

Pluscarden Benedictines

No. 107 News and Notes for our Friends December 1995

FR ABBOT'S LETTER

Dear Friends,

Is reputedly love *quies*, inner and outer peace, and the word *pax* is the motto of the Benedictine order. Yet, whenever I come to write this letter, I realise that *quies* and *pax* do not mean that nothing ever happens in monasteries! Even at the purely human level, the life is a full one.

In September, I made two new appointments to the important offices of guest master and oblate master. For years almost beyond counting, Dom Camillus and Dom Maurus, respectively, have given sterling service in these domains. Now Br Gabriel has succeeded as guest master and Fr Ambrose as oblate master. Guests “are never lacking in the monastery”, St Benedict said in the 6th century. This is even truer today, when so many wish to refresh their spirits under the roofs of communities dedicated to prayer. Oblates, too, are another Benedictine feature: layfolk or clergy who wish to live in the world according to the spirit of St Benedict's Rule and seek association with a particular community. Happily, Pluscarden is blessed with many guests and a large number of oblates.

There have been changes at the level of the Province also. Pluscarden belongs to the Subiaco Congregation of the Benedictine Confederation. So numerous and far-flung is this Congregation that, alone of the 21 comprising the male Benedictine world, it is divided into Provinces, each headed by an Abbot Visitor. Since 1988, my predecessor as abbot of Pluscarden, Abbot Alfred has fulfilled this office for our own English Province. The statutory time for retirement, however, arrived this year and in September, at the Provincial Chapter, Abbot Aldhelm Cameron-Brown was elected to succeed – Abbot Aldhelm was

abbot of Prinknash for 12 years. Please remember both the outgoing and incoming in your prayers. The task is not a sinecure. Abbot Alfred, who recently kept the 60th anniversary of his religious profession, remains with us at Pluscarden and still edits this magazine. Abbot Aldhelm will shortly be with us to conduct the triennial canonical Visitation of the monastery, an opportunity for us to review ourselves and to be reviewed by higher authority.

Both Fr Prior and myself attended the Provincial Chapter, which was held at Prinknash. Shortly after, we had the pleasure of a visit from Dom Bartholomew Banzie, one of the simply professed monks of the provincial foundation of Kristo Buase, Ghana. Our own Br Meinrad has again given three months valuable service in that community. Br Meinrad's silver jubilee of profession fell during his time in West Africa. We will be celebrating it here with him on St Andrew's day.

At the end of September, I went for my customary two week visit to our dependent house in Petersham, Massachusetts, St Mary's. It was good to see the new church rising and, more heartening still, to witness the growth of our community. On 6th October, Br Ambrose Lewis made his simple profession, and two "observers" there during my stay, have asked to return to try their monastic vocations.

Returning from the U.S.A., I went to give a retreat to the Benedictine nuns at Minster-in-Thanel. The community is small, German in origin, but now multi-national in composition. They live a simple and inspiring monastic life in a place hallowed by monastic associations going back to Saxon times. From there, I went to the biennial General Assembly of the Union of Monastic Superiors (UMS) held at Hawkstone Hall, Shropshire. This is a meeting for all superiors of British and Irish communities, Catholic and Anglican, Benedictine and Cistercian, following the Rule of St Benedict. The theme this time was Spiritual Direction in the Benedictine Tradition. Much useful ground was covered thanks to invited speakers and the contributions of members. There was change here, too, with Abbot Laurence Soper of Ealing succeeding Abbot Patrick Barry of Ampleforth as Chairman. Abbot Patrick's

chairmanship of the UMS has been noteworthy. to say the least, but other obligations have compelled him to lay this burden down.

From Shropshire I went to Staffordshire, to St John's monastery, Alton, which has often featured in these pages. With the help of Dom Peter Jackson, Prior of Prinknash, I conducted the Visitation of this small but well-settled monastic community.

It was good to return to Pluscarden in time for our annual retreat. This year we had the privilege of listening to Dom Robert Le Gall, abbot of Kergonan, a monastery of the Solesmes Congregation in Brittany. His talks and presence were an inspiration, and encouraged us all.

On 8th December, Dom Francis Baird will be blessed as abbot of Prinknash. Abbot Alfred and I hope to be present.

This edition of our little magazine should reach you by Christmas. May the Son of God who became the Son of Mary make us all sons of peace and true children of the Father.

In Him,

+D. Hugh OSB, Abbot

THE EDITOR'S JOTTINGS

In September I returned from Italy where I had attended the Abbot President's Council. It was presumably my last journey outside this country. When I made my vow of stability I never thought that I would see so much of the world but it has been a great experience to see most of the countries of Europe as well as the USA, Mexico and Africa and to experience monastic life in so many diverse monasteries. If I could have one more journey I think it would be to the Holy Land.

I retired as Abbot of Pluscarden two years ago and more recently as Visitor in September, so my journey was a last opportunity to go to Rome on 31st August for a meeting of our Abbot President's Council. This took place at the Abbey of Noci

in the south of Italy near Bari – so involved a long train journey through a part of Italy I had not seen before – Caserta, Foggia, Barlatta, coming from the west coast to the Adriatic. The Abbey of Noci was founded in 1930 and became an Abbey in 1954. Unlike most Italian monasteries it is a new building. The Community is about the same size as Pluscarden and has a good proportion of young vocations, and an impressive, prayerful liturgy which attracts many retreatants and guests even though it is some distance from a town. There is a small farm which makes cheese – and the monks undertake the very skilled work of restoration of books and old manuscripts. Noci is also helping the only Benedictine monastery in Croatia at Cokovac by training its novices and young monks and Abbot Guido has been to visit this house and also the eight monasteries of nuns in Yugoslavia.

There is a small community of Benedictine Sisters of Charity at Noci. They were founded by a Polish sister, BI Columba Gabriel in Rome where she died in 1926 and was beatified in 1995. They have a house in Madagascar in a Mission served by the Capuchins – and Abbot Guido has been out to see them and the Abbey has adopted their Mission. I believe the Sisters are also working in Romania.

We were taken to see the fine city of Bari and its cathedral and basilica of St Nicholas – built by the Normans. The shrine of St Nicholas attracts many Orthodox – Greek and Russian. And the Dominicans have a centre of Orthodox theology next to the Basilica. We were received by the Arch bishop, Mariano Magrassi OSB, who was formerly Abbot of Noci.

On my return to Rome I went up to Subiaco for five days at the Sacro Speco. There are two monasteries of monks and one of nuns at Subiaco; the big Abbey of St Scholastica and higher up the mountain the Sacro Speco or Holy Cave where St Benedict began his life as a hermit. It is built up against a cliff and there are wonderful views up the valley between the mountains and across the country below. The walls of the church, or rather series of small chapels, are covered with paintings which must rival those of Assisi and indeed include two paintings of St Francis done in his

life time when he visited Subiaco. The Government owns most of the Italian monasteries and is at present carrying out extensive renovation work. There are five monks at the Sacro Speco which is a dependent Priory of the bigger Abbey.

At St Scholastica the Government has completed the new library and it is one of the seven monastic libraries in Italy which were not confiscated in the last century so it has a very valuable collection of books and Mss. At present the stonework of the Cosmat-esque cloister is being cleaned; a new Lady Chapel and sacristy have been formed. Br Meinrad was my guide and also took me to the Gothic Cloister with its marvellous collection of herbs and flowers. Every Benedictine feels at home in Subiaco.

Prior Beda drove me back to Rome (he visited Pluscarden with Dom Mauro some years ago) where I found a young African monk, Br Paschal from Koubri, at S. Ambrogio. He is studying at Sant Anselmo. Next morning, Sunday, I walked to St Peter's to pay my ad limina visit to St Peter. The following morning I was alone in the Curia with Br Paschal Abbot Gilbert and Fr Augusto were saying mass at the Convents outside, when the telephone rang to say that our Abbot Primate had died, suddenly and unexpectedly. It was a great shock and very sad news. Dom Jerome Theisen was born 30 Dec 1930, professed 1952, studied at S. Anselmo, Rome and gained a Doctorate in 1960. Elected Abbot of his monastery, St John's, Collegeville, USA – the largest Abbey in North America; then elected Abbot Primate in 1992. The next day I returned to England. The end of my journey too. Pray for Abbot Jerome.

Your editor,
Dom Alfred

NEWS FROM ST MARY'S, PETERSHAM

On 6th October, Br Ambrose Lewis made his Simple Profession. Fr Abbot presided and preached at the Mass. Br Ambrose is our gardener. As in Britain, we had a very hot and dry summer.

However, about the same amount of produce made its way from the garden to the kitchen. New crops this year were cabbage and Swiss chard with the former being especially plentiful.

Fr Mark Savage of Pluscarden has a brother called James. You can imagine our surprise when a Fr James Savage booked in for a retreat at the beginning of November. Fr Savage is stationed at St Paul's, near Harvard Square in Cambridge. Br Gregory now goes to Cambridge three days a week to study for the degree in Master of Divinity at Weston Jesuit School of Theology. On one of these days he goes to Mass at St Paul's. Fr Savage had seen him but it was not until he came to St Mary's that he met Br Gregory. Other recent visitors have been Fr Anthony Mensah-Brown (Divine Providence Monastery, Ghana) and Dom Martin Boler OSB, Prior of Mount Saviour Monastery in New York State.

The building of the church goes well. The outside is almost complete. Once this is weather tight the builders will be able to work on the inside throughout the severe Massachusetts winter. Recently, the major work has been on surfacing and tarring our drive. Then they will move on to landscaping around the church.

In the middle of November Dom Laurence O'Keeffe OSB (Ramsgate Abbey) is to preach our community retreat. Afterwards, the Abbot President of the Subiaco Congregation, Rt Rev. Dom Gilbert Jones OSB, will be visiting us.

This year has seen the profession of three monks at St Mary's, and the lit month of the year should see the arrival of two postulants. Please pray for them.

OBLATES

In common with most other Benedictine monasteries throughout the world, Pluscarden has a group of oblates affiliated to our community. The idea of diocesan priests and lay men and women attaching themselves to monasteries is very ancient but the recognition of Benedictine oblates as equivalent to the tertiaries of other orders – such as the Franciscans, Dominicans and Carmelites – is relatively recent. The modern oblate movement grew out of a

spontaneous desire of individuals to associate themselves with the monastic renewals and reforms of the 19th century under Dom Prosper Guéranger in France, and Abbot Pietro Casaretto in Italy. In one important respect, however, our oblates differ from these tertiaries: Benedictine oblates affiliate themselves to an individual monastery, not to the order. So in practice that means that instead of joining a society inspired by the teaching of the Rule of St Benedict, they offer themselves to God as part of an extended, but single monastic family here at Pluscarden. The result is a spiritual bond between monks and individual oblates which is intended to last for life and to be reinforced through regular contact.

Our oblates were first established here in 1954, under the direction of Fr Maurus, and he has continued in office for 41 years. The number of oblates has steadily increased over the years so there are now about 150, most of whom are in Britain, though we do have two in Australia and one in New Zealand. In September I took over from Fr Maurus as Oblate Master and by now I hope that all our oblates have received a copy of the November oblate letter.

If the idea of becoming an oblate attracts you, please contact me, Fr Ambrose, at the Abbey. Basic guidelines are that candidates should be at least 16 years of age, baptised and practising their faith (we have some non-Catholic oblates, but these requirements apply to all); that they should be “truly seeking God”, and willing to be guided on that search by the spiritual teachings of the Rule of St Benedict; and finally that they should feel an attraction to Pluscarden and the particular spirit and ideals of our house.

DAF

APIARY NOTES

By mid-July this year, the extraordinarily protracted heat wave seemed to bode ill for the bees. Drought conditions stopped the flow of nectar from the clover. At the end of the month the Lime and Sweet Chestnut trees yielded fairly well, but it looked as if

1995 would provide only a modest crop of honey. Unless, that is, the ling heather (*Canulla vulgaris*) came to the rescue.

The ling up here usually flowers from about the second week of August to the end of September. There are limitless acres of it very near to us. Ling heather honey is quite unlike any other, and normally commands higher prices: it has a jelly-like consistency, and a strong flavour, which most people find delectable. Its combs are most beautiful, with the deep red of the honey showing in hexagon outlines through perfectly white cappings.

The nectar yield of ling heather is determined by the weather in the months before flowering occurs. Warmth is needed during June and July for the necessary chemical processes to take place. Beekeepers count degree days during these months, in order to assess whether or not it will be worth transporting their bees to the moors. One degree day is scored when the temperature reaches 16°C; a temperature of 18°C counts as two degree days, 24°C as nine degree days and so on. A minimum of 30 degree days is needed if the heather is to yield at all; 60 degree days are need if the flow is to be a heavy one.

This year we enjoyed an unheard of number of degree days, (so much so that for the first time in living memory Abbot Alfred's grapes, grown outside not in a greenhouse, gave a strong crop) but it was feared that no nectar would be available if the soil remained bone dry when the flowering came. However, some rain fell in this area in early August: it was enough. When the flowers opened they went mad, and the bees responded accordingly, despite indifferent weather. Tempers became exceedingly spiteful, but much can be forgiven when a bumper crop is produced. During the height of the activity, with every spare cell in each hive loaded with fresh nectar, the distinctive scent of ling heather honey can be detected many yards away. For the Apiarist, it is a most gratifying sensation.

DBH

LADY MARY PERCY OSB

Abbess of Brussels

In 1972 an article appeared in Pluscarden Benedictines entitled “A Martyr’s Link with Pluscarden”. The martyr was Blessed Thomas Percy, 7th Earl of Northumberland who was beheaded at York in 1572 – following the rising in the North, when “Elizabeth’s troops took bloody revenge in every village between the Weir and the Tyne”. The Earl had crossed into Scotland where he was betrayed and captured by the Earl of Moray. His wife tried to raise money for his ransom but Moray sold him for £2,000 to Elizabeth.

His wife Anne Somerset fled to Fast Castle in Berwickshire and when the English army approached she fled by sea to Aberdeen where Lord Seton, who was Chancellor of the University, received her in the house of the Principal of the University. Lord Seton was at this time Prior *in commendam* of Pluscarden. Here, her daughter Lady Mary was born on 11th June 1570 – by 2nd July she was at Strathbogie Castle, Huntly and by 24th July she was at Pluscarden. The last Pluscarden monks were probably still there at this time. Thomas Ross and Robert Arth signed a charter with Prior Seton in October 1582 – so they may have seen the future Abbess of Brussels. On 24th July Mary Queen of Scots ordered that the Countess be well looked after (they were friends). On 31st August 1570, the Countess of Northumberland had crossed to Flanders, where she became the pensioner of the Spanish King.

The infant Lady Mary Percy grew up and in 1598 founded the monastery of English nuns in Brussels of which she became the second abbess in 1616. The monasteries of Oulton, Buckfast and Kylemore all stem from Brussels and look to Abbess Mary Percy as their foundress. The photograph of the fine portrait we reproduce by kindness of the Abbess of Kylemore. It is strange to think that 400 years ago this young nun was brought to Pluscarden as a baby and she may well have been blessed by the last surviving monk of Pluscarden.

The Kylemore painting has recently been cleaned by experts in Dublin and is one of the treasures of this beautiful

Galway Abbey. The nuns came here in 1922. Their home at Ypres, where they were known as the “Irish Dames”, was destroyed during the First World War. Our grateful thanks to Abbess Clare for this photograph.

DAS

PLUSCARDEN PENTECOST LECTURES

Last June we hosted a series of four theological lectures open to the general public under the title “The Eucharist Makes the Church” given by Dr Paul McPartlan of Cambridge. An expanded version of these lectures, which were very warmly received by all who attended, has now been published by T & T Clark, Edinburgh, under the title *Sacrament of Salvation*.

We can now give advance notice of next year’s talks, which will be given by an American Capuchin friar who is at present based at Greyfriars, Oxford. Fr Thomas Weinandy will speak on the Holy Trinity, expanding on ideas presented in his recent publication *The Father’s Spirit of Sonship* (Edinburgh 1995). The lectures are free and are intended for a general audience with no theological background presupposed. They will be spread over the three days 28-30 May. Limited accommodation for men and women is available at the Abbey.

DAF

TOWN AND GOWN? CITY & HABIT?

Two cases of Papal Provision:

A link between Pluscarden and Aberdeen University

In March 1547, Paul III – who had 10 years earlier summoned a general council to initiate internal reform, the Council that despite obstacles and opposition finally opened at Trent in 1545, and whose 450th anniversary is commemorated this year – authorised

“the provision and collation” of a certain Master William Cranston to the office of Principal of the College of “The Blessed Virgin Mary in the Nativity” – otherwise, and later, known as King’s College (which has, also this year, been celebrating the quincentenary of Alexander’s VI’s papal bull that established the embryonic “studium generale” in Old Aberdeen, in 1495.)

In his pioneering quatercentary history, *the Universities of Aberdeen*, (1895) Professor R. S. Tait commented “who Cranston was is uncertain”, but subsequent research would seem to confirm his suggestion that he may well have been the eminent academic of the same name who was Provost of St Salvator’s College between 1553 and 1560 (as well as the Archbishopric’s Official Principal) who was the only “head of house” at St Andrews to remain steadfast and not conform to the new establishment during what that University’s records described as “universa reipublicae perturbatione et religionis reformationes”. If so, then it is possible that his earlier nomination as fourth principal of Bishop Elphinstone’s foundation (even though it proved abortive) was his first move in the implementation of Bishop William Gordon’s plans to re-invigorate his new diocese Aberdeen, predating therefore his much publicised installation of a canon-theologian, John Watson, as so called “Tridentine” public preacher lecturer.

However, only since the publication, in 1957, of Volume 4 of *The Register of the Privy Seal*, has it begun to emerge that this largely overlooked luminary of mid 16th century Scottish Catholicism – an embodiment of the auld alliance between the academic world of his homeland and France (where his distinguished career, initially as teacher of Logic beginning with his inception as a MA in 1533/4, during the same session as Ignatius Loyola, led to his election as Rector by the Faculty of Arts in 1542/3, some two years after the printing of the first edition of his innovative undergraduate textbook, *Dialecticae Compendium* was also, albeit. only briefly, commendatory Prior of Pluscarden, for a few months before his apparently early death in 1562.

Unknown to Macphail, and not noted by Anson, this key fact was first incorporated into the official record, as it were, in

Ronald Hamilton's *Pluscarden Story* (1977). Though the latter is not absolutely accurate in stating that, "in conversis rebus", Dr Cranston was "evicted from the Provostship of Seton" (the collegiate church where, as later at Pluscarden, he benefited from the patronage and protection of George, the 5th Lord, who had matriculated under him at Paris) and this should surely read "St Salvator's College"; nor is it correct "it is not known how long he lived to enjoy the appointment" (his death was reported by the English ambassador, in a dispatch from Aberdeen, dated 24th September 1562 – such was his significance in the eyes of the English government; the important point is made that there was "at any rate a time", after the breach with Rome, "when once again Pluscarden had a clerical superior". Indeed (if one might speculate somewhat?) under a man of such undoubted calibre – a faithful upholder of the old order, a priest with a doctorate in Sacred Theology from the Sorbonne (Christendom's highest degree), who might just conceivably have "taken the habit" (as the exiled Ninian Winzet, another secular, was able to do at Ratisbon) – might not the Benedictine house of Pluscarden (which was NOT suppressed in 1560) have experienced a revival, and even become a centre of renewed Catholicism, where the celebration of the Mass might have continued as openly as at Crossraguel and Sweetheart Abbeys?

The Royal Gift of the Priory, granted by Queen Mary to the nominee (one might well assume) of her loyal oeconomus, on the 18th March 1562, a week after papal provision had been obtained at Rome (an almost unique case of post-1560 continuity with pre-Reformation procedure) was a far from insignificant exercise of patronage, for of those churchmen who, when "the storm burst", remained openly committed to the Faith of their fathers and loyal to the see of St Peter, "haly Doctor Cranstoun" (as he was dubbed by his erstwhile Parisian colleague, George Buchanan – whether "with a sneer" or not) was arguably the most highly qualified and outstanding in his strength and integrity of character. Representing Scottish pre-Tridentine Catholicism at its best, he comes across as a forceful character ("who the Papists say" Knox reported to

Calvin in October 1561 “compelled you by the Dower of his arguments to recant many things that you had previously affirmed in your writings”) a scholar with the courage of his convictions, to which he fearlessly bore witness in his last, controversial sermon at St Andrews, in defence of the Real Presence of “the body and blud of Crist in the sacrament” of (what the Kirk Session described as) “the supper of the Lord” – preached just before or after he was forced out of office into (what proved only temporary) exile, together with a college regent, subsequently the saintly Jesuit Fr Edmund Hay (on whom he might well have been a formative influence). It is a telling fact that when news reached the city of St Andrews of his return, members of the congregation were “forbyddyn to intercommone or cumpnay, by or sell wyth hym, under pane of excommunicacione”.

If, as in Macphail’s view, “the personal history of the last (pre-Reformation) Prior of Pluscarden was a very strong argument for the necessity of the Reformation” it might equally well be maintained that the intellectual and moral stature, and the curriculum vitae of his successor – “ac vere religionis et orthodoxae fidei nec non sedis apostolicae in regno Scotiae protector” (as his letter of supplication to the Curia described him, with some justification) – are strong evidence of the vitality of reformed and reforming Catholicism, not least in the “conservative north-east” of Scotland, even before the Council of Trent completed its work.

PMJP

BOOK REVIEWS

Orders of Knighthood and of Merit by Peter Bander van Duren, publisher Colin Smythe Ltd, 714pp ISBN: 086140-371-1 £65; limited edition leather/vellum signed edition £250. 400 black and white illustrations, 48 pages in full colour.

Many people will be surprised to find a picture of Papal

Knights at Pluscarden in this splendid book (p 612) as they processed into the Church for the blessing of Abbot Hugh. They will also be surprised at the existence of so many Orders of Knighthood – Papal, Dynastic, Crown or State. Orders such as the Order of the Garter, Order of the Thistle, and Order of the Bath.

This book was originally begun by Archbishop Cardinale but after his untimely death, Peter Bander van Duren found it was necessary to rewrite completely and update the book – a gigantic task which he has fulfilled admirably.

The Orders of Knighthood began with the Crusades. They protected pilgrims and opened hospitals for the sick and especially for lepers. Today we chiefly see them at religious functions – but they still play an active part in society. This is well illustrated by twelve pages of photographs showing them in action in their hospitals – with their fleets of ambulances and helicopters. The work of the St John ambulance is well known. Chapter 10 is concerned with the Knights of St Lazarus and the outstanding work which they did in Poland and are still doing today in the war torn Balkans and in Russia. By 1987 over 300 convoys of food and medicine had gone to Poland. They built a hospital for the terminally ill and a children's hospital in Poland. During the winter of 1991/2 the European Community in Brussels earmarked \$125,000,000 worth of food for the starving people of Russia and half of this was entrusted to the Order of St Lazarus who set up centres in Moscow, St Petersburg and Novgorod. Pope John Paul was astonished when he heard that they had received no acknowledgement for this. Many of the knights work personally as hospitaliers. And incidentally there is in Scotland, a Grand Bailiwick – or Priory of the Order.

Among the Appendices we find – additional guidelines for Papal Knights and Investitures – on the wearing of dress uniforms and medals, their places in processions and so forth.

There are many bogus Orders and many crooks who will sell you a title for \$50,000 so it is not surprising that our own Nuncio, Archbishop Barbarito, said to the author “your book is an absolute must for every Nuncio. We just do not know. There is no

guide.”

DAS

Musick Fyne – Robert Carver and the Art of Music in Sixteenth Century Scotland by D. James Ross, Mercat Press, Edinburgh, 1993, 185pp, illustrated, hardback, £16

This is a work of creditable scholarship, which conveys also a tremendous sense of excitement and enthusiasm. It covers the music, both secular and religious, which was performed in Scotland throughout the Sixteenth Century: from the heyday before the catastrophe of Flodden (1513), through the musical 'ice-age' following the Reformation Parliament (1560), to the removal of James VI to London (1603), and the resulting end of Royal patronage. The dominating figure of this period is Robert Carver (c.1488-c.1568.) In the author's opinion he was a "titanic musical genius"; "boundlessly creative"; the foremost composer in a "Golden Age of music of national and international significance". And Carver's music, like most of the Scottish music of this century, has survived only in single manuscripts, scattered here and there: after almost miraculously escaping the zeal of the iconoclasts, it has been rescued from oblivion and neglect only in very recent years. D. James Ross has been prominent in this work of recovering Scotland's lost heritage, as much through regular performances up and down the country, as through technical and historical research. His performance of reconstructed Masses by Robert Carver, with his excellent choir Musick Fyne, has become a welcome annual feature here at Pluscarden. Ross is sensitive to the appropriateness of Carver's sacred music being heard in a Church, and in its liturgical context, rather than in the concert-hall; it was after all written to enhance and adorn the celebration of Mass, for the greater glory of God. A chapter of commentary is devoted to each of Carver's surviving works; illustrative samples in modern notation are provided, supplemented by reproductions, some of them in colour, of the originals. The book should certainly be read in conjunction with the commercially produced recordings

now available; these are listed in the appended “Discography”.

DBH

ANALECTA CARTUSIANA

Further volumes have been received from Dr Hogg: John Clark continues his transcription of the ms *Chartae of the Carthusian General Chapter*, this time, in AC 100:22, covering the period 1516-1519 from a Paris ms. At the end of this volume Clark and Gribbin give corrigenda for previous volumes of AC 100. Such painstaking work is the essential foundation for the future scientific history of the order to which this remarkable series points.

AC 120:17-20 continue Dom Autore’s notes on Carthusian writers with the final three volumes covering Carthusians and the printing press. Two volumes in Italian, one full of interesting pictures, cover the early history of and excavations at the Charterhouse of Casotto. *Notitia Experimentalis Dei* is a study and translation into German of the thirteenth century mystical work *Viae Sion lugent* with an investigation into the identity of the author, Hugo de Balma.

These volumes give some idea of the breadth of this series which, because of its manifold ramifications, has been described as a librarian's nightmare. The sections published so far almost fill one large bookcase in our Chapterhouse, and Dr Hogg’s labours surely deserve to stand beside the Great Historical Enterprises described by Dom David Knowles. The achievement is all the more remarkable as the series has received very little encouragement from the Carthusians themselves. Detailed assessments of the whole of *Analecta Cartusiana* have recently appeared in the review Cistercian Studies Quarterly and are well worth reading.

DAH

MORE ANALECTA CARTUSIANA

Dr James Hogg retired this summer as lecturer at Salzburg University and a valedictory conference was given in his honour in Austria in September, which reflected his many interests.

For more than 20 years he has been publishing works relating to the Carthusian order ranging from the transcript of medieval manuscripts to photo albums of atmospheric Carthusian monasteries, with a great number of specialist studies in-between. The three most recent titles received are:

James Hogg (ed) *Die Kartäuse Aggsbach*, a lavishly illustrated collection of studies of one of the Austrian Charterhouses, recording the restoration programme which has been going on since 1967.

Dom Augustine Devaux *Les Origines du Missel des Chartreux*, which is a valuable contribution to the study of the Carthusian liturgy, complementing the six volumes already published in the series by Dom Emmanuel Cluzet

Manfred Oldenburg, *Die Trierer Kartause St Alban von der Grundung (1330/31) bis zur Mitte des 15. Jahrhunderts*, an historical study of the Trier Charterhouse in Germany, originally written as a University dissertation at Trier.

All titles are available from the publisher, Dr James Hogg, Institut für Anglistik und Amerikanistik, Universität Salzburg, A - 5020 SALZBURG, Austria.

DAF