

"There will I ask for Christ the Lord  
Thus much for [her] and me:—  
Only to live as once on earth  
With Love, . . ."

On p. 373, when Madge confesses to Father Gabriel (Rossetti?), we read:

"Thank God. And now, my child, you loved this man very much?" "No," Madge faltered. "Somebody else did," she stopped.

That "somebody else" is Cecilia. Retrospec-

tively, in Rossetti's poem, Cecily is situated with Magdalen as one of Mary's five handmaidens. Jesus, speaking to Magdalen, said, "Much will be forgiven you, Mary, because you have loved much." In *One Poor Scruple*, it seems to me, Cecilia is the "other Mary." In Decadent fashion, she stands with Mary Riversdale at the foot of the Cross upon which Jesus is nailed. All three expiate Madge's sins and cooperate in "buying her back" (374): "and Madge bowed her head below the crucifix," (357) "The golden aureole" (O'Reilly).

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Brocard Sewell. *In the Dorian Mode: A Life of John Gray: 1866-1934*. Padstow, Cornwall: Tabb House, 1983. 240 pages. 18 illustrations. £ 18.00.

This is an engrossing book, but like many biographies it tends to be ultimately a kind of rehabilitative manifesto:

*Today there is a good deal of pressure within the Church, stronger in some places than in others, for the abolition of the Western Church's rule of clerical celibacy, and for the admission of women to the priesthood. Neither is at present acceptable in Rome; what changes the future may bring one cannot tell. But the question must be asked: if a married clergy were authorised for Western Catholics—Eastern Catholics, like the Orthodox, have always had a married clergy—would the secular priesthood any longer offer a milieu in which male homosexuals can find a stable and protective environment and discipline, within which they live useful lives and sublimate their inversion?*

*It is difficult to see in what other vocation or profession John Gray could have done this. The same would seem to apply to his contemporary, Robert Hugh Benson, son*

*of an archbishop of Canterbury, and to countless others less well known (pp. 230-231).*

In this connection, it may be well to refer to *Uranisme et unisexualité* (1896), a book by Gray's dearest friend, André Raffalovich, like Gray himself a convert to Roman Catholicism. Sewell writes:

*According to Raffalovich homosexuality and heterosexuality are both normal conditions. Thus a homosexual orientation as such is neither pathological nor criminal. Homosexual men and women are no more subject to their sexual instinct than are other civilised men and women with principles, duties, and conventions to observe.*

*Nevertheless, Raffalovich believed that the responsible homosexual is morally obliged to lead a life of celibacy, in his view a positive, not a negative, virtue (pp. 229-30)*

Raffalovich himself was a sexual invert; "it was accepted by those who knew him well, and in fact he never denied it" (p. 229). In Sewell's view, Gray seems to have "been