

- 25 See Rosemary Ruether, 'Women in Utopian Movements' in R.R. Ruether and R.S. Keller, *Women and Religion in America: The Nineteenth Century*, New York: Harper and Row, 1981, pp. 46—100.
- 26 Eusebius, *Oration on Constantine*, 10.7.
- 27 The fullest development of the union of mystical and millennialist theology, together with the affirmation of sexual equality, is found in the theology of the Anglo-American sect, the Shakers, or the United Society of Christ's Second Appearing. See especially their Bible, *The Testimony of Christ's Second Appearing*, United Society: 1856.
- 28 On the Leveller party in the Puritan Civil War, see especially William Haller, *Liberty and Reformation in the Puritan Revolution*. New York: Columbia U.P., 1955, pp. 254—358; also Christopher Hill, *The World Turned Upside Down: radical ideas during the English Revolution*, London: Temple Smith, 1972.
- 29 A secularised millennialism is typical of much of Enlightenment writing. See, for example, Antoine-Nicolas de Condorcet, *Sketch for a Historical Picture of the Progress of the Human Mind* (June Barraclough, trans.), London: George Weidenfeld and Nicolson, 1955.
- 30 Acts of the Martyrs of Lyons and Vienne, in Herbert Musurillo, *The Acts of the Christian Martyrs*, Oxford: Clarendon, 1972, p. 75.

Catharsis

Joan Armytage

They are those
 Who are seen through glass.
 I cannot touch their rib-cages
 Or the hollows of their eyes.
 Distant as fiction,
 They are not real,
 Though no author invents them,
 No actor plays their tragedy,
 To purge me
 With my pity and my fear.
 They are not real!
 Suspend my disbelief
 And, dried into bone,
 Their children cling to me.
 Dried into bone,
 I cannot succour them.
 Their dry land saps me,
 Flies that crawl in their mouths
 Crawl in mine.
 They are those
 Who are seen through glass,
 Images that come from afar,
 Vibrations that disturb,
 Insisting on my pain
 To make them real.