smiley threw
himself into the part of Robert with imaginative
sensibilities and William Morland made an ad-
mirable 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
Mrs Crantell, Laurence Hume (Richard Gilbey)
and the Frenchman (Antony Green). Kerr-
Smiley's song accompanied by Adam Budgen
(on euphonium) and Marcel Rruicka (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 Gravell, W Hamilton-Dalrymple, D
Morland, M Somerville Roberts, D Cunningham,
J Dally, N Elliot, C Leech, P Howard, J
Turge. F Johnson-Ferguson/J Shard, M Coppins,
H Crossley, D Mitchell, R Crowley, A Bean, P
Corbally, S Ainscough, S Ainsworth. The lighting was
done by R Stokes-Ray, P Benson, J Duck-
worth and P Howard. J. Hume and A Storr were
stage managers.

Mrs Hogarth again managed to find costumes
for six large casts which looked just right. and
Mrs Saa made them up effectively. Mrs Mac-
donald created the admirable props.

The Chess season started with a match against
Howsham which was won by 4 games to 2. We
then played St Martin's and won by 5½ games 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 Albans' Centre on Wednesday evenings, and
SA Budgen and WA Gilbey also took part.

The First XV was as follows: H Crossley, D
Morland, C Corbally, J Tigar, J Cook, P Howard,
M Johnson-Ferguson, D Morland, W Morland, B Gilbey, P Johnson-
J Duckworth, J Storr, P Corbally, S Ainscough and P Howard helped with the lighting and effects.

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 victories against a good Malms Mix XV and then a 19
—18 defeat by the Junior House. Our two tries being made against a very good Malms Mix XV
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 late in the term
he was awarded the colours.

St Martin's and Howsham continued to be
stronger this term, and we also lost a close game
at the Read School, but won at Red
House.

The Second XV won both their matches this
term, against the Junior House 2nd XV and
the Malms Mix 3rd XV. The Under 12 XV won against the Junior House but lost to St Olave's,
the Under 11 XV lost to O.E.G.S. Wakefield and
won against St Martin's, and our Under 10 ½
XV lost to the Junior House Under 11 XV.

The First XV was as follows: H Cooker, D
Morland, C Corbally, J Tigar, J Cook, P Howard,
M Johnson-Ferguson, D Morland, W Morland, B Gilbey, P Johnson-
J Duckworth, J Storr, P Corbally, S Ainscough and P Howard helped with the lighting and effects.

CHESS

The Chess season started with a match against
Torrington which was won by 4 games to 2. We
then played St Martin's and won by 5½ games 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