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THE AMPLEFORTH JOURNAL

SPRING 1986

VOLUME XCI PART I



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BARCLAYS

THE AMPLEFORTH JOURNAL

Volume XCI

Spring 1985

Part I

EDITORIAL

How is Father X and what is Father Y doing now? And Commander Z—he got me through 'O' level M. In travelling some 80,000 miles round Britain these past three and a half years, wearing another hat, such questioning has been part of more or less every visit to the home or office of an old boy. It has been a constant, and indeed thrilling reminder of the interest shown by so many in the lives of the Community and lay staff of the Abbey and College, an interest which is not often publicly shown. Rather it lies deep within the experience of individual old boys now in full career and spending themselves in the service of their families, but not unmindful from time to time of the monastic Community, once their home, and of which they are now part of an extended family. And if this generalisation is doubted, how account for the fact that over £500,000 has been donated to the Appeal by old boys who have only daughters or no sons for the school?

This issue of the Journal spends a bit of time recording the more routine, every day work of the Community, outside the public arena of the school. As Editor, and even in recent years almost an outsider looking in at the lives of my brethren, I must confess to astonishment at the work load undertaken by busy men in the school and by those in our parishes. The note on our Cardiff parish gives the lie to those who would decry current parish life and the commitment of parishioners. Within the Abbey itself a staggering number of 3,000 visitors stayed in the valley in 1985 — 330 in the Monastery, 150 in the School Guest Room, 1,500 in the Grange, and 1,000 at Redcar Farm, across the valley by the lakes. In these Journal pages is a full list of all the groups who came — a veritable broad-ranging section of the society within which we live. The Retreats, talks and sermons, recent publications, organised trips abroad by the brethren — it is a long list.

A few examples may be highlighted: the continuity of the Lourdes pilgrimage under Fr Martin and now also Fr Francis (as I write, the lists for 1986 of boy applications from the school has had to be closed, so large has been the number of boys wanting to go); the Easter Retreat when Fr Charles looks after over 300 visitors; the Ampleforth Sunday in London in December, organised for many years by David Tate (E47) and which has been a regular slot in his diary for Fr Abbot; the Schola Cantorum and the Ampleforth Singers, the latter privileged to sing High Mass at Nötre Dame in Paris last December; and the School Retreat, now somewhat different from those monolithic days of



Abbey Church and main School Block - December 1983



Abbey Church and main School Block - December 1985



pre-Vatican II and which is the subject of its own article in this issue, by the Headmaster. And not least, books:- Fr. Columba Cary-Elwes who, in his 82nd year has the vitality to write one book, edit another, and write a chapter for a third; Fr Henry Wansbrough, whose translation and editing of the New Jerusalem Bible will be reviewed in these pages next issue by another overworked Amplefordian — David Goodall (W50) whose considerable contribution within the negotiations leading up to the Anglo- Irish Agreement is noted in the Old Amplefordian section.

In the last editorial a year ago, when the Journal took a look back, I wrote that we should be "always conscious that the seeds of everything new are at work", and that subsequent Journals would try to reveal and record our plans as they unfold. In this issue Fr Timothy unfolds two new works:- the development on the Bar Convent site in York in his second of three articles, and the less direct but thus far exhilarating links with José Emmanuel Eguiguren and his Colegio San Benito in Santiago, Chile. Monks go to York; boys go to Chile. Monks link the Benedictine ideal with that of the Sisters of Mary Ward, the IBVM; boys take the spirit of St Benedict to link with the lay spirituality of a charismatic leader in Latin America.

Few Journals get away with the avoidance of memory and death. Four obituaries colour this issue: that of a quiet and good monk in Fr Oliver Ballinger; a great parish priest in Fr Jock Hamilton Dalrymple (O46) whose article "Dying before Death" has particular poignancy and strength; Basil Fitzherbert, Lord Stafford, than whom few have given more time to the service of the Abbey, School and old boys; and Brian Richardson, devoted and skilful teacher of History in the school for a third of a century. Sadly, the next issue will record the life and work of three monks: successive Novice Masters in Fr David Ogilvie-Forbes and Fr Kenneth Brennan, and Fr Anthony Ainscough whose life here at Ampleforth coincided with the history of the Abbey and School in the twentieth century. Alas he did not live to see the new St Laurence' Centre, donated to us by the many hundreds of friends of monks of Ampleforth, not least of Fr Anthony himself.

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YORK

A NEW SCHOOL OF THE LORD'S SERVICE

by

TIMOTHY WRIGHT O.S.B.

In the Constitution on the Church, the Second Vatican Council encouraged all members of the Church, clerical and lay, to seek holiness, to become closer to God through the grace of Christ. It emphasised that everyone was called to holiness through their baptism and this was especially developed through prayer and liturgy. The Council also exhorted the religious orders, through their renewal, to make available their spiritual resources to lay people.

In the last number of the *Ampleforth Journal* (Autumn 1985), it was announced that the Community is to found a small urban monastery in York, opening early 1987. The idea and invitation for this came from our Bishop, Bishop Harris of Middlesbrough, who wanted us to run his pastoral centre at the Bar Convent in association with other developments being promoted there by the IBVM.

Every monastic community, however small, is, in St Benedict's words a 'school of the Lord's service'. This particular 'school' will have a number of unique features: it is the first time in the recent history of Ampleforth that the rhythm of the monastic life will form the framework of the pastoral work. Both in parish and school the demands of the work have taken the monk away from the cloister. In York monastic prayer, silence and community living will not only be essential for the monks but also part of the life of the pastoral centre. Those who come will be drawn into it and in this sense will be real students of this 'school of the Lord's service'.

It is also the first time that the monks will be moving into buildings borrowed from and shared with another religious order. For four hundred years the Bar Convent has been the home of the Institute of the Blessed Virgin Mary, and the past history and spirituality of the sisters has permeated all its buildings and activities. The monks will be living at one end of the site, No 23 Blossom Street, adjacent to the pastoral centre (No 21).

Can the IBVM sisters and the Ampleforth monks, each representing different spiritual traditions, coexist in these buildings? Can the Ampleforth monastic life be adapted to this urban environment? Some may think these are irrelevant questions. Buildings have always had to be adapted to new uses, churches have become libraries, and town houses offices. Those which failed to adapt have had to be demolished, at least if they were able to escape the preservationists. So what is particular about this adaptation? The problem is not simply one of architecture or practicality; it is about spirituality.

Spiritual traditions grow up in the church in response to needs. Some have been founded in deserts or remote valleys away from the world and usually critical of it. Others developed in towns intending to serve the people in education or medical care or preaching. Others again have been located on the edge of towns where they have tried to establish a sense of separation while

remaining accessible. In one sense each tradition is appropriate to its place of origin, but it is also true that many have moved away and adapted to new environments, as the houses of Carmelites and Poor Clares in our modern cities show. In this case the monks will be returning to York after some four hundred years and they will establish in the pastoral centre a new type of school of the Lord's service in which the spiritual tradition of St Benedict will be lived and shared.

But monastic life requires certain conditions to flourish: will No 23 Blossom Street meet them? Can such a small community establish its identity on such a large site, where so much else is going on? Can the rhythm of the monastic life be successfully developed in such buildings, so centrally situated? Obviously the real answer to these questions will come with the lived experience of the community, to be recorded in later articles. However, an urban pastoral centre needs a central location to be as accessible as possible and this favoured the Bar site in York, with the monks living in No 23, a typical town house. This is far removed from spacious, quiet, rural North Yorkshire and will represent something of a challenge to the community. Although the rooms are big enough, the site is cramped and noisy, though there are compensating open spaces behind, available outside school hours.

TWO TRADITIONS OF SPIRITUALITY

A more interesting question is the relationship between the spirituality of the IBVM and the Benedictines. In this article I will make a comparison of the two traditions from three points of view: the attitudes to spirituality, the priorities in prayer, and the approaches to work. I cannot claim to be an expert on the life and teaching of Mary Ward and have drawn heavily from two recent publications, *The Way Supplement on Mary Ward 'Journey into Freedom'* (Summer 1985) and the edited version of Mary Ward's writings by Sister Emmanuel Orchard IBVM, *'Till God Will'* (DLT 1985). My purpose is to see how much common ground exists between the two traditions and show ways in which they could complement each other in building the new 'school of the Lord's service'.

Mary Ward did not intend to start a new school of spirituality. She was more interested in founding a religious order which would enable women to play a more active part in the church's apostolate. Her originality lies in the genius with which she inspired such an Institute and the perseverance which she brought to her task. Despite many setbacks she stuck to her intention and today three branches of the Institute follow her ideals. The main structures of the spiritual life were taken from St Ignatius and her Institutes have always looked to the Society for their directors.

The following passage not only outlines Mary Ward's distinctive teaching on 'verity' a central feature of her spirituality, but also shows her clear aim, straightforward and sound common sense.

"It is not because we are women but because we are imperfect women and love not verity but seek after lies. 'Veritas Domini manet in aeternum'; the verity of the Lord remains for ever. It is not 'veritas hominum, the verity of men, nor the verity of women, but 'veritas Domini' and this verity women may have as well as men. If we fail it is for want of this verity, and not because we are women. Some religious both men and women have lost their fervour because they

have been unmindful of this preventing truth which is a gift of God; they have adhered to the sweetness they have found in prayer, and the content which they felt in the service of God. For all in the beginning do forsake the world for God only, which is verity. But as I say, asking too much sweetness and feelings, which when they fail them are left in aridity, God seeming to leave them, they have lost their fervour. . . . This is verity to do what we have to do well. Many think it nothing to do ordinary things. But for us it is. To do ordinary things well, to keep our constitutions, and all other things that be ordinary in every office or employment whatsoever it be. To do it well; this is for us, and this by God's grace will maintain fervour." (Till God Will p 57).

This is not an easy school of spirituality; no genuine one ever is. It requires a disciplined and on occasion courageous commitment to the details of ordinary life, to the rather boring chores which occur day after day, year after year and which are the stuff of self-sacrifice and growth in spiritual maturity. She re-emphasises the importance of trust which lies at the heart of the sister's response to God's loving-kindness. This trust leads to personal freedom, a freedom which goes deeper than doubt, questioning and compromise. To arrive at this point Mary Ward warns her sisters that they must endure hardship, aridity and emptiness; it is not a way for the faint-hearted:-

"Timid persons will never ascend very high in the path of virtue, nor work anything great in the religious state". (Till God Will p 56).

Much of this is basic to any spiritual life but Mary Ward brings to it, not only her native Yorkshire directness, but also the insight particularly important in the sixteenth century that this spirituality, supporting an active apostolic life, is open to women as well as men.

In the monastic life St Benedict lays great stress on the monk growing towards God through the disciplines imposed by community living in which obedience and humility are highlighted in the Rule. Fidelity to the common life, within the enclosure, lived in silence and supported by prayer and meditative reading is the ideal he proposes. All activities aim to promote this daily search for God.

Individuality, personal initiative and independent-mindedness are not qualities that St Benedict encouraged in his monks. The tone of many parts of the Rule suggest that they already existed in abundance among the brethren and he plans his school as a way of controlling and channelling them. In doing so he is neither too severe nor over-demanding: the monastery is not modelled on a reformatory but:-

"a school of the Lord's service in which we hope to ordain nothing that is harsh or burdensome" (Prologue).

He does provide for the possibility that the abbot could command the impossible and appropriate procedures are provided, but in the last analysis the monk obeys, puts his will second to that of the abbot's command, which represents the will of Christ. Those who have spent time within the monastic life know well the difficulties that strong-mindedness, initiative and forcefulness can create, but from them there can and does emerge a powerful creativity.

St Benedict is realistic about human nature; weaknesses are overcome slowly, helped by sensitive handling by the abbot who should:-

"act with prudent moderation, lest being too zealous in removing the rust he break the vessel . . . Let him (the abbot) so temper all things that the strong may still have something to long after and the weak may not draw back in alarm" (Ch 64).

This takes place in the context of community life where St Benedict exhorts the monks:-

"to bear with the greatest patience one another's infirmities whether of body or character. Let them vie in paying obedience one to another. Let none follow what seems good for himself but rather what is good for another . . . Let them prefer nothing whatever to Christ" (Ch 72).

These two approaches have different aims: Mary Ward is trying to make her sisters more self-reliant and independent, able to live and work in small groups outside the cloister, while St Benedict wants to restrain the natural assertiveness, so typical of many men. But the religious, male and female, has to face up to personal weakness, the need for God and the importance of self-discipline if they are to make progress in their respective schools of the Lord's service.

In the English Benedictine Congregation the nature of the work has forced the monks to become more independent and self-sufficient, both in parish and school. At the same time the education commitments of the IBVM have forced some to become more community orientated. So whatever differences there are in the approach to community life, it is certain that in York the two traditions will complement each other.

Mary Ward outlined a strict framework of prayer for her sisters:-

"All the sisters will rise daily at 4 a.m. in winter and summer and spend an entire hour of the morning in mental prayer or meditation. All at a fixed hour shall be present at the sacrifice of the Mass. They shall recite piously and devoutly the greater canonical hours or the office of the Blessed Virgin, according to each one's ability. The lay sisters shall recite the Rosary of Our Lady at a suitable time. Twice daily all shall examine their consciences" (Till God Will p 36).

This Ignatian pattern freed the sisters from the Latin choral office which had been obligatory for all religious up to that time. Many, if not most, of those who recited the Divine Office did not understand the language and it was therefore something of a burden. In its place Mary Ward arranged devotions, especially the structured meditation as shown in the spiritual Exercises. This provided a sound spiritual frame work and allowed flexibility for different works.

St Benedict goes into detail about the nature, length and content of the Divine Office which marked the main moments of the monk's day. Attendance, though not always possible, was regarded as a high priority. Communal recitation of the Office, then as now, gives praise to God, builds up the sense of community, and is formative of the monk. In the monastic tradition fluency in Latin was not considered an essential requirement; indeed, even after the vernacular revolution of the Vatican Council, some monasteries retain Latin, at

least for some Offices, a fact which testifies to the contemplative function of the Divine Office.

In addition to the Divine Office, an atmosphere of silence in the monastery helped the monk to be recollected — private prayer in such circumstances was assumed rather than legislated for and St Benedict recommended quite a long list of books to promote this recollection. Through this the monk develops the ability to listen to the "words of the Master" and the ensuing progress enables him:-

"to run with unspeakable sweetness of love in the way of God's commandments so that never abandoning his Rule but persevering in his teaching in the monastery until death, he deserves to be partaker also of his kingdom." (Prologue).

The two traditions provide a clear contrast, the one favouring community office and the other emphasising personal prayer. But the new attitudes to the Divine Office incorporated in the Vatican II Decree on the Liturgy represent a possible convergence, because the aim of the council is to extend the use of the Office as widely as possible, including religious and lay people. To this end it has been reformed, translated and published as the new devotion of the Church, and it is appropriate that a monastic pastoral centre should provide the regular and proper celebration of the Divine Office in a way which encourages others to participate. In addition, a silent and recollected atmosphere will help the centre to achieve its primary purpose, providing space for all to seek a deeper understanding of God. Within this life of prayer, there is scope for the specific contribution of the IBVM.

With regard to the work of the sisters, Mary Ward was insistent that one of the primary needs was to educate girls to become apostles, both in their homes and in their work. Many schools have been established by the Institutes; Ascot, Cambridge and Shaftesbury are well known.

More significantly Mary Ward urged her sisters to work for the reconciliation of those estranged from the church. The sisters were to build up their relationship with all they met through 'spiritual conversation'. This meant a positive and sympathetic approach, devoid of criticism, censure or judgement. Through such conversation, anxiety would be dispelled and trust built up so that new attitudes to the church could develop. Such an approach is as necessary now as it was in the sixteenth century, but it requires self-confidence, spiritual maturity and a pioneering spirit well summed up by William Broderick in *The Way Supplement* (p 45):-

"The sisters will have a taste for adventure, for surprise and an ever deeper experience of life. It means flexibility and adaptability, combined with singleness of purpose in living by gospel values. It means a knowledge and appreciation of the contemporary world and all that is good in it as the place where the Incarnation and the paschal mystery continues to be re-enacted".

Mary Ward wanted to found an institute of dedicated women who are on fire with the love of God, perceptive of God's presence in a complex world, selfless in their desire to acknowledge and encourage the good, but at the same time strong enough in faith to adapt their approach and life-style to meet each situation, and courageous enough to face all difficulties, spiritual, personal or intellectual. Such an ideal of the dedicated religious is as relevant today as when

it was written, and is particularly appropriate for the pastoral work to be undertaken at the Bar Convent in the coming years.

St Benedict, on the other hand, is not so specific about the work of his monks. He recognises it as an essential discipline of monastic living "for then are they truly monks when they live by the labour of their hands" (ch 48). He accepted that at times the work will disrupt the monastic routine, even taking the monks outside the enclosure. From this flexibility the English Benedictines have been able to respond to the varying needs of the church down the centuries, working in parishes and schools. It is true that, for many contemporary monks, apostolic work plays a larger part in daily life than St Benedict envisaged.

Today the needs of the church are changing and the monks have withdrawn from several of their parishes and begun to develop new works. The urban pastoral monastery in York is part of this change and a pastoral centre run by monks has certain special features. The first priority, as already indicated, is the daily prayer and rhythm of the monastic life. A second is an openness to all, male or female, believer or not, and this requires an atmosphere of toleration and acceptance. Today there are many people of all ages, who do not feel at home in any christian church; they are alienated by the teaching, image or demands of the churches. Many are believers but remain uninspired by the christianity they see around them; some see the presence of God in unconventional ways, others have strong guilt feelings which cannot be faced. It is to these that a monastic pastoral centre must direct a particular appeal. Its inspiration is based on the universality of the monastic vocation, and the ability to adapt its traditional hospitality to whoever comes. Hence the importance of silent recollection, loving acceptance and sincere and devotional prayer. In such a school of the Lord's service it is our hope that many will discover a new understanding of the love of God.

This fits well with the work of the IBVM sisters. At present there are no arrangements for their involvement in the pastoral centre; the demands of their other work on the site precludes it. But the role of women in spiritual formation and education is increasingly important and necessary and I suspect the sisters will play an increasingly important role in the centre. Such a development would not water down the monastic contribution, nor would it make the sisters monastic, but it would show that the two different spiritual traditions, working together, could form a complete and whole view of prayer, the church and God, and this very wholeness was something much sought after by Mary Ward and is even more necessary today.

To conclude, from this examination of the two religious traditions, there appear differences of emphasis in prayer and contrasts in approaches to community life, but there is nothing irreconcilable or contradictory in the two: nothing that will make one feel threatened by the other. On the positive side, the opportunity for two such English traditions of religious life to cooperate at the Bar will help to create not only a new school of the Lord's service, but also bring together the best in male and female spirituality and create an important precedent for future apostolic work. Such a centre in York is something much needed in the church but rarely found.

CHILE

A SEED SOWN

by

TIMOTHY WRIGHT O.S.B.

Could one realistically expect an English monastic school, set deep in the countryside of North Yorkshire, typically English in so many of its ways and traditionally Benedictine in its spirituality, to have anything to say to an urban day school, in a young country, on another continent, with a different language and culture? Yet that seems to be precisely what is happening in the growing links between Ampleforth and the Colegio San Benito, run by the Manquehue Apostolic Movement, in Santiago, Chile.

It started some four years ago when a Chilean schoolmaster wrote to Fr Dominic and asked whether he could visit Ampleforth to see how the English Benedictine educational system worked. He had been commissioned some years previously to found a school which would provide an alternative to the growing dominance of Opus Dei in the education of Chileans.

The Chilean school master is José Manuel Eguiguren who founded his school in the late 1970s in rented houses on the edge of Santiago. He started with 7 year olds.

Now, some seven years later, he has a new purpose-built school with nine hundred pupils, boys and girls, the oldest being about 14, and the school will go on expanding until it reaches the school leaving age of 18. Even now it is widely regarded as the best school in the city, and it is over-subscribed.

An important feature of the school is that its spiritual ethos is derived from the Apostolic Movement, a completely lay organisation founded by José Manuel himself some years before. The Movement provides a framework of prayer, bible reading and meditation in communities, much inspired by the Rule of St Benedict. Today there are some 250 members, divided into communities of about 15, which meet once a week for prayer and celebration, and every two to three months for a weekend retreat.

The majority of the members are still students at university (courses are usually six years in Chile), others have full time jobs. The members of the Movement are involved in a variety of works, some in the shanty towns, others in the Colegio San Benito, mostly part-time. The Colegio exists to foster the aims of the movement within a school, and it was this that led José Manuel to Ampleforth. He wanted to see how a full Benedictine school worked. Ampleforth was the obvious place to approach because Fr Dominic, while prior at San Anselmo in Rome, had visited the Benedictines of Las Condes, Santiago, in the late 1970s.

So, in October 1982, José Manuel arrived at Ampleforth, speaking little English, handicapped by crippled legs and knowing no one in the community. He now speaks of this moment as a sort of conversion on the road to Damascus, because many of the things he had dreamt about in a Catholic and monastic school seemed to be realised at Ampleforth. He spent some weeks here, met

members of the community and helped in the St John's House retreat.

From that contact two old boys of St John's spent six months, March to August 1983, in Chile. Nicholas Duffield and Timothy Jelley lived with José Manuel's family, taught English in the school and founded the schools drama department which has attracted wide attention in Santiago.

Subsequently, Timothy Jelley returned to Chile on a permanent basis and in 1984 two more old boys, Mark Robinson (A) and Justin Kerr-Smiley (W), spent six months helping in the school. In 1985 this increased to four, Paul Johnson-Ferguson (C), Patrick Blumer (A), Christopher Verdin (J) and Frank Thompson (A). All have returned much affected by what they have done, and enthusiastic about Apostolic Movement.

At the same time, José Manuel has been returning to Ampleforth each autumn, to renew contacts, to help with the St John's retreat, and to meet up with the old boys who had been in Chile. As the links were becoming stronger, so he was keen to invite a monk to visit. This led Fr Timothy to accept the invitation during the summer of 1985, and he spent three and a half weeks, meeting a number of communities, teaching in the school, giving conferences and helping in the drafting of the foundation document of the Movement. The climax of his visit was the official opening of the school in a special mass at which he preached.

Possibly the most significant feature of the school is the role of the young members of the Movement who visit each week and take 'tutorials', or classes on prayer, reading the Bible and spirituality. It would be rather like about twenty five old boys of Ampleforth returning weekly to instruct younger boys in their faith.

One feature of this Chilean experience which has impressed us is the way it has enlivened the faith of those involved. This results partly from the personal faith and concern of José Manuel himself and partly from the community life that they share with other members of the Movement. All have had their faith transformed and this was clearly seen when seven of them spent four days last January on retreat at Ampleforth. José Manuel speaks of this as simply his Movement making the boys aware of what Ampleforth has given them. It is not a question of them receiving something new, but of them appreciating what Ampleforth represents. Paul Johnson-Ferguson is the leader of the Movement in England and it is his hope that they will be able to extend its influence here and give it a distinctive English character.

The links between Ampleforth and the Movement are set to get closer during the next few years, especially as more young old boys go to Chile, and possibly other members of the Movement come and spend longer at Ampleforth.

Events move rapidly in Chile, more quickly than they do in England. Already the Movement has opened a second school in one of the shanti towns of Santiago, and the members are even more firmly committed to building bridges within Chilean society, especially between rich and poor in a city which has 40% of the country's population and has massive and extensive poor areas.

This link has provided us with an opportunity to help in many small ways the development of education and the apostolate in Latin America. What one originally thought of as unrealistic, now appears as a natural extension of the Benedictine spirit underlining its universality.

ST. LAWRENCE'S ABBEY

Members of the Community

OFFICIALS OF THE MONASTERY

Father Abbot:	Abbot Patrick Barry
Father Prior:	Fr Sigebert D'Arej
Father Subprior:	Fr Cyril Brooks
Novicemaster:	Fr Aelred Burrows
Junior Master:	Fr Timothy Wright
Delegate to General Chapter:	Fr Benet Perceval
Oblate Master:	Fr Columba Cary-Elwes
Director of Vocations:	Fr Cyril Brooks
Guestmaster:	Fr Vincent Wace
Infirmarian:	Fr Gervase Knowles (also Chaplain to St Martin's School)
Procurator:	Fr Michael Phillips
Librarian:	Br Terence Richardson
Choir Master:	Br Alexander McCabe
Estate Manager:	Fr Edgar Miller
Warden of the Grange:	Fr Geoffrey Lynch (also Abbot's Secretary)
Warden of Redcar Farm:	Fr Gregory Carroll
Fr Julian is Chaplain to the domestic staff at Ampleforth as well as Chaplain to Howsham School.	
Also resident, Fr George Forbes, Fr Aelred Perring, Fr Gerard Sitwell, Fr Joseph Carbery.	

Those involved in the school are recorded on page 95.

PARISHES

Local Parishes

Ampleforth	Fr Kieran Corcoran
Gilling East	Fr Bonaventure Knollys
Kirbymoorside and Helmsley	Fr Edmund Hatton (also Vicar for Religious in the Diocese)
Oswaldkirk	Fr Gregory Carroll

Ampleforth Parishes

Bamber Bridge	Fr Leonard Jackson	St Mary's Brownedge, Bamber Bridge, Preston
	Fr Damian Webb	PR5 6SP
	Fr Ian Petit	Tel: 0772 35168
	Fr Peter James	

Brindle	Fr Thomas Loughlin Fr Raymund Davies	St Joseph's Hoghton, Preston PR5 0DE Tel: 025 485 2026
Cardiff	Fr Kevin Mason Fr Aidan Cunningham Fr Laurence Bévenot Fr Lawrence Kilcourse	St Mary's Priory, Talbot St., Canton, Cardiff CF1 9BX Tel: 0222 30492
Easingwold/ RAF Linton	Fr Osmund Jackson	St John, Long Street, Easingwold, York YO6 3JB Tel: 0347 21295
Knaresborough	Fr Theodore Young	St Mary, 25 Bond End, Knaresborough, Yorks. HG5 9AW Tel: 0423 862 388
Leyland	Abbot Ambrose Griffiths Fr Wilfrid Mackenzie Fr Justin Caldwell Fr Jonathan Cotton	St Mary's, Broadfield Walk, Leyland, Preston PR5 1PD Tel: 077 44 21183
Liverpool	Fr Benedict Webb Fr Henry King Fr Martin Haigh	St Austin, 561 Aigburth Rd., Grassendale, Liverpool L19 0NU Tel: 051 427 3033
Lostock Hall	Fr Rupert Everest	Our Lady of Lourdes and Gerard Majella, Brownedge Rd., Lostock Hall, Preston. Tel: 0772 35387
Parbold	Fr Herbert O'Brien	Our Lady and All Saints, Lancaster Lane, Parbold, Wigan WN8 7HS Tel: 025 76 3248
St Benedict's, Warrington	Fr Augustine Measures Fr Gregory O'Brien	St Benedict, Rhodes St., Warrington WA1 2NS Tel: 0925 30127
St Mary's, Warrington	Fr Christopher Topping Fr Edmund FitzSimons Fr Maurus Green	St Mary, Buttermarket Street, Warrington WA1 2NS Tel: 0925 35664
Warwick Bridge	Fr Francis Vidal	Our Lady and St Wilfrid, Warwick Bridge, Carlisle, Cumbria CA4 8RL Tel: 0228 60273
Workington	Fr John Macauley Fr Piers Grant-Ferris	Our Lady, Star of the Sea, Banklands, Workington, Cumbria CA14 3EP Tel: 0900 2114

Oxford	Fr Philip Holdsworth (Master)	St Benet's Hall, Oxford Tel: 0865 55006
RAF Chaplain	Fr Gordon Beattie	St Boniface RAF Bruggen, BFPO 25 Tel: 010 49 2163 885274

Very Rev Fr Placid Spearitt MA, PHD, ST.L, Holy Trinity Abbey, New Norcia, Western Australia 6509.

Fr Bernard Boyan, Cathedral House, Mount Pleasant, Liverpool L3 5TQ.

Fr Aidan Gilman, Stanbrook Abbey, Callow End, Worcester WR2 4TD.

Fr Mark Butlin, Collegio Sant Anselmo, Piazza Cavalieri Di Malta, S; 00153 Rome.

Fr Daniel Thorpe, Collegio Sant Anselmo.

Fr Fabian Cowper, 32 Seymour Street, W1.

AMPLEFORTH COLLEGE BOOKSHOP

The Bookshop has long been sited under the Arch, half way down the Snake Drive. When the new building is complete, it will be re-sited on the left hand side of the main entrance in to the Atrium. In the meantime, it is already changing its image. It is no longer in the part-time care of an over-worked, and underpaid monk! Instead, the Bookshop is being run by Madeleine Judd who has been book selling for the past ten years and has experience as a buyer both as a specialist in religious books and in general book selling.

Ampleforth College Bookshop was accepted in June as a member of the Booksellers' Association and of the Publishers which mean that customers can come and ask for a specific title to be ordered on their behalf. The more customers, from wherever, come and ask for books, the more the Manager can feel the market and thereby gradually improve and widen the variety of books held in stock.

The Shop is open from 09.30 - 17.00 each week day and 10.00 - 13.00 Saturdays and 11.00 - 12.00 Sundays and can be reached by phone on Ampleforth 206 ext. 778.

AMPLEFORTH

In September, we welcomed Mr Shan Gallagher as the new Headmaster of St Benedict's Primary School, following Mr Peter Bergin's retirement in July. At secondary level, history was made, since following the re-organisation of secondary schooling in York, there is now for the first time, a Catholic Comprehensive School serving the whole York area. The school is called All Saints, and is based partly on the Bar Convent site and partly at Mill Mount, a short distance away. In order that children from the parish and area might take advantage of this school, a special bus has been started. At present it requires to be heavily subsidised but if it can be maintained, costs will decrease with increasing numbers of children using the bus together with increasing adult use.

The Parish has responded to the request of the Bishops to prepare for the Synod on the Laity in 1987, by forming 10 House groups and using the discussion leaflets in 'Called to Serve' prepared by the Secretariat of the Bishops' Conference of England and Wales.

Before Christmas, an Allen Digital Computer Organ was purchased which promises to be a helpful acquisition in improving the standard of our liturgy and singing. So far we have been unable to find a sale for our Mason & Hamlin Reed Organ but we still live in hope. Any offers?

BAMBER BRIDGE

On 20 January 1985 Childrens' Mass was broadcast on Radio 4. The Celebrant was Fr Damian Webb. In March, Timewatch (BBC 2) did a feature on Childrens' Games to mark the publication of the updated version of the book on the same subject by Mrs Iona Opie, for which Fr Damian Webb supplied the photographs. June 17-19 National Association of School Chaplains met at Spode House. Among the sixty chaplains present were Fr Piers Grant-Ferris and Fr Peter James. St Mary's High School celebrated its Silver Jubilee. October 10-17, Fr Thomas Loughlin and Fr Peter accompanied a party of 50, including teachers, parents and 15 pupils, on a pilgrimage to Lourdes.

The climax of the Silver Jubilee celebrations was the Family-in-Christ Week November 17-22. A team of two dozen priests, monks, nuns and lay people with active ministry in the Church took over the R.E. timetable. The team was led by Fr Bede Moore, School Chaplain, St Cuthbert Mayne High School, Preston. Other Benedictines who participated were Fr Jonathan Cotton (Leyland), Fr Thomas Loughlin (Brindle), Fr Cyril and Br Bede (Ampleforth), Fr Ian Petit (Brownedge) and Fr Peter James (Brownedge, School Chaplain). There was also a Benedictine Oblate from Tyburn. Other organisations represented were the Franciscan missionaries of St Joseph, Daughters of Charity, White Sisters, Presentation Sisters, Jesuits, Salford Junior Clergy, Xaverian Missionaries, Brothers of Charity, Knights of St Columba, Diocesan Youth Service and the Rescue Society.

About two years ago, Fr Leonard asked a number of Brownedge couples who belong to Marriage Encounter to help with the preparation for marriage of engaged couples. So after their initial introductory sessions with the priests, the couples attend three weekly sessions run entirely by the M.E. group. The topics

covered are Marriage Today, Communication in Marriage and Sex in Marriage. It is entirely appropriate (many would say essential) that lay people who know what marriage involves should assist the priests in preparing engaged couples, and a further benefit is that the engaged couples realise through meeting each other that they are not alone in facing a future which would otherwise seem full of demands and uncertainties.

CARDIFF

The numbers at daily Mass and regularly coming to confession are remarkable, and the loyalty of the people to their parish and to this part of Cardiff is special. Catholicism is thriving in Wales and in February 1985 the priests attended a general meeting to consider the setting up of a third diocese in the country with its cathedral in Swansea. The Archbishop of Cardiff has taken up residence in the parish. Much work is being done for young people, especially by Fr Christopher Delaney of Buckfast who is full-time chaplain at Bishop Hannon School and who frequently takes parties of teenagers to St Cassian's House, the De La Salle Brothers retreat house in Berkshire. The children from the junior school come to the John Paul Centre in the parish for regular morning or afternoon periods. The SVP and UCM are thriving and Fr Laurence Bevenot has inspired several groups both for discussion and for liturgical music. St Mary's is twinned with a parish in India, money being raised by regular cheese and soup lunches and sent out to the Cardiff Mill Hill Father out there who has used it to supply water wells and bullocks and to redeem families from debt.

KIRKBYMOORSIDE

The parish is made up of two distinct communities. In Helmsley, discussions continue with the Anglican parish council about shared use of the Anglican parish church, and on the fifth Sunday of the month there are united services with the Anglicans. In Kirkbymoorside, there was a healing service in Advent and before Christmas and on Good Friday there were processions around the town as an ecumenical witness. The people are actively involved in the ministry of prayer and intercession and parish visiting, as well as the pastoral council and liturgy group, and links are reinforced through evenings for special ministers and catechists, days of recollection, a theology course in which 17 people took part, and social events such as a moorland walk and barbecue, a shrovetide party and the regular Sunday coffee mornings and Wednesday lunches. For the last three years, the parish has been raising money for a sparsely populated area of northern Ghana called Tamale and sends it directly to the bishop there for the needs of the people. The parish priest, Fr Edmund Hatton, is Episcopal Vicar for Religious for the Diocese of Middlesbrough.

KNARESBOROUGH

Although the town is growing, it has retained its sense of identity and community, within which the parish can develop as a family. Fr Theodore Young has encouraged active participation in every aspect of parish life and the bulk of the day to day running of parish affairs is in the hands of the people themselves. To lead the parish towards a deeper and more apostolic commitment to their faith, he has arranged for about 20 groups to take the 'Call

to Serve' course, and devoted one weekend in January 1986 to a 'Journey into Faith' weekend conducted by the RCIA team from the Leeds Diocesan RE Centre, attended by several hundred people. The number of eucharistic ministers has been increased from 2 to 17, involving more people in sick communion rounds and preparing for the introduction of communion under both kinds. The SVP has been refounded. Parishioners gave hospitality in their homes to 20 third-year boys from Ampleforth for their retreat in October 1985 given by Fr Theodore and Fr Bernard. Fr Theodore has also established a youth group of ten boys aged 13-14 who have weekly discussions, serve on the altar and raise funds for the missions. This group had a summer camp with Fr Cyril at Ampleforth. 26 parishioners of all ages went to stay at the Grange on retreat in December 1985, conducted by Fr Cyril and Fr Bernard.

LEYLAND

Marriage Preparation: We have started a course of four sessions for engaged couples. It is run by nine married couples, some of whom we have trained ourselves with the help of the Liverpool Diocesan Department of Pastoral Formation and some by a course at Upholland.

Confirmation Preparation: This takes place in the Fifth Year in the High School (15+). It used to be entirely school based and organized, but last year we had a team of lay helpers who did much to involve the families and the whole was seen as a parish event. Some 80 candidates were involved and during May and June there were planning sessions with the helpers while the priests visited the homes of all the candidates. In September the helpers visited all the candidates and delivered a personal invitation to the parents and sponsors to a meeting at which the important role of the parents was explained. There was a later meeting for the candidates after they had spent a day's retreat at Standish. A fortnight before the Confirmation there was a special Mass of Enrollment when all the candidates who had decided to receive the sacrament came forward around the altar with their sponsors and publically expressed their intention.

St Mary's Primary School, the oldest parish school, after originally catering for all ages, became the Junior department of a Primary school with a much more modern Infant department on another site. In October 1984 Fr Justin Caldwell succeeded Fr Rupert as part-time RC Chaplain to HM Prison Wymott. He attended a prison chaplains' induction course last May at the Prison Service College in Wakefield.

A group entitled S.M.Y.L.E. (St Mary's Youth Links Everyone) has been formed which is a help and support group run by the youth of St Mary's. Leyland and other youth from outside the parish for the mentally handicapped. We have had contact with some 50 mentally handicapped, with about 50 youth and adults supporting us actively. Fr Jonathan was involved in this group at its formation and for its first year; he is now more laid back as chaplain, with so many other duties to perform, in what is probably the largest parish of Liverpool Archdiocese.

GRASSENDALE, LIVERPOOL

A glance at the hand-out given to all new parishioners indicates the range of active involvement by people in the life of the parish: UCM, Legion of Mary, SVP, Scripture Study Group, Third World Group, Rosary Circle, Servers Guild

of St Stephen, the choir and a folk group. The parochial centre, Chaloner Hall, and the St John Vianney Youth Centre in the crypt of the church are in regular use. There are 17 special eucharistic ministers, and the parish council with a dozen members meets every month to advise the clergy. The number of covenants taken out by parishioners doubled in 1985. Two years of discussion will bear fruit in 1986 with the re-ordering of the church to make it more suitable for the modern liturgy, and new opportunities have been presented by the purchase of the adjacent property, the White House, which will be used for a nursery school or play group, a pastoral centre for adult education, prayer groups and meetings, and a centre where young adults can meet.

PARBOLD, LANCASHIRE

In 1985, Fr Herbert O'Brien started schemes in preparation for baptism and confirmation to get the parish actively involved as a family in faith. Confirmation preparation was put on a voluntary basis: teenagers who wanted to be confirmed were invited to weekly meetings over the course of five months, conducted by a team of trained catechists including several married couples. The catechists can bring a wide range of religious experience to their preparation of the candidates and can sympathise with the doubts and difficulties of young people. The weekly meetings after the main Sunday Mass were reinforced with a day's retreat and an outing at Blackpool. The candidates organized the liturgy for one Sunday Mass, providing the ushers, readers and even all the music, and they also became involved in charitable work in the parish helping the sick and elderly.

Those who were confirmed have turned into a group round Fr Herbert, going to Lourdes, doing sponsored walks for Ethiopia and meeting to plan and talk about the weekly homily. Their example has led others who had not opted to be confirmed to come forward for the course in 1986.

Three parishioners did a course at Upholland to equip them to help with preparation for baptism. Couples have four meetings before their child is baptised in the homes of other parishioners, through which their faith is deepened and the meaning of the sacrament more fully explained leading in several cases to the reconciliation of people who were lapsed and to a deeper integration into the parish. The success of these schemes leads Fr Herbert to hope to extend this style of preparation of the sacraments to marriage, in which he hopes to involve a team of married couples.

WORKINGTON

A mission took place in the Parish 9-19 March, conducted by two of the priests of the Catholic Missionary Society. The approach to Parish Missions changed with Pope Paul VI's Evangelization in the Modern World. A Mission is something done *by* the Parish rather than something done *to* the Parish. Members of the Parish visit every house in the parish and explain there will be a Mission. The emphasis is on members of the Parish stretching out rather than the previous custom of the Mission Priest visiting every house. The Preached Retreat lasts a week — there is Mass for only one of the Mission evenings. One of the Services — vespers — is the evening when Ministers of other denominations are invited. The second week — only three days — is a series of Parish Meetings.

Daily Mass at 12.10 is a success. There are rarely less than 40. During Lent it goes up to 70-100. A Scripture discussion group meets regularly and goes through the Bible — some may have seen six articles in the Catholic Herald. If anybody would find the notes of use they have only to ask.

The number of children entering St Joseph's school gets smaller (only seven came from Maryport last September) but there has been a steady increase in the number of non-Catholic entrants. Every week there is a new Word of Life for the whole school which is taken from one of the readings of the following Sunday, and which produces a theme for school Masses and assemblies.

A group of fifteen Workington Young Christian Workers meets every Wednesday and some of them plan to go to Taizé during the summer.

PERSONALIA

Br Bede Leach and Br Jeremy Sierla were ordained deacon on New Year's Day, 1986, by Bishop Augustine Harris. Br Jeremy is studying Theology at St Benet's Hall, Oxford, where he will complete his degree in July 1986. Br Bede is now teaching R.S. in the School and continuing to study Dogmatic Theology with Fr David and Moral Theology with Fr Gerard Magill, formerly professor at Drygrange and now resident in Glasgow. One day every month, Br Bede makes the 450 miles round trip and studies with Fr Magill for 3 hours but, he writes, 'he is a superb teacher and well worth the long journey'.

Fr Abbot has appointed Fr Geoffrey Lynch to be the superior of the new house we are founding in York, assisted by Fr Cyril Brooks and Fr Ian Petit. They hope to establish community life in Blossom Street in part of the site belonging to the Bar Convent in the late autumn.

Fr Alban Crossley has been appointed by the Chief Scout, Major General Michael Walsh, as his Commissioner for Roman Catholic Scouts in England and Wales. Through this appointment, Fr Alban becomes the Chief Scout's adviser on Catholic matters and representative to Catholics in scouting, who number around 30,000 in England and Wales. Fr Alban was previously an Assistant County Commissioner in North Yorkshire and is still the Group Scout Leader of the Ampleforth College Scouts.

Fr Anselm Cramer was elected an Honorary Vice President of the Yorkshire Amateur Swimming Association, after serving six years on the Executive (for the last three as Minuting Secretary) and leading the foundation of two affiliated Clubs, Ampleforth College SC and St Alban Centre SC. For part of this period he was also Secretary of Ryedale District Sports Council.

Fr Gordon Beattie, chaplain at RAF Bruggen, continues to edit the Benedictine Yearbook as he has done with remarkable success since 1967. The circulation of 4,500 shows widespread interest in monastic life in Britain and indeed beyond for it sells in all five continents. It offers a wealth of information about Benedictine and Cistercian monasteries in the United Kingdom and Ireland and overseas, and is a good buy at 192 pages for 70p (£1 p&p from Ampleforth).

Fr Julian Rochford went as a private pilgrim to Garabandal in North Spain where Our Lady appeared about two thousand times to four young girls between 1961 and 1965. The purpose of the visit was to make a novena for the success of the Synod in Rome. Fr Aelred Burrows went on Pilgrimage to the Holy Land, with the kind gift donated to him by parents when he finished housemastering in St Hugh's. With Fr Henry Wansbrough (the most accomplished of Holy Land guides), the Prior of Scorton and a laymaster from Sedburgh, they travelled everywhere at speed, from the Dead Sea to the Golan Heights. Among the brethren who went to Lourdes with various different pilgrimages, Fr Lawrence Kilcourse travelled as a sick pilgrim from Cardiff.

Fr Alberic is General Secretary of the Ecumenical Society of the Blessed Virgin Mary. In January 1986, he settled the arrangements for their Seventh International Congress, to be held at Chichester in September 1986. There will be seven main papers, given by speakers from Europe, the United States, the United Kingdom and the Republic of Ireland, representing the Catholic, Orthodox, Anglican and Presbyterian communions. Each day's timetable is structured around prayer: the Office, and each day the Eucharist celebrated in turn by the different churches. Fr Alberic will himself deliver a short paper on 'Mary's place in Lumen Gentium, Vatican II'.

A curious couple of incidents in connection with the Westland affair. Nigel Dempster on Breakfast-time T.V. put out the suggestion/rumour that a "Monk of Ampleforth" was involved in the leak of one of the documents. Tyne-Tees T.V. tried to follow this up but the campus was as tight-lipped as No. 10, more successfully so and perhaps more innocently, and they went away without a story. 24 hours later, so we are reliably informed, news headlines showed No. 10 parading letters of support for the P.M., top of the list being notepaper headed 'Ampleforth College, York'. If all this was true, and there is some evidence that it was, then at least it would appear that Ampleforth Abbey (or was it College) was being even-handed.

Several of the brethren have appeared in print recently. Fr Abbot's article on prayer, which appeared in the *Tablet* at Easter 1985, has been published together with other articles from the series as a CTS booklet for Lent under the title *Prayer in Practice*. Fr Columba has three books coming out in the spring of 1986: his letters from Arnold Toynbee (Beacon Press); *Experiences with God, a Spiritual Alphabet* (Sheed and Ward); and a chapter in the portrait of Cardinal Hum (Collins). Fr Henry published his translation of the *New Jerusalem Bible* (Darton Longman and Todd) and the translation of the memoirs of *Pere Lagrange* (Paulist Press, New York), as well as about 80 book reviews. Fr Alberic, as well as completing his Oxford D. Phil thesis, 'The ARCIC Agreed Statement on "Ministry and Ordination" in the context of Canterbury-Rome relations', has coming out in February 1986 *Vatican II by those who were there* (Chapman). He has contributed a number of important articles in *The Month* and *New Blackfriars*, and organised the publication in *The Way and One in Christ* of the proceedings of the Sixth International Congress of the Ecumenical Society of the Blessed Virgin Mary. Fr Jonathan wrote articles on 'The Presence of Christ in the Eucharist' and 'The Catholic Church and Ministry from Trent to Vatican 2' for two volumes of theological essays on the ARCIC agreements. The novices contribute to the *Tablet* each week, anonymously, by selecting the passages for the column of spiritual reading.

THE MONASTERY LIBRARY

The monastery library is separate from the school library. Approximately 70,000 volumes, together with extensive runs of periodicals, are housed on 1.7 miles of shelving, mainly in the monastery basement. The new Reading Room is, however, on cloister level, and contains recent books on Theology, Scripture, Philosophy and History in a pleasant atmosphere for study. In the five years since this room was established the number of books borrowed has steadily increased.

Although the library is strongest in Theology and History, all subjects are represented. There are surprisingly good sections on Art, Architecture, English Classics and Travel. Modern Languages is patchy, and the sciences are poor. The library budget enabled us to buy 376 new books last year, but most of the additions to the library are gifts. These vary from review copies of new books to antique material acquired when one of the community dies. Some donations come from outside the monastery, from laymasters, parents, old boys and friends of the library, and these fill gaps in the collection.

It is perhaps the fact that most of the books in our library have been bought because a particular monk was interested in the subject, that gives our library its particular flavour. The library collection expresses the history of the intellectual and cultural interests of the community. In the Art section, there are large numbers of books by Pugin, and by Ruskin, and by Gill. The Italian literature section is mostly by or about Dante, and even in the Science section, an early nineteenth century book about dowsing (shelved under Fluid Mechanics) indicates one concern of the early monks at Ampleforth. The extensive collection of editions of *The Imitation of Christ* suggests that the community's choice in spiritual reading has hardly changed in hundreds of years.

Because there is a policy of not disposing of any book once it is in the library, the collection will become increasingly important to students of the history of Theology and Spirituality. The catalogue is being improved, but this is inevitably a slow process, given that the librarian is part-time with one full-time professional assistant, Mr Francis Firth. The extensive collection of recusant polemical books and tracts has just been completely re-catalogued, a process which involved the typing of some 4,000 new cards, and work is now proceeding on the Modern Languages section. Duplicate copies of books already in the library are offered round a network of other monasteries and convents. Michael Marett-Crosby (O) has compiled the most recent list of offerings as part of his attempt to gain a Duke of Edinburgh's award.

RETREATS

The Community's contribution to the life of the Church through retreats, talks, sermons, days of recollection and missions is enormous but never reported. Apart from the Grange (where 37 groups received all or most of their input from the brethren) and retreats at Easter and in the school, members of the Community preached the following retreats in 1985.

- FR ABBOT: clergy of Arundel and Brighton diocese.
- FR AELRED BURROWS: Sisters of Mercy at Barnsley.
- FR AIDAN GILMAN: Belmont Abbey.
- FR AMBROSE: Bernardine nuns at Hyning Hall and Quarr Abbey.
- FR COLUMBA: Anglican community at Nashdom, IBVM nuns in York.
- FR CYRIL: Sunderland Polytechnic, Douai Parish Fathers, Sisters at Chigwell Convent, St Pius X Parish at Alderley Edge.
- FR DUNSTAN: two private retreats for layfolk in Gloucestershire, IBVM nuns at Ascot, Belmont Abbey; Carmelite nuns at Quidenham.
- FR EDMUND HATTON: nuns at New Hall.
- FR GORDON: young people of RAF Bruggen in Konigsmunster Abbey and the women of Bruggen in a Cistercian Abbey in Holland.
- FR IAN: week's ecumenical mission in Solihull, weekend for prayer groups in Sussex at Sayers Common, retreat for religious at Aylesford, 4 day charismatic conference in Wales, week-long missions to parishes in Bradford and Warrington, retreat for laity at Ammerdown, 4 days for Sisters at Damascus House in London, mission to a parish in Limerick, ecumenical retreat at Whatcombe House in Dorset, 3 retreats at St Louis Missouri, weekend at the Methodist Cliff College.
- FR JONATHAN: several retreats for men interested in religious life at Xaverian College in Manchester.
- FR JUSTIN PRICE: training week with Crewcare Counsellors for British Airways Cabin Staff, Easter retreat at St John's Seminary Womersley, Counselling Summer School at the College of Ripon and York St John, parish renewal for US servicemen and families at RAF Chicksands.
- FR STEPHEN: Cenacle in Liverpool, Cross and Passion Convent in Leeds.
- FR TIMOTHY: Worth Abbey; Colegio San Benito in Chile.

Members of the Community gave the following days of recollection, talks, lectures, sermons, broadcasts in the course of 1985.

FR AELRED BURROWS: preached at ecumenical service at Haxby; St Olave's in York; with the novices he went twice to Crossbeck Convent in Middlesbrough to help the novitiate of the Sisters of Mercy in their liturgical singing.

BR ALEXANDER: spoke on music in monastic life to William Temple Association in York.

FR AMBROSE: is confessor to the Carmelites at Fulwood in Preston and the Bernardines at Hyning.

BR BENJAMIN: spoke on monastic vocation and life to the Salesian College in Battersea and wrote an article on the same subject for the school magazine.

FR BERNARD BOYAN: conducted 4 marriage encounter weekends, one in Germany for US armed forces; spoke at Liverpool Archdiocesan Charismatic Conference.

FR BERNARD GREEN: lectured on Gladstone to Historical Society in Ampleforth Village, on Recusancy and the Fairfaxes to Friends of Fairfax House in York, on monastic life at Oxford Catholic Chaplaincy; preached at Queen Ethelburga's School, Harrogate.

FR COLUMBA: is irregular confessor to 4 convents, preached at Damascus House, London.

FR CYRIL: as well as conducting holidays for Workington altar servers, Knaresborough youth group and a Liverpool choir, organised Benedictine and Cistercian novice masters, mistresses conference at Ealing, arranged liturgy for Union of Monastic Superiors at Hawkestone Hall, conducted seven days of renewal and spoke to Catholic students at St Andrews and on monastic life at Thirsk School.

FR DAVID: two appearances in Radio York's Lenten series on Religious Belief, talked to nuns in Salford on prayer and apostolic life, at Ealing Abbey on obedience and preached at Keighley on Peace Sunday.

FR EDMUND HATTON: conducted two marriage encounter weekends and addressed meeting of Vicars for Religious at Harbourne Hall.

FR HENRY WANSBROUGH: appeared on Radio 4 programme Bookshelf talking about New Jerusalem Bible and on another programme giving a review of Dr. Salibi's 'Bible Came From Arabia', as well as interviews on a dozen local radio stations; he preached at Aysgarth School.

FR IAN: a day of recollection for clergy of Oklahoma diocese, addressed Anglo-Catholic charismatic conference, gave 2 weeks of evening talks to prayer groups of Liverpool Archdiocese, a week of talks at Hawkestone Hall renewal course, a talk at Dundalk for Irish prayer groups which led to all-night vigil at Knock, a talk to Christian wives of MPs, three talks at the Ushaw Conference, a talk at Birmingham leaders conference for renewal movement, 3 talks at a conference in Kilkenny, 4 talks on prayer in Oklahoma, talks to ecumenical clergy meetings in Bedford and Cambridge, talks at Keele University and Liverpool University, talk for prayer groups of the London area, 3 days of talks on scripture to sisters of the Lewisham area; preached to a study group in Richmond Surrey, at Mass for prayer groups in Birkenhead and the first Catholic sermon in an evangelical church in Southport.

FR JONATHAN: spoke to local Anglican deanery at Penwortham on ARCIC Final Report, gave day course for new eucharistic ministers at St Teresa's Penwortham, attended Focolare meeting for religious at Xaverian College Manchester and is involved in a Focolare ecumenical study group attending its conference on authority in the Church.

FR JUSTIN PRICE: spoke on Catholic Christianity at the Meeting for Worship at Bootham School and on Maturity, Immaturity and Catholicism to AGM of Catholic Marriage Advisory Council (talk published in their bulletin).

FR KEVIN: attends monthly meetings of local conservation group at Cardiff City Planning Office and monthly ecumenical meetings comprising half a dozen denominations in local clergy houses.

FR LAURENCE BEVENOT: runs Torch, Latin choir, Nazareth House, Cardiff.

FR RUPERT: days of recollection and in-service training days for sisters, special eucharistic ministers and liturgical groups.

FR STEPHEN: days of renewal Blackburn, Burnley, Darlington; ecumenical gatherings Knaresborough, Pocklington, Alne, Pickering, Teeside Polytechnic, Wycliffe Hall Oxford; spoke at the Ushaw Conference.

FR THEODORE: spoke to assemblies at King James High School Knaresborough several times and to staff of local hospital about role of chaplain; extraordinary confessor to Woodhall Carmel.

FR TIMOTHY: day retreat to 15 Ampleforth parents in Staffordshire, addressed Conference of Catholic Colleges at Trinity and All Saints Leeds and led a workshop on RE for 16-18 year olds; spoke on Boarding School as a Resource for Spiritual Development at Conference on Spirituality of Catholic Boarding Schools at Oxford, and on RS in GSE at meeting of Benedictine Headmasters at Ramsgate.

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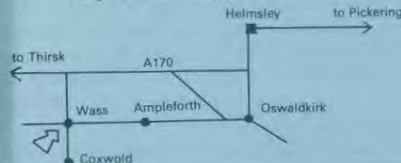
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GUESTS

St Benedict says in the Rule that guests, 'who are never lacking in a monastery' (chapter 53), should be welcomed like Christ. Hospitality is a major work of any monastic community, and large numbers of people come to stay at Ampleforth. In the course of 1985, 330 men stayed in the monastery, joining in the life of the Community, looked after by the Monastery Guestmaster, Fr Vincent Wace, and his assistant, Br Alexander. The School Guest Room, where Fr Charles Macaulay is the Guestmaster, had 150 guests who stayed and a further 180 who were entertained for meals, apart from those who had come on business such as School Inspectors or those who attended the Easter Retreat or helped in the School Retreat. The Grange gave hospitality to 1,585 people in the course of the year, whether as individuals or members of organised groups. Redcar Farm had over 1,000 people staying. Thus, well over 3,000 people stayed at Ampleforth in 1985.

THE GRANGE - (Warden: Geoffrey Lynch O.S.B.)

The Grange was opened in 1973. The re-structuring of the old 1825 farm house at the back of St Cuthbert's House (Mr Perry's house since 1886) and the building of the additional accommodation was one of the fruits of the last Appeal to friends and Old Boys of Ampleforth. Its thirteen years of service to the Ampleforth Community and the Middlesbrough diocese fully justify the faith put in this project by the donors.

The house is one of over two hundred retreat centres in the United Kingdom. Most of them are run by religious bodies, over half by the Church of England. These centres are listed in a number of publications the most recent of which is 'Out of this World' by George Target (Bishopsgate Press Ltd. 1985 £4.95). In the Yorkshire and Durham area both the Carmelite Fathers and the Passionists run similar houses and the Leeds Diocese is responsible for two others. Most of the Catholic houses are run by Religious and thirteen of the Catholic Benedictine and Cistercian monasteries have either a full guest house/retreat house facility or something similar. These houses are listed in A Directory of Monastic Hospitality' (Anthony Clarke 1985 £1.50) together with all the other monastic guest houses which belong to enclosed orders such as the Carmelites and Poor Clares. Another guide to such houses is 'Away from it All' by Geoffrey Gerard (Lutterworth Press 1982 £2.25). Similar directories can be found for France and the continent.

The Grange has twenty six beds (16 single rooms and 5 double) and an occupancy rate of around 55% throughout the year. The house has a multiple role to play in relation to the Abbey and the school, acting partly as guesthouse and partly as retreat or conference centre to a wide variety of groups and individuals. A large category of use comes from those people who are in one way or another related to the abbey: groups from the parishes run by the monastery in different parts of the country. Oblates of the abbey, parents or past parents of boys in the school, parents and relations or friends of the Community. The house also serves the needs of the diocese, particularly the clergy, as well as University and school groups in the north. Added to these groups is a strong ecumenical component which is wide in its compass. In 1985 1,168 people made use of the Grange as members of an organised group. 37 groups had either their

total input from the community or part of their speaking and direction from the monks.

Individuals come throughout the year and particularly in July when the house is kept free of organised parties. 417 individuals made use of the house during 1985. Many come for a quiet period of rest and reflection coupled with a sharing in the monastic prayer in choir and the Mass. In fact, the great majority of groups and individuals come to share the prayer life of the Community and to seek some form of spiritual and physical refreshment. The Grange is blessed with a particularly helpful staff who assist the monk Warden. The kitchen is always a welcoming place and the reputation for good food has been well-deserved. Some of the favourite recipes have even been committed to print and sell as an attractive cook book.

List of 1985 bookings below.

January	4 - 6	Foundation for the study of Christianity & Society.
	11 - 13	Renewal Representatives
	18 - 20	Leeds and Wakefield Prayer Group
	25 - 27	Sr Maureen's Group
February	1 - 3	Hull University Anglican Chaplaincy.
	8 - 10	York University Catholic Chaplaincy.
	15 - 17	Parents' Retreat.
	20 - 22	Hull School of Architecture.
	22 - 24	Moravian Women's Auxiliary.
	26 - 27	National Marriage Guidance Conference.
	28	P.E. Ellis Meeting.
March	1 - 3	Journal Readers' Retreat.
	4 - 7	Moravian Women's Auxiliary.
	8 - 10	Denton Group.
	11 - 14	The Dames of Malta Retreat.
	15 - 17	The Guild of Catholic Doctors.
	22-24	Leyland Ladies Guild.
	24	Day of Recollection (afternoon only).
	27 - 3	Ushaw students' retreat.
April	4 - 8	Easter Triduum Guests.
	12 - 14	Middlesbrough Diocese Catholic Nurses.
	15 - 19	Parish Fathers' Retreat.
	19 - 21	Sheffield Quakers.
	26 - 28	Durham Anglican Clergy.
	30 - 1	National Marriage Guidance Council.
May	3 - 5	Calix Society Retreat.
	6 - 10	Rotherham Ladies Retreat.
	10 - 12	Ripon Anglican/Catholic weekend.
	13 - 20	Sisters' Retreat.
	21 - 23	Manchester Chaplaincy Society.
	24 - 26	Grassendale Parish Retreat.
	27 - 31	Mrs Belton's Group.
	31 - 3	Exhibition Guests.

June	4 - 7	Dr Barnado's Homes Workshop.
	7 - 9	Pemwortham Knights of St Columba.
	10 - 14	Diocesan Clergy Retreat.
	14 - 16	Lostock Hall Parish Retreat.
	17 - 21	Cedar Special School.
	21 - 23	Junior House Parents' Retreat.
July	28 - 30	The Gilbey Family Retreat.
July	1 - 29	Individuals.
	29 - 5	Sisters' Retreat.
August	30 - 1	Bamber Bridge Parish Retreat.
September	6 - 8	Profession guests.
	10 - 13	Oblates' Retreat.
	13 - 15	Profession guests.
	17 - 20	Oblates' Retreat.
	20 - 22	Co-workers of Mother Teresa.
	23 - 26	F.C.J. Sisters' Council Meeting.
October	27 - 29	Journal Readers' Retreat.
	3	Selby Coalfield Chaplains day of recollection.
	4 - 6	Parents' Retreat.
	7 - 11	Diocesan Clergy Retreat.
	11 - 13	Ampleforth Lourdes Pilgrimage Reunion Retreat.
	15 - 16	Marriage Guidance Counsellors.
	18 - 20	St Francis Parish, Hull.
	21 - 22	Junior Anglican Clergy meeting.
	23 - 25	Quaker Retreat.
	25 - 27	Guisborough Union of Catholic Mothers.
November	27 - 30	School Retreat guests.
	1 - 3	Workington Parish Retreat.
	5	Bishop's Council of Priests.
	8 - 10	Leyland Parish Mens' Guild.
	12 - 14	Quaker Headteachers' Conference.
	15 - 17	Sheffield University Catholic Chaplaincy.
	18 - 20	Ripon Prayer Group.
	22 - 24	Bradford University Catholic Chaplaincy.
	26	Diocesan Liturgy Commission.
	29 - 1	Easingwold & District Christian Council Retreat.
December	3 - 5	Richmond Convent School Sixth Form Retreat.
	6 - 8	Knaresborough Parish Retreat.
	12 - 13	Bishop of Whitby and Archdeacons.
	13 - 15	Leyland Youth Group.
	15	Day of Recollection (afternoon only).

REDCAR FARM - (Warden: Gregory Carroll O.S.B.)

Over 1,000 people stayed at Redcar Farm Hostel in 1985, some only for a night, some for a weekend, some for a week, many more than once — an average year. It's amazing the place stays up, as most of its inhabitants have ages between 8 and 18, and some of the groups present, well, problems.

Many College parents know of the place from Exhibition time, when the whole area becomes a sea of tents, caravans, the odd converted bus, cars and children — some years it becomes a sea of mud as well, and the Farm a bolthole in which to dry out and get warm. Somewhat of a holiday camp atmosphere prevails, a relaxation from the formality of the other side of the valley, though the two sides remain connected — elegantly dressed mothers stepping daintily round cowpats on their way to a concert, and from the School a procession of friars and hangers-on lured south by the prospect of parties.

But the Farm doesn't only exist in the summer — it's open all the year round, as a self-catering hostel, to anyone who'll treat it responsibly, and can edge into the tight booking schedule. It's in the Abbey grounds, to the south-west of the valley, sleeps 23 (though 30 plus stay sometimes), and everything except food and personal bed linen is provided — it costs (since 1986) £20 per night per party. Facilities are basic, but its main use is indeed as a base from which to enjoy and explore the valley (the lakes, 2,000 acres of woodland, Gilling Castle, St Alban's Centre), the local area (Byland, Rievaulx, Helmsley, the White Horse and Gormire), and further afield (York, Whitby, Scarborough, and the North York Moors).

It was originally (almost 20 years ago) intended for College use, but though the College does still use it — notably the Sea Scouts, Easter retreatants, Exhibition parents, and the Junior House First Year on their first, and most lonely, weekend away from home, not to mention between 10 and 20 of the monks, who have a relaxed if somewhat brief meal there once a month — outside groups form the bulk of the clientele.

Our parishes use the hostel. Parbold used it as part of their centenary celebrations, Fr Damian uses it, and Fr Piers brings a group of Workington altar servers every summer. For the local parishes there is a 'Village Camp' every term during the whole holiday weekend — they were started to allow local children to enjoy some of the college facilities they would not normally be able to, and have continued by popular demand, even though St Alban's Centre and the lakes and woods are now open to the neighbourhood; so that between 20 and 30 children see a film, have a swim, eat lots of chips, run round the woods, and don't get much sleep — their primary schools have learnt not to expect much work from them on Monday morning. Autumn 1986 will see the 50th 'Village Camp'.

Liverpool still provides the largest number of groups — St Vincent's Approved School was the first outside group to stay at the hostel, and still come for two or three weeks every year; their larger neighbour, St George's, brings four groups of inner city children who've been in trouble of one sort or another; and four secondary schools and two children's homes account for another seven weeks of the year.

Leeds comes next, with Victoria Park School for handicapped children staying three times a year, to hike ambitiously to the White Horse and

elsewhere, often in snow, and fill the house with their projects and collections; Leeds Justice and Peace Commission have a holiday/study weekend every May; and Leeds Deaf Youth Group enjoy a long weekend at the end of June.

Groups from within our own diocese come increasingly from Hull and Middlesbrough — the Middlesbrough Handicapped Children's Fellowship for three weekends during the year; St Mary's Cathedral Primary School for a week in May; and two schools for handicapped children, Eston Lowfields and Sunningdale; Hull Social Services bring two parties of deprived families.

Some come for a retreat, like societies from Manchester and York Universities, St Mary's VI Form College, Blackburn, and the East Yorks Christadelphian Youth Club; many groups are shown round the Abbey and College, some come to Office or Mass.

The general picture is one of great diversity, from, say, a Duke of Edinburgh Award Team from Preston, through Scouts and Cubs, State Schools, Special Schools, Children's Homes, Social Services, the Probation Service, Assessment Centres, to the very specialised Forensic Psychiatric Units of Winterton Hospital, Stockton, and St Luke's Hospital, Middlesbrough. The following list of 1985 bookings paints the picture in detail; most groups, as already indicated, are regulars.

January	19-20 26	Sea Scouts. Sea Scouts.
February	2-3 8-10 15-17 18-22 22-24	Village Camp. Hull Social Services. Manchester University Catholic Society. Cambridge Social Services. St Mary's VI Form College, Blackburn.
March	1-3 8-10 15-17 22-24 25-29 29-31	Halifax Probation Service. Reunion Group. Batley Scouts and Guides. York University Christian Community. Victoria Park School, Leeds. Middlesbrough Handicapped Children.
April	1-3 5-8 8-12 12-14 19-20 26-28	Barnsley Intermediate Treatment. Easter Retreat. St Monica's School, Warrington. Merseyside Teachers. Work Camp. Eston Lowfields School, Middlesbrough.
May	3-5 5-10 10-12 14-17 18-19 20-24 24-26 26-31	Notre Dame High School, Liverpool. St Luke's Hospital, Middlesbrough. Middlesbrough Handicapped Children. Victoria Park School, Leeds. Village Camp. St George's, Freshfield. Leeds Justice and Peace Group. St Mary's Cathedral School, Middlesbrough.

June	1-3 3-7 7-9 10-14 14-16 16-23 23-28 28-30	Exhibition Parents. St. George's, Freshfield. St Peter's School, Middlesbrough. St George's, Freshfield. Ricall Youth Club. Leeds Family Service Unit. Highfield School, Merseyside. Leeds Deaf Youth Group.
July	3-6 6-11 18-19 20-27 27-3	Workington Altar Servers. Chesterfield High School, Liverpool. Ampleforth C. of E. School Leavers. Family Group. Boys' Brigade, Wigan.
August	3-10 10-17 17-24 24-31	Warwickshire Social Services. David Westbury Unit, Winterton Hospital. Merseyside Children's Home. Hull Social Services.
September	2-7 7-9 13-14 14-15 16-20 23-27 27-29 30-4	St Luke's Hospital, Middlesbrough Rotherham Adolescent Project. Work Camp. Junior House New Boys. Sunningdale School, Middlesbrough St George's, Freshfield. St Augustine's D of E Group, Preston. Sacred Heart High School, Liverpool.
October	4-6 7-11 11-12 12-13 14-18 18-20 21-25 25-28 28-1	Maplewood House, Bamber Bridge. Sacred Heart High School, Liverpool. Work Camp. Village Camp. St Vincent's Formby. Chesterfield High School, Liverpool. Park House Children's Home, Salford. Maricourt High School, Liverpool. St Monica's Junior School, Warrington.
November	1-3 4-8 8-10 11-14 15-17 18-22 22-24 29-30 30-1	East Yorks Christadelphian Youth Group. Victoria Park School, Leeds. 14th Batley Cub Pack. Rockingham Dene Children's Centre. St Mary's VI Form College, Blackburn. St. Vincent's, Formby. Middlesbrough Handicapped Children. Work Camp. Sea Scouts.
December	6-8 13-14	York Eborienters. Work Camp.

VATICAN II — TWENTY YEARS ON

by

DAVID MORLAND O.S.B.

In the stretch of years between the Council of Jerusalem which took place in New Testament times and the Second Vatican Council which finished in December 1965, the period of twenty years since the end of that Council is a small part of the total history of the Catholic Church. It is hard, therefore, to form any objective or historical judgement on the consequences of Vatican II or to draw up any sort of reliable balance sheet of its good and bad effects. In many ways the life of the Church is not amenable to the sort of rapid and superficial analysis which the rate of change forces upon contemporary commentators. Like a Benedictine monastery it requires the depth of time and the quiet and slow transformation of ideas, feelings and actions which characterise the right response of human faith in God and the revelation of Christ. The following remarks have a tentative and provisional quality, a sort of sketch for a portrait which only the further passage of time can flesh out with the right shapes and colours.

Whether or not one is a supporter of the work of Vatican II, it may be agreed that the Council initiated a period of profound change in the Catholic Church which has by no means been completed yet. In the liturgy, in church government, in the role of the laity, in relations with other Christian churches, in social, political and economic affairs, the Catholic Church has undergone a transformation whose full effects are only beginning to be felt twenty years after the Council's close. But this fact itself requires careful analysis. It would be easy and wrong to say that the Council simply engineered a revolution which was then imposed on the Church at large, as though it created and pushed through an agenda of change, plucking, as it were, from the sky those items of church life which Pope John and the Council fathers felt were ripe for alteration. The truth however is quite different. It was said earlier that the preferred form of the Church's life was a slow and patient transformation to accommodate the passing of the years and the changes in the world. One of the reasons for the very necessity of the Second Vatican Council and subsequent rapidity of change in the Catholic Church with all its dislocations and upheavals was that for many centuries this quiet process of change had not occurred. For all its faults and limitations the Church of patristic and medieval times was an evolving organism, responding, growing and shaping the cultural and secular influences and events of the time. It passed through crises, heresies and upheavals but it formed a living and dynamic part of the history of Europe. It was in touch with the feelings and achievements of the people whether in matters of science, government, art, agriculture, prayer or law. It was not an isolated entity jealously guarding its past traditions, deposit of faith or modes of worship.

The tragic breakup of Christendom in the sixteenth century and the subsequent mutual antagonism of the various Christian Churches began for the Catholic Church quite a different period of history of which the Second Vatican Council marked both the end and a new beginning. In the centuries between the

Reformation and Vatican II the Catholic Church took on a new and in many ways quite untraditional form of existence. It became a closed institution concerned with its own survival in a hostile world, faced first with the ravages of heresy and then the founding forces of the modern world, the scientific revolution, the Enlightenment, the French revolution, industrialisation, the new democracies, the advent of Communism. The law and dogma of the Church, its worship and spirituality, its forms of government and hierarchy all reflected this siege mentality which was held, rightly or wrongly, to be vital for its continued existence. Centralisation upon the papacy, the rigid preservation of orthodoxy, hostility to other Christian churches and modern culture all characterised the ethos of the Catholic Church in these centuries. So deep did this pattern sink into the consciousness of Catholics that it became itself its own orthodoxy to that any other mode of existing was either forgotten or dismissed as heretical. It was simply not realised, for instance, that to have a fixed and unchanging form of liturgy for the Mass for nearly four centuries, the Tridentine rite, was quite untypical of the history of the liturgy up to the sixteenth century.

The consequence of this split between the Catholic Church and the surrounding world and other Christian bodies was of course not only damaging to the life and attitudes of the Catholic Church. It also had a profound effect on the world's development since the sixteenth century. In all sorts of areas secular developments took place either unaffected by the Catholic tradition or in direct opposition to it. The sort of creative synthesis to be found, for instance, between secular philosophy and Christian theology in the work of Thomas Aquinas had no counterpart in the scientific explosion of knowledge of the seventeenth and following centuries. The political changes occasioned by the French revolution and the gradual evolution of democratic forms of government found no echo in the Catholic Church of the nineteenth century, tainted as they seemed to be to Catholic authorities by rationalism, anticlericalism and secularism. Indeed so deep was the cleavage between Church and political change that absolute monarchy seemed the only appropriate form of Church government, a view that owed as much to nostalgia for the ancien regime as it did to genuine dogmatic considerations. The massive changes brought about by the industrial revolution similarly occurred with little or no profound Catholic reflection, so that an interesting paradox arose: while in ancient times it was the country dwellers, the pagani, who proved most resistant to the Gospel, in the modern era it was the new urban proletariat who became the new pagans. 'Might have beens' are a dangerous form of historical imagination but it is fascinating to speculate how science, politics and industry might have developed in the western world had there been the same sort of creative interchange between Church life and secular culture such as can be seen, for all its imperfections, in the Europe of the 13th century. England, indeed, provides an interesting case study of this process. How different might both the history of England and the Catholic Church have been if the best elements of the English tradition, parliamentary democracy, gradual constitutional evolution, justice before the law, scientific inventiveness and pragmatic common sense been a natural part of the post-Tridentine Catholic Church and if the strength of the Catholic tradition, its liturgy, theology, mysticism and sense of universality been a natural part of English life. Both bodies have been the losers which perhaps gives an added importance to the work of Christian unity in these islands.

For the Catholic Church the process of isolation and antagonism to modernity reached its climax in the latter part of the nineteenth century and the Modernist crisis in the early years of this century. The reign of Pius IX and the First Vatican Council solidified the rigid self-understanding of the Church with its centralised hierarchy, its infallible Pope with universal jurisdiction and its manifold condemnations of secular ideas and movements. The image of the Pope as the 'Prisoner of the Vatican' besieged by the hostile forces of the new Italian state is somehow a fitting symbol of the post-Tridentine Church. Of course the life of the Church cannot be so simply defined: the figure of Newman and the openness of Leo XIII to modern social conditions show another aspect to Catholic thinking and action but these were the exception rather than the rule.

The twentieth century has seen in tragic abundance the consequences of the split between Church and world, not only for Europe but for the whole globe, for it has been the exports of Europe, whether they be scientific and technological advances or the Marxist creed, which have created our present global village with all its tensions and possibilities. War and violence, the worship and misuse of power, the underlying vacuum of meaning and shared values about God, man and the world, all these are painted large on the canvass of the history of our own century.

Seen in this light the calling of the Second Vatican Council by Pope John XXIII on January 25th 1959 just three months after the inauguration of his pontificate, though an immense surprise to his own officials and the Catholic Church at large, appears to be profoundly opportune and necessary. Pope John himself ascribes his decision to summon a council to the inspiration of the Holy Spirit, a judgement which we may well accept, but this inspiration reveals the deeper level of need both on the part of the world and on the part of the Catholic Church and other Christian churches for a renewal of language and action which was perhaps not evident on the surface of the Church's life. For, as has frequently been observed, the Second Vatican Council was unusual in conciliar terms in that there was no overt crisis of internal heresy or external threat which in previous centuries has been the occasion of summoning a council, for instance the Christological controversies of the fourth and fifth centuries or the Reformation of the sixteenth century. On this occasion there was no such clear call for dogmatic decisions or disciplinary reforms. Indeed there was a school of Catholic thought, strong in the aftermath of the definition of papal infallibility in 1870, which held that general councils were no longer necessary since the pope could decide any important matters of faith and morals by himself, a notion of creeping infallibility which has done great damage to the true, and restricted, meaning of the definition of Vatican I. In reality the lesson of Vatican I was just the reverse of the above interpretation: that council was a classic case of unfinished business not only in the obvious sense that its proceedings were brought to an abrupt and untimely end by the crisis of the risorgimento but also in the more important sense that its account of the Church was lopsided in its concentration on the powers of the papacy to the detriment of a right understanding of the episcopacy and still more of the laity. So in retrospect, even in the limited perspective of twenty years, one can see that Vatican II was needed to give balance to the definitions of Vatican I in its much fuller and more catholic account of the nature of the Church, and in its emphasis on the collegiality of the bishops and their partnership with the pope and on the Church as the people of

God, a 'communio' of local churches in a church universal. That such an understanding takes time to affect the practical structures of church government and the general attitude the members of the Church whether clerical or lay is hardly surprising when one considers the strength and historical roots of the centralised, monarchical model. Nor is it to be wondered at that such a change of structure and attitude does not occur evenly or smoothly: rather it is patchy and hesitant with mistakes as well as right development, negative reactions as well as positive growth. Twenty years is a short time in which to estimate such progress but the model of a 'communio' of pope, bishops, priest, and laity and of local churches within a universal church, so strongly endorsed by the Extraordinary Synod of Bishops in late 1985, is a permanent achievement of Vatican II.

It is however the broader canvass of the Christian churches as a whole and the relation between Christianity and the secular world and other religious traditions which provides the true scope of its significance and its worth. Pope John, in his explicit agenda for the Council, was not only concerned with Church renewal as an internal need but also with the reunion of Christians, with relations to the secular world and with what he called 'aggiornamento'. If we recall the disastrous consequences of the Reformation split both on the Christian and the secular world, then this agenda is no more than a fitting response to the needs both of Church and world, a genuine case of 'reading the signs of the times', another clear imperative of Pope John himself. But apart from the agenda itself there was what one might call the spirit of Pope John, a spirit which gradually came to be that of the Council itself. This is easy to ridicule as illusory optimism, but it is clearly expressed in Pope John's opening address to the Council where he took to task those whom he called 'prophets of doom', berating them for their lack of faith both in divine providence and human goodness. This spirit was one of optimism, creativity, hope and joy, a sort of Advent spirit which enabled the Council fathers throw out the somewhat crabbed and depressing first drafts of numerous decrees and engage on a co-operative venture of creating a different tone and style in approaching both internal Church questions and the political, social and moral problems of the world, a process most evidently seen in the fashioning of what is arguably the most exciting and important document of Vatican II, *Gaudium et Spes*, Joy and Hope, the Church in the Modern World. Part of this spirit was a characteristic radiated by the personality and actions of Pope John himself: a human goodness and trust in the basic good will and desire for truth and love on the part of others. Again it is so easy to be 'realistic' i.e. cynical about such an attitude and that temptation has been hardly lessened by many of the events of the last twenty years. Despite all the disagreements, infighting and compromises of the Council, the atmosphere of trust and mutual confidence was an essential condition for the sort of co-operative progress and transformation of attitudes which the Council brought about. Nor should this spirit be limited to the Council itself: it is a precious legacy to the Church at large. It is the most vital ingredient in the transformation which has occurred in ecumenical relations, an element of greater significance than dogmatic acumen or even practical co-operation. One only has to look at attitudes still to be found in Northern Ireland to see what can happen if it is totally absent.

I believe, however, that the most important characteristic of Pope John which also became a guiding spirit of the Council, although its fruits did not

fully manifest themselves until after his death, was the strong impression he gave of being an ordinary human being in love with the whole of humanity, a love which was reciprocated by millions of people of all religions and none. It was this sense of solidarity with mankind, of being a fellow pilgrim with men and women all over the globe in the search for truth and justice and the presence of God which deeply affected the spirit and documents of Vatican II and the history of the post-conciliar Church. This attitude is well summarised in the opening words of the constitution *The Church in the Modern World*: 'The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and the anxieties of the followers of Christ. Indeed nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men, United in Christ, they are led by the Holy Spirit in their journey to the kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is the way this community realises that it is truly linked with mankind and its history.' It is this affirmation of solidarity which is the deepest sense of Pope John's call for *aggiornamento* in the Church, not a superficial up-dating nor an uncritical acceptance of the fashions and mores of the contemporary world but rather a profound realisation that the Church is indeed the sacrament of the world's salvation and that its life and destiny are inextricably linked to the fate of humanity. Here we see a convergence of the desperate needs of Church and world analysed earlier in this account, a convergence which is particularly timely given the critical period of history in which the world is to be found today. It is this too which makes the Council truly a pastoral event, concerned with the practical lives of both Catholics and non-Catholics alike. Furthermore it is this emphasis, even more than internal Church reforms or even the search for Christian unity, which provides the guiding thread for the post-conciliar period of the last twenty years. The common search for a more human world of justice and peace, a common response to the manifold threats which menace the well-being of humanity, both material and spiritual, these have been the themes of the words and actions of both popes and people alike over the last twenty years. That the response is patchy, that progress is painfully slow and the problems seem sometimes to get more acute and insoluble, all this may be true enough but there can be little doubt there has been a profound change of attitude and mentality at all levels in the Church.

At the beginning of this essay I argued that the Council represented the beginning and end of an era. It was in many ways a return to normality, particularly in its relationship to the surrounding world, a relationship, that is, of critical involvement rather than hostile estrangement. At the same time it does represent something new which is brought about by the agenda of our own day. However true it is to say that the Council takes up many ancient traditions of the New Testament, patristic and medieval periods, which establishes it as in genuine continuity with the two thousand year history of the Church, nevertheless the new Pentecost for which Pope John prayed is indeed required if the Church is to meet the demands and challenges of human beings today both on the spiritual and material plain. Twenty years is a short time in which to assess this response. Much of the Council's agenda still remains to be implemented but the transformation which it initiated is being accomplished.

RECOLLECTIONS: 1861 – 1886

by

HILARY WILSON O.S.B.

I. Material Progress

With his entrance on his second term of office in the July of 1870, Prior Prest began at once to turn his attention to improvements within the College and outside. The first of these was the provision of a more ample water supply, a need felt more and more as the numbers increased to nearly a hundred boys. Up to this date the sole supply within the house was derived from two wells, one in the neighbourhood of the kitchen and the other beneath the flags at the head of the stairs leading down into the boys' passage. From this latter all the water needed for the boys' wash-place and elsewhere was raised by a hand forcepump in what is now the Games Master's room to the cistern still in use above the stairway to the dormitories. It was said to require five hundred strokes a day at the hands of one or other of the lay-brothers to meet the demand. Until the two drinking-fountains were erected in the boys' passage in 1873 or 1874, the pump-house, as it was called, was the only place we could get a drink of water, as we often did on the way up to the dormitory at night or during the day. Outside bathing-place or indoor baths at this date there were none; a walk of nearly three miles to the river Rye, near Harome, gave us an occasional bathe in the summer months. To the schoolboy of to-day (1935) this condition of things may seem semi-barbarous, but in this respect we were hardly if at all behind other colleges at that date.

Prior Prest was fully alive to the drawbacks of such a situation, and a surprise awaited us when we returned from holidays in the August of 1870. On the little plot to the west of the bridge over the brook secured by Fr. Bolton some eighty years earlier, an engine-house was rising, a filtering tank had been sunk and a line of iron pipes was being laid through the meadows in the direction of the College. By the summer of the next year a spacious bathing-place was ready for use on the hill, henceforth called the bathing-place hill (Near Aumit House). Adjoining it was a reservoir from which the water gravitated to the College and monastery. Some provision against an outbreak of fire was also secured by this arrangement. The whole of the work was carried out by old Samuel Spence, who, as the story ran, had driven the College herd of cattle to Prior Park when a young man in 1830. Correspondence with Mr. Joseph A. Hansom and a plan, dated October, 1868, show that indoor hot-water baths were under consideration at that date, but the scheme was not carried out until 1873, when at a cost of £500 the old wash-house was converted into an up-to-date bath-room comprising eleven cubicles and as many as thirty foot-baths.

In the autumn of 1870 another matter of the highest importance was submitted to the President General and the Definitors of the Regimen — the

purchase of John Sotheran's farm, lying immediately to the west of the monastery and church. The fields adjoined those of our own farm, which stood on the level piece of ground just below the ball-place. Approval was given, and a letter from President Burchall, dated November 22nd, conveys congratulations on the Prior's purchase and the methods by which he secured it.

These methods were so astute as to spring a surprise even upon the Prior himself. The story, as told by Fr. Wilfrid Sumner, who was in the community at the time, was that Mr. Henry Anderson of York, the College lawyer, was instructed to engage two or three persons to bid for the College, who upon an agreed sign from him, a cough, a sneeze or what-not, were to cease bidding. In addition he engaged another, unknown to the rest or to the Prior, who if necessary was to continue bidding till the property was knocked down to him. Only when the hammer fell and the auctioneer asked in whose name the agreement was to be made did Mr. Anderson reveal his client's name, as much to the astonishment of the Prior, who feared his scheme had failed, as to that of anyone else. It will not be a matter of surprise that the Community and school were given a whole holiday, which concluded with Benediction and a *Te Deum* in thanksgiving.

The extension of the College property shows clearly that Fr. Prest was a man of vision who had faith enough in the spirit and resources of his Alma Mater to look forward to big developments in the future. It is apparent too that to him their realization was not in the dim future but near at hand. In a document in his hand-writing dated March 11th 1872, we have a detailed statement of his plans for at once embarking on an up-to-date Preparatory School. As a first-hand revelation of the sanguine disposition of the man and of his wide outlook we venture to give it almost in its entirety.

"The site proposed adjoins the Dwelling House on the farm lately purchased. It would form part of the Establishment and be for the accommodation of those in charge with reservation of at least two rooms for ladies visiting the College. No part of the existing building could be made available for actual school purposes. I feel strongly that the attempt will be a failure unless the building is made not only attractive but also able to compare with advantage with anything to be found elsewhere. And as in point of health and beauty the situation is probably unrivalled it seems very desirable that no inferiority of accommodation should be allowed to stand in the way of success. If we make the School accommodation second to none and place it under fully competent management I cannot help thinking that it will acquire a rapid reputation and that lady visitors will soon become 'Walking Advertisements' of the place. And again the only chance of its paying its way is by obtaining a fair number of boys, which will be impossible with the existing building only.

"I propose therefore to build at first for twenty boys, keeping in view the possibility or probability of increasing to forty. The plan forwarded is as follows:—Study, Refectory, Play-Room, etc. on the ground floor, with Chapel and Dormitory above. The wall between the Study and Refectory temporary, so as to allow of the two rooms being turned later into a Refectory for forty boys. There would be provision for extending the Play-Room and providing a new Study and Class Room on the ground floor with enlargement of the Chapel and Dormitories and Lavatory above. The position is such that we are not encroaching upon an area sufficient for extension of the Church and for a site for

a new Monastery . . .

"To carry out the proposal to build for twenty boys at once I should like to have authority to expend out of capital a sum not exceeding £1,500. The actual building would not require so much, but the old house would require some alteration, and the grounds about the place remodelling.

"In the College at the moment we have only three spare beds and probably by Easter only one. There are in the College ten to fifteen little boys who would have been put in the Preparatory if it had been opened, and if opened by the winter six or seven will have to go there. Seeing that the College is so full in dormitory, refectory and church it seems more desirable to build for little boys than to have to extend the College accommodation. At Midsummer 1862 there were fifty-seven boys. They have risen now to ninety-seven, and if we can open a first rate Preparatory I do not see why we should not in the next few years have a hundred in the College and forty in the Preparatory."

What precisely led to the abandonment of these plans does not appear, but in all probability the means of the community at the time were judged by superiors to be inadequate, and, although building costs were so much lower then than they are now, it is difficult to see how the sum of £1,500 would have sufficed. The Prior's opening remarks lead one to surmise that his intention was to put the management and teaching into the hands of ladies, as was generally the case with the preparatory schools of that date, and this if intended may have met with opposition both within and without the house. That acute differences did exist between Father Prest and his community later in the year is clear from a letter of Provincial Allanson dated Swinburne, 25th November, 1872, which speaks of the Prior offering his resignation to the President General, Abbot Burchall, which however was not accepted. The postponement was as it turned out providential, for heavy and quite unlooked for expenses were incurred in the year following. The autumn of 1873 was unusually wet, and water, finding its way in many places to the shale on which the heavy Kimmeridge clay of our Valley rests, caused landslips of varying intensity throughout the neighbourhood. The steep field just beyond the Hermitage was the spot most seriously affected, and the Oswaldkirk road, on which it abuts, was for twenty yards or more carried into the field below. Though less visible to the eye, the consequences nearer home were far more serious. The foundations of the College rest upon this shale, and owing to the greasy condition set up by water reaching to it the superincumbent mass of building slipped slightly to the south. The arches at the lower end of the Boys' Passage were cracked in several places, as were the transoms of almost every window both on the ground floor and the floor above. All these in turn had to be taken out and renewed. As each was dealt with the space was boarded up and one blustery morning in October we were wakened from our sleep by the crashing to the floor of the boarding of the west oriel window of the study. We had a draughty and chilly time of it throughout the winter and spring, but we got hardened to it and colds and coughs were fewer than usual, as old Brother Bennet the infirmarian declared.

The work of reparation was only completed shortly before the Exhibition of 1874. The final act in the drama was characteristic of Prior Prest's thoroughness. A wide section of the Square fronting the Big Library was excavated to a depth of ten or twelve feet, and the supporting walls and floor of the library were underpinned with great beams fully a foot in thickness. Then a

fresh foundation of many layers of bricks was laid below, terminating at the front in a wedge-shaped buttress several yards in width. As many as 30,000 bricks and untold quantities of cement were used, a fact which provided the Prior with a conundrum he was fond of putting to visitors: "How many bricks do you think I put in a buttress?" Only after he had said "Guess again" three or four times over would he say with a chuckle "Thirty thousand." The total cost of the work was £4,000 with nothing to show for it externally, though it afforded at any rate a sense of security for the future. It was while these costly repairs were being carried out that the extensive series of indoor baths was fitted up and the two drinking-fountains were placed in the Boys' Passage.

A last and more spectacular improvement we owe to Prior Prest was the laying out of the first real cricket ground and the creation of a cricket pavilion. Previous to this cricket was played either in the bounds or on a primitive pitch about the centre of the large meadow occupied by the present cricket ground. It would have been a great saving of expense if from the first, even at a sacrifice of good meadow land, this site had been given for the purpose, as eventually it was to be. In this case Prior Prest it would seem was lacking in vision. The site chosen was an acre or two in the centre of a very uneven field sloping upwards to the tank field and hemmed in on the east and north-east by a steep bank of heavy clay. The central portion was occupied at the time by a dozen or so of fair sized trees while a couple of large ash-trees, known for generations as "the two trees," bounded it on the west. This hollow and uneven piece was to be levelled up by material brought from the face of the clay bank, a laborious and costly process which at each of the many extensions made in the past sixty years has been a drain upon the resources of the games fund while adding but little to the total area. The young generation of the day were not troubled with forebodings on this score. The branches of the trees cut down provided us with stilts with which we amused ourselves till the cutting away of the bank was taken in hand. Then under the direction of two veteran workmen, Luke Benson and Bill Hutchison Spence, we entered into competitions in digging and wheeling loads of clay till in a year's time a level stretch of something over an acre was ready for use in the early summer of 1875.

The first out-match was I believe against a team brought from Thirsk by Mr. Charles Swarbreck. Either in this or one of the subsequent Thirsk matches he brought with him the then famous Yorkshire professional, Frank Freeman. The game was played in May and the day ended with the usual May evening Benediction, which most of the Thirsk team attended. As they left, the veteran cricketer remarked that he had played cricket in almost every county of England but had never ended up with a service in a Catholic church. The first professional engaged was Tom Dickenson, of Ampleforth, a man of local reputation as a cricketer, and handy with the leather in more senses than one, for his alternative occupation was the repairing of our shoes.

Fr. Prest's term of office as Prior ended with the General Chapter held at Downside shortly after the Exhibition of 1874. Taking the habit in 1849, he had passed a quarter of a century in the monastery, a rare occurrence in those days. As Procurator during almost the whole of that time he had been the right-hand man of his predecessors. As Prior he had not only carried to completion the decoration of the church and the equipment of the College both within and without, but, by the purchase of the land adjoining us on the west, he opened the



Cricket match 1860s. Played on the site of the present Theatre. The view is E.N.E. The house in the distance is the Hermitage, a private house owned by the Pearsons, later bought by us and renamed St Thomas'. Note also the Maypole.



Big Passage c 1880
The South end was the gymnasium

way for the building of the new monastery and church as well as for the Junior School and St. Cuthbert's house.

Fr. Stephen Kearney, who had left for the mission in 1871, was elected Prior in his place. He had been Prefect of Studies for four years under Prior Prest and took practical measures to raise the level of teaching. In a letter dated 12th October, 1867, he strongly recommends that the Juniors at Belmont be allowed to make some preparation for their future work as teachers. One who studied under him in his Poetry year, Fr. Leo Almond, writes of him that he owed much to him, that he guided his class to an appreciation of literature and poetry, taking them through a course from Chaucer downwards, and that he also helped to raise the standard of refinement in the school.

In 1875 Prior Kearney's attention was directed to reforms in the course of studies which had far-reaching consequences. Before going into these let us see what the old course stood for and produced. The mere names of the classes, Rhetoric, Poetry, 3rd, 2nd and 1st Syntax in the Upper School, below which was the Preparatory, 1st, 2nd and 3rd Division, proclaim it as a course predominantly classical and literary. Latin and French were begun in the 2nd and 1st Division of the Preparatory, Greek in the 1st Syntax, with an alternative of German seldom invoked, and both Latin and Greek covered a wide selection of authors in the Syntax years. The Poetry year, besides embracing the Greek and Latin poets, gave a wide acquaintance with English poetry and some practice in versification. The Rhetoric year, which was directed mainly to the education of such as were going on for the Church, gave a fair insight into the orations of Cicero and Demosthenes, and on the English side a course of Aristotle's Rhetoric and Blair's Lectures on Sacred Eloquence. History and French were both well taught, but complementary to Classics and literature, Science and mathematics also had their place, but a subordinate one as was to be expected.

A course which in its earlier days had produced such scholars as Abbot Bury and Bishop Hedley, or men of such literary gifts as the Bishop and his master, Abbot Hickey, and in after years the generation which gave us the author of the History of Ampleforth and the chief contributors to the early numbers of this *Journal*, speaks for itself. But whatever its merits it was no longer adapted to the demands of the day, and a change became imperative. The leading Catholic Colleges were by this time entering their pupils for the public examinations and it would not do for Ampleforth to lag behind if she was to hold her place. In Fr. Anselm Burge, his prefect of studies, the Prior had a helpmate at once able and sanguine, upon whose shoulders the greater part of the burden fell. It was determined to make a first experiment with the Senior Oxford Locals, in May 1875, to be followed, in June 1876, by an attempt at the London Matriculation examination. As additional time had to be found for mathematics, we were not presented at the Oxford Locals in Greek, and lost the most interesting year in that subject. Worse still, in the Matriculation Greek our reading was limited to the second book of Xenophon's *Anabasis*, which we had read in part in 2nd Syntax, so that our Greek course was sadly spoilt. The same may be said of our English literature course, as etymology, grammar and analysis claimed a much larger part of our time, especially in the Matriculation year. To bring us up to the required standard in Euclid and Algebra time had to be taken from other subjects, and no less so for Chemistry and Natural Science, in both of which the working of problems was entirely new to us.

Compensation of some sort for the difficulties incidental to our preparation was in store for us when the time came for the examinations. For the Oxford Locals we had to sit at Leeds in the last week of May, 1875. At a time when going home for Christmas had not yet come into fashion, when out-matches were still unknown, and mid-term outings, such as are common today, were undreamt of, it can well be understood that a week in Leeds even for an examination was quite an exciting novelty. We were six and, if I remember rightly, we all passed, though whether with any honours I cannot say. If the results in the Matriculation Examination of the following year were less satisfactory, when all of us but one failed, the compensations on the recreative side were greater. As there was no local centre, we had to go up to London to sit at Burlington House. The prefect of studies, Fr. Anselm Burge, was on this occasion in charge of us. We left the college on a Friday evening in the last week of June, had a row on the Ouse, and after supper and a rest at the Station Hotel we left by a midnight train, reaching King's Cross in the early hours, our journey being enlivened by a fine thunderstorm *en route*. Our quarters were at a boarding-house near the University and were comfortable enough. Saturday and Sunday were free days and we made the most of them. The examination began on Monday and things went well enough in Latin and Greek, History, English and Chemistry. When faced with the papers in Mathematics and Natural Science on the closing days there was a débâcle. Only one of our number, Tom Clarkson, a born mathematician, was equal to the riders, which predominated in the Euclid paper, or to the problems in the Algebra and Natural Science papers. Though the sense of probable failure damped our spirits somewhat, we made the best of it, and evening visits to Maskeylyne and Cook's, to Moore and Burgess's Christy Minstrels and other entertainments were heartily enjoyed. It must be admitted that the failure of four out of the five presented did little credit to us or to Alma Mater, even if allowance be made for the disadvantages inevitable in a period of transition. As three of us were leaving school for Belmont the disappointment fell less heavily upon us perhaps than upon our prefect of studies and our other masters. It was mitigated in the case of Fr. Anselm Burge by his removal after the Exhibition and holidays, to an entirely new field of work. At the urgent request of Monsignor Lord Petre, who had recently opened his school at Woburn Park, Fr. Anselm was lent to him as an assistant. The experience he gained there of more liberal ideas and methods in education and school management were, under God's providence, of the utmost value for Ampleforth when nearly ten years later he was elected Prior.

In the June of 1880 Fr. Placid Whittle succeeded Fr. Kearney as Prior. Coming from the mission where for three years he had served at St. Mary's, Liverpool, and for another seven at Woolton, he took up once more with fervour and alacrity the duties of cloistral life. He was an example to the community, always regular at choir and always cheerful in recreation hours. Though not himself an educationalist, he carried on successfully the course of school work and the public examinations inaugurated by his predecessor with the help of Fr. Adrian Beauvoisin as prefect of studies, and of Fr. Oswald Smith as prefect of discipline. The latter had been ordained at Middlesbrough before the rest of his set, in the previous June, to free him for this post. When we arrived he was engaged with his accustomed energy on an extensive alteration of the ball-place in preparation for the return of the boys. As it was originally laid out

the main wall ran east and west and faced the north, with a projecting wall a few feet in depth at right angles to it on the left. The existing main wall at right angles to it on the right, which then ran northwards on a sloping line, was now built up to a horizontal line, as the courses of the masonry clearly show. To form a side wall for ricochetting, the low three foot wall which had formed the northern boundary was now raised and brought down on a slope as we see it today. At the same time another three foot wall which bounded the court on the east side, except for an entrance way of some feet at its southern end, was entirely removed. This allowed for the necessary extension eastward to the present low retaining wall, so as to give the required length of the court for back play. In so far as it provided room for two sets of players at once the alterations were an improvement, but for the provision of a game of hazards by playing off a high wall on either side and off a low wall on the east and south, the new court cannot compare with the old one. With some difficulty, owing to the dimness of outline, the features and appearance of the original court may be discerned in the accompanying view. The low lean-to building at the back of the then main wall was the "Common House" where the two "Common Men" kept the bats for rounders, own-holes and other games. Incidentally this view gives a good picture of the outdoor gymnasium and stride put up in 1873 by Prior Prest on the site of the indoor gymnasium of today. A further reason which perhaps led Fr. Oswald to make his alterations was the fact that the south wall of the ball-place formed an effective screen from the prefect's eyes, whether from his room or from the penance-walk. A challenge to "Come behind the ball-place" was the usual prelude to settling differences by an appeal to arms, for which cover from the prefect's Argus eye was eminently desirable.

II. College Life

College life at Ampleforth in the twenty-five years under review was certainly more secluded, simpler, and less eventful than it is today; severer too in some of its aspects, and on the social side somewhat unconventional and behind the times. We may note three causes which in the main accounted for these characteristics. The first was our remoteness from the outer world. Shut up in a secluded valley, although no great distance from the great high road from London to Scotland, and but a score of miles from York, the sometime metropolis of the North, we were to a great extent isolated and self-contained. Even when approach by coach had given place to railway transport, we might still be accounted almost off the map. This, though fitting and congenial enough to the well-being of a Benedictine monastery, was not so favourable to the development and public life of a school. Yet, strange as it may seem, Ampleforth in the first twenty-five years of its existence had been very much in the public eye, indeed it had held quite a prominent position, if not for a while the foremost place, in the educational life of Catholic England.

When the writer of these lines came to College in 1870 and the number of boys was 95, there were at most six from London, two from Bath, himself and perhaps one other from the Midlands, and half a dozen in all from Ireland and Scotland. Roughly speaking there might be 50 from Lancashire, 25 from the other northern counties, and at most 20 from other districts. Whereas in early days they were gathered from all parts of the kingdom, they were now drawn

mostly from Lancashire and almost entirely from the northern counties.

School life may be roughly divided for our purpose into life indoors, life out of doors, and life as it touches upon the outside world. Let us glance at the life at Ampleforth under these three aspects from 1861 to 1886, when phoenix-like she was to rise from the ashes of her past to enter upon an era of new life and activity. The details may at times be trivial and commonplace, but such is everywhere the web and woof of human life in early years.

We rose at six all the year round, except on Sundays and great feast days, when we slept till 6.30. Morning prayers, from the traditional "Manual," were at half-past six, followed by a reading from *Rodriguez* on *Christian Perfection* or a lecture by the prefect, then by prep, for the first morning class, till 7.25. We next went in strict order to the church for Mass, and by eight sat down to breakfast, during which talking was allowed. The Religious, as the monks were always called in those days, took their meals in the same refectory and at the same hours as we did. The Prior's table ran crosswise between the top pair of pillars, with the lay-brothers' table behind it, while the table for the rest of the Community was between the lower pillars. Outside of these were the two long tables for the boys. Dinner, after a quarter of an hour for washing and for a voluntary Visit, was at one, and supper was at 6.30. There was no afternoon tea, but we were allowed to take out with us a crust of bread, if we wished to do so. Breakfast and supper consisted of bread and milk only, unless in the winter the milk ran short, when, to our satisfaction, we had coffee or occasionally tea. We had no butter or other condiment, except on those few feasts when we had coffee, buns and butter for supper. These were the Prior's feast, St. Benedict's two feasts, All Monks, and the Prefect's feast. Any three boys putting down one penny apiece were said "to go shares in butter," and had a substantial pat each, about the size of a Price's nightlight. Anyone who killed a rat could claim three pats, a practical and wholesome regulation. If any boy came of age during his time at college he had to stand "common butter" to the whole school at supper on his birthday. This occurred twice within the first two years of my time, in 1870 and 1871. For dinner we had soup, excellent meat and a good allowance of vegetables and gravy, with a second course of a plain milk pudding. Sundays, Tuesday and Thursdays and all first class feasts were much-appreciated "tart days." The only difference between our diet and that of the Religious was that they were treated to a hard cheese known as "old peg."

Our afternoon play time was from dinner till 3.30 with a quarter of recreation at 5.15. After supper, at 6.30, there was a general Visit, followed by recreation till 8.25, when there was a short spiritual reading given by the Prefect in the study, before prayers in church. These began after the Anthem of Compline sung by the monks. One of Peach's Practical Reflections was then read by the Prefect, and the hymn assigned to that day of the week was sung, accompanied by the organ. On Saturday evenings there was Benediction, at six, with what we called "a wet-head Litany," from the fact that heads and feet were treated to a fortnightly ablation between five and six o'clock on Saturdays. On Sundays the Communion Mass was at 8 and the High Mass at 10, after which there was play time till 12.45. Vespers and Benediction were at 3, followed by recreation till 5.30, and then by catechism class till supper. On all first class feasts there was High Mass at 9, with a sermon on most feasts of the Order, and Vespers and Benediction at 5.30. The Juniors in the Community preached on all

Fridays of Lent and once or twice a week in May, as well as on most second class feasts. All these were Benediction days.

Perhaps the most marked contrast between the old days and the new was the difference in the frequency and length of holidays. Going back to the earliest days of Ampleforth we read at the conclusion of an Exhibition programme dated 1814, that "there is a vacation of one month at Midsummer, but that it is wished parents would avoid as much as possible taking their children home, and that there will be no extra charge for those who leave them at the College during the vacation." This is Draconian legislation indeed, and it did not long survive. The regulation continued: "At other times no student can be allowed to leave his studies, and parents are requested not to ask it." O tempora! O mores! It was only at the Christmas of 1874 that leave to go home was first granted, and then only by special request of parents and for the fortnight from Christmas Eve till just after the Epiphany. It did not become the general practice till 1876 or later, and the custom of going home at Easter only began in 1910. The summer holidays began the day after the Exhibition, which was always on or very near to St. Benedict's feast of July 11th, and it lasted only for five weeks until the reforms of Prior Burge. Compensation for the severity of this régime was found in the large number of play-days we had. Besides the usual "Month Day" Shrove-tide, Easter and Whitsuntide each gave us three days, counting the Sunday, and in addition to Holidays of Obligation, all first class Feast Days and those of the Prior, Sub-Prior and Prefect were full play-days, while half a day was allowed for the feast of all the other monks. When skating was possible, or any unusual event provided an occasion, it was allowable with permission of the Prefect for two of the Upper Library boys to go overnight to the Prior's room "to ask for play." It was rather an ordeal, but was worth the risk of a negative, or of a night of anxious suspense when Prior Prest would undertake to sleep on the request and give us an answer in the morning. If the weather proved to be propitious he was often-times propitious too; but with the introduction of outside examinations and of going home for Christmas under his successor this time-honoured custom fell altogether into abeyance.

As may be expected many things combined to make the Christmas holiday a merry time in the good old Catholic sense. Apart from the decoration of the church, which was carried out on an elaborate scale, the libraries and Play Room were lavishly arrayed, if not always artistically. The Midnight Mass was ushered in by the Te Deum sung at the conclusion of Matins, and by the singing of the Gospel by the Prior in cope, assisted by the deacon and sub-deacon of the Mass. We remained in church for Lauds, which were also sung. After dinner hampers and "spice boxes" claimed attention; then Solemn Vespers and Benediction at three, an early supper and an early bed with what we called "short night-prayers" said in the study. By New Year's Day the stage was ready in the space between the west oriel window (from below which the Master's desk had been removed) and the doorway by the Prefect's room and the tower stairs. The two top class rooms were available as dressing rooms, and the open space behind the stage led up by steps on either side to the side wings. The plays big, middle and little, acted by the Upper, Middle and Lower school respectively, the Opera, generally acted twice, and the two, if not three, farces bringing each evening to a close, were the culminating point of the holidays and called for daily practices and perhaps a dress-rehearsal.

What gave its keenest zest to our Christmas holidays was such a winter as we had in 1870, and again in 1873. In the former, the year of the Franco-Prussian war, we had skating from mid-December without a break till the holidays were over, with hockey on the ice and mid-day refreshments taken there by cart sometimes. A magnificent Aurora Borealis lit up the sky as we plodded home one evening at the year's end, which we youthful innocents were persuaded by one of the 3rd Snytax boys, later the first Abbot of Ampleforth, was the reflection of Paris set on fire by the Prussians, who were at that time besieging it.

To pass now from indoor to outdoor life, it must first be understood that we were much more strictly confined to bounds than is the case nowadays, and that games were not obligatory. Outings, except the one outing the choir had to Thirsk for the Charity Sermon Sunday, late in May, were absolutely unknown. Gormire Day and an afternoon walk to Rievaulx Abbey on Easter Monday or Tuesday by way of the great Dingle and the Rye, were the only things approaching to what is now of common occurrence.

Football was always played in the bounds and by all the Upper and Middle school together. Apart from half or full play-days, when, the Upper Library elevens, the Reds and Blues, were allowed to play on an improvised pitch about the middle of the large meadow below the first cricket ground, all cricket was played either in the bounds or on one or two fairly level pieces in field below them. Middle school matches claimed the bounds when the Upper school were not in possession. Rounders came in with Racquet on Mid-Lent Sunday, together with Own Holes played in the field east of the bounds, and these went on till cricket came in on St. George's Day. Rounders and Own Holes, a somewhat similar game, well suited to cold or windy days, were played again from early September till St. Wilfrid's Day, when football began. The ball-place provided an excellent terrain for Bandy, a game allied to hockey, but played with a wooden "peggy" about four inches in length instead of a ball, and with a curved bandy stick in place of a club.

For quarters and short afternoons, especially in wintry weather, it was a warming and exhilarating game within the capabilities of weak and strong alike. In snowy times sliding on the ball-place was popular, and the storming of a snow castle in the middle of the bounds might sometimes be staged between the Upper Library and the rest of the school. Handball succeeded Racquet when cricket came in. The Religious played on longer afternoons, and a match between the Visitors and School was a feature of the Exhibition time.

From All Saints' Day till Mid-Lent Sunday, "Bragget Sunday," as it was called, from the spiced wine drunk with simnel cakes on that day, we had a welcome extension of bounds for all, reaching from the bounds wall to the "Green Bench," while the Upper Library were allowed as far as the Brook. We were limited on either side by a line of hedge and ditch, which ran from the eastern side of the old farm below the ball-place down the middle of the latest-made cricket ground and the running track to a cross hedge below the curve of the road eastwards. At a point near the single tree in the south-east corner was the "Green Bench" by the roadside, which marked our southern limit. The special attractions of this extension were two. The hedges provided a hunting ground for bandies and the canes of the wild rose-briar from which we made our darts, and the stretch of fields afforded the distance and the groups of trees required for the enjoyment of "darting." This was a pastime peculiar to

Ampleforth, introduced by a Syrian boy, named Hasson, who came to the College from Liverpool in 1861. As it disappeared entirely with the introduction of obligatory and organized football it may be of interest to describe it in some detail. The hand dart was about four feet in length and half an inch in thickness; the string dart at most two feet in length and a quarter of an inch in thickness at its base, while each tapered from below the middle to the top. The briar cane, which must be quite straight, was peeled for both darts from the top, where it was thinner, to a point about one third from the bottom. Below this the bark was left on, to give greater solidity and weight, and in the case of the string dart to give support to the string looped round it at that spot. The hand dart was propelled by a sharp jerk made by the right hand against the hip while pressing the tip of the second finger of the right hand against the top end of the dart and forming a ring with the thumb and second finger of the left hand through which the dart sped to its goal. A good darter would send it about a hundred yards and would clear a good sized tree *en route*. A string dart would carry nearly as far again and would clear the two large ash trees seen in the cricket field view by the road-side. The method of throwing it was simple enough. At the point where the upper peeled portion joined the lower unpeeled portion, which was naturally slightly thicker, the string was passed round the dart and allowed to fall vertically, over a knot made at one end, for a couple of feet or so. This loose end was wrapped round the right hand and while the butt end of the dart was firmly held between the thumb and first finger with the string alongside of it, the arm was drawn back for the throw just as in throwing a ball. The dart was thrown butt end foremost so that the upper end being thinner slid easily through the loop and hurtled through the air. The interest of the pastime lay in seeing in how many throws one could cover the distance from the flag-walk to the furthest limit of the winter bounds. Two or more could so compete with one another.

Football, though not an obligatory game, was of course the principal and most popular one in the winter months. In the semi-barbarous era before either Association or Rugby were taken up, it had a peculiar character of its own. Suffice it here to say that the whole of the Upper and Middle school played together and that sides of an indefinite number were picked unless there was a match between "Religious and Boys", "Lancashire and the World" or some other selection. There were no set places; it was go as you please, a general *mêlée* in fact, with a good deal of bunting and charging. It was allowable to handle and to carry the ball so long as it was bounced, or touched the ground in some way every six yards. Heading the ball was unknown. Dribbling was reckoned the best play; passing was recognized as a necessity, but genuine team play was practically unknown. There was no cross bar to the goal post, so that a goal was scored by kicking the ball between the posts at any height. The season opened always on St. Wilfrid's Day, October 12th, and the Prior (or the Sub-Prior in his absence) kicked off the ball from the Penance Walk into the Bounds below.

Like football, cricket was played on very primitive lines until, with the laying out of the first cricket ground, outmatches began, when the normal rules and methods were necessarily adopted. Sides were not always limited to eleven, though in matches between Libraries or Classes they often were. Challenge were written in flamboyant terms and were posted up for everyone to read. The Upper Library had its two elevens called Reds and Blues, from the colour of

their caps. The Lower Library had its Mowbray and Ryedale teams. Blazers were quite unknown, and so were gloves and pads, except for the wicket keeper in later years. Bowling was mostly underhand or round-arm. Over-arm was only of late introduction. Swiping and slogging were the order of the day, off-play and cutting were hardly aimed at, and purely defensive play was not the game.

Walks were mostly taken in the winter months or when rain or snow interfered with games, and only under the supervision of one of the three Prefects. Occasionally Br Benet, the Lay Brother Infirmarian — "Quack," as we called him — would report to the Prefect that we needed exercise. This was the signal for "the Wall-walk," a trudge by Sproxton and the Nelson Gate to Tom Smith's Cross on the Gormire road alongside the wall enclosing the red-deer park, and so home. I have no recollection of any epidemics in the six years I was at college, except one of mumps and a run of ordinary feverish colds at times in the winter months. As soon as going home at Christmas came into vogue, chickenpox, measles and such plagues came with it. One boy, I remember, broke his leg when going on to the ice in 1870, and one died of some lung trouble in 1875. The doctor throughout most of my time was a tall, grey, wiry Scotsman, Dr. Ness, from Helmsley; he was known as "Pallida Mors." We seldom needed him; old "Quack" was equal to the treatment of most of our slight ailments, even to an experiment in the field of dentistry when toothache claimed a victim. The writer, suffering from an exposed nerve on one occasion, was treated with a would-be cauterizing of the nerve, by the application of a heated copper wire. The experiment was not successful, except in so far as it gave the patient a trip to York next day.

To conclude these rambling impressions of the brave old days of old, it will readily appear from what has been said that college life in the years we are considering barely touched the outside world, as it does at so many points today. Among the Rules read out by the Prefect each month-day was one reminding us that on occasion of walks "no going into towns or private houses is allowed." If parents or relations came to see us, it was seldom one was allowed away for the day with them. We went home only once in the year and then for five weeks only. Even this was surrounded with an air of mistrust as to the possible consequences. It was spoken of by the Prefect in his final address, on the very morning of going home, as "going out into the world," a phrase which I remember mystified me, as a child of eleven going home for the first time. This was an echo from the far-off days when St. Lawrence's was abroad at Dieulouard. There was an element of good, no doubt, in our greater seclusion from the world and its ways, but there was a weak spot perhaps in the exposure to the shock that might assail one from too sudden a contact with a new and almost unexplored environment, when college days were over. The advisability of one's seeing something more of the world before going to monastic or to ecclesiastic life, was given as a weighty reason by parents for the introduction of a going home at Christmas, a régime now common to seminaries as well as colleges. However secluded, however restricted, our life was, at any rate, a healthy and a happy one.

(reprinted from *Ampleforth Journal* 1935)

RODERIC O'CONNOR 1860–1940 (Ampleforth 1873–8)

by

JOHN BUNTING (W44)

The English Public School system is not so much noted for its painters and sculptors as for its soldiers, colonial administrators and men of the professions. Poets and writers have achieved acceptance, like Shelley and Thomas de Quincey, both at Eton, as were Aldous Huxley, George Orwell, Anthony Powell, Ronald Knox and Christopher Hollis. Latterly John Betjeman has recorded his school days at Marlborough and James Joyce did the same for Clongowes. In a life of Dante Gabriel Rossetti there is reference to friends of the Rossetti family named Polidori. The son was educated at Ampleforth in the earliest days of the school before records were kept. He became a doctor at Edinburgh and attended Lord Byron on a visit to Europe. He was the butt of the party and eventually he took his own life. But he formed a link with Ampleforth and was an important literary figure.

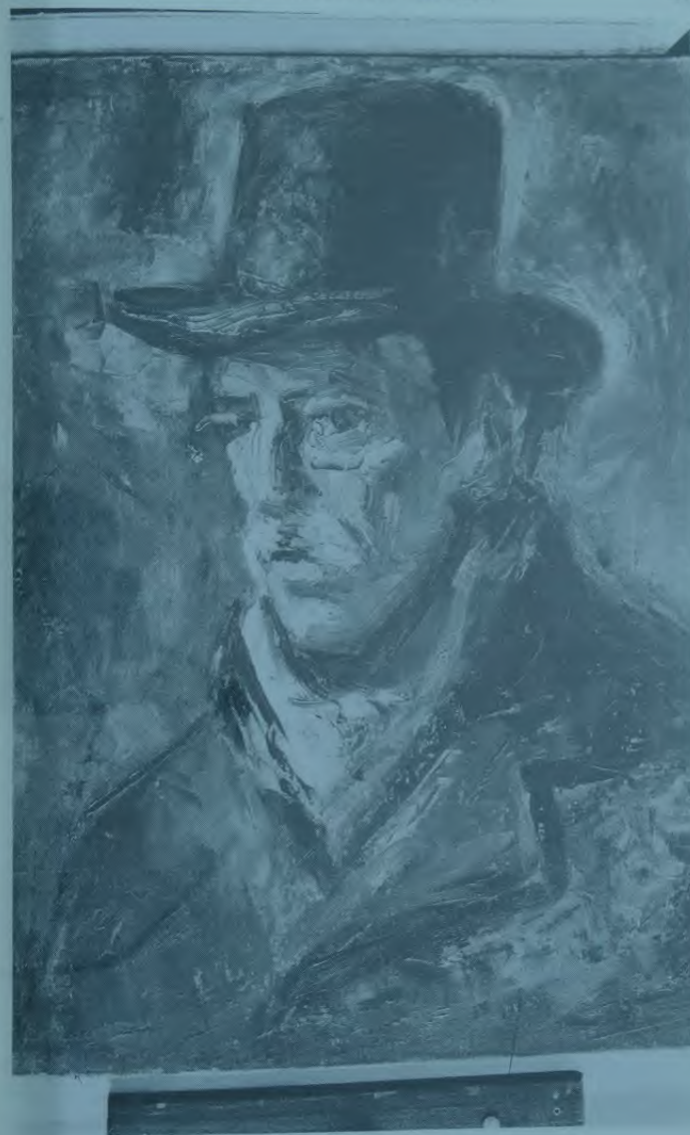


Roderic O'Connor

Enlargement from a group photograph taken in 1878. Compare this with the supposed self-portrait on Page 49.

Although the conditions of private patronage appear suitable, public school artists are few. Matthew Smith was at Giggleswick and Percy Wyndham-Lewis went to Rugby. More recently Graham Sutherland attended Harrow School. I cannot remember the exact occasion when I discovered to my surprise and pleasure that Roderic O'Connor was a pupil at Ampleforth. It was probably about 1956 when O'Connor's studio and paintings were sold at the Hotel Drouot. Shortly after this York Art Gallery acquired a painting of O'Connor for the collection and over the years the name of Roderic O'Connor has climbed steadily in value in the salerooms of the picture dealers. Here was a substantial link between Ampleforth and some of the great names in the modern movement.

Roderic O'Connor was born in 1860 and his father later became High Sheriff of County Roscommon, marrying a lady ten years older than himself. Roderic arrived at Ampleforth in 1873 and spent five years in the valley before returning to Dublin to study at the Metropolitan School of Art. (Rossa Nolan ("Herald Trophy" 1981) won a City of Dublin award to study in the same school in 1985). He spent seven years studying drawing and painting and acquired skill that earned him prizes and recognition. He studied with Carolus-Duran in Paris





(where John Singer Sargent had studied in 1874). He visited Pont Aven in 1887 and mixed with the artists who gathered there. Inevitably he met Gauguin then back from his travels and accompanied by a Javanese girl. On a visit to Concarneau Gauguin's manner enraged the Breton fishermen and a fight began which spread to the harbour and became serious. Gauguin received a kick that took a long time that summer for him to recover. O'Connor dived into the harbour to escape a similar fate. (The tidal rise and fall in Brittany might have meant a dive of as much as 30 ft.) Gauguin and O'Connor became good friends and they discussed the establishment of the "art school of the South Seas" which they proposed to found. In the event Gauguin went back alone to Tahiti and never returned. O'Connor went back to Paris where he lived the life of an artist, exhibiting at the Paris Salon and at the salon des Independents. He exhibited in the 6th exhibition of Impressionist and Symbolist painters whose works he collected. He met and moved among artists whose names are included in the modern movement based in Paris — Bonnard, Matisse, Matthew Smith, Rouault, Vuillard, Vallotton, Derain, Braque, Modigliani, Dufy, Sickert — the list reads like the canonized heroes of art history. Ampleforth has a canonized martyr in Alban Roe and an artist in Roderic O'Connor who died in 1940 outside Paris at the age of 80.

Gauguin once said of himself that he was not a "great artist but that he had made it easy for others to follow him". Roderic O'Connor found followers at Ampleforth in Fr Raphael Williams, Fr Martin Haigh and Lawrence Toynbee, all of St Edwards House, the latter two painters of landscape in France and England. But there is another legacy. Mihail Farrell (1956) went to the Slade, won the Prix de Rome and settled in Paris. Recently he was selected as one of six young Irish Painters in a major exhibition in Dublin, a century after Roderic O'Connor began to paint.

Photographs of Roderic O'Connor's work reproduced by kind permission of York City Art Gallery.

The Curator, Richard Green, writes:- Whilst *The Wave* is an important and excellent example of O'Connor's work, I am afraid that serious doubt has been cast on the authorship of the so-called *Self Portrait*. That the painting depicts O'Connor does not seem to be in question but the artist who painted it is more likely to be a member of O'Connor's circle than O'Connor himself. The matter is not fully resolved but the picture is at present 'officially' catalogued by the Gallery under 'Circle of Roderic O'Connor'.



ENGLISH PUBLIC SCHOOLS

by

JAMES McCONNELL

A Review by

HUGO YOUNG (B57)

Considered as a sector of the economy, public schools are doing well. The customers grow more numerous, market share is steady and the fees are going up. There are more than 2,000 independent schools in this country.

In a survey of two-thirds of them in 1984 and again in 1985, the Independent Schools Information Service found that pupil numbers had risen by 0.6 per cent (to almost 420,000) at a time when the total pupil population had ceased to grow. Additionally, the Conservative Government's assisted places scheme, to subsidise in independent schools academic high flyers from state schools, expanded in that period from 14,400 to 20,000 pupils. A political climate already favourable to the private sector was further enriched by the long drawn out disruption of state schools by their teachers. All in all, after years on the defensive, before and during the time of the last Labour government, the public schools have probably never had it so good.

It is, all the same, a little puzzling to come across a book called *English Public Schools*. Written by James McConnell, formerly a housemaster at Eton, it gives an account of 25 of the most famous places of their kind which, at first sight, resembles nothing so much as a binding-together between hard covers of 25 school brochures. It is a coffee-table book, not in its dimensions, nor possibly in its price (a relatively modest £14.95) but in its tone and style, and the doubt it prompts about how many people will actually read it.

It is illustrated with many photographs, often very fetching. The paper is thick and the whole production is clearly meant to last. But who is it for? Who has any interest in 25 brochures, rather than the half-dozen in which they might, as potential parents, perhaps have a practical interest? These questions are not easy to answer, even for someone who has read every page.

The very puzzlement they engender, however, eventually helps to pin the book down in its proper category. It is an artefact of our times. It may not be of much use but it has much significance. That anyone should trouble to write and publish a work whose commercial objective is so obscure suggests a dedication to its subject-matter that rewards study and reflection. Independent schools are enjoying a rebirth of esteem, and this book is their celebration.

Some of what it celebrates is, for the outsider, hard to take. Mr McConnell has journeyed far and filled his notebook assiduously to remind one that part of the point of public schools is the exclusivity they encourage as a way of perpetuating their identity. To some extent these are impenetrable worlds, and designedly so. At Winchester, he reports, this privacy is formalised by the existence of a private language with its own name, *Notions*, and its own dictionary. Wykehamist *Notions* include "pussey" (a woollen scarf), "quill" (a

source of pleasure) and "toytime" (evening prep). Almost all schools boast these outward signs of inward security, which may be crucial to the sense of belonging but become wearisomely oppressive to anyone who does not belong. How absurd it seems that Christ's Hospital should call two of its forms Little Erasmus and Great Erasmus, that the choral competition at Uppingham should be sanctified as the House Shout, that the Harrow elite should be designated Triple Bloods!

Mr McConnell, a palpable Etonian, manages miraculously to take all these private worlds at their own earnest valuation, without even a suggestion of tongue in cheek. At Ampleforth, incidentally, he seems to have discovered no such linguistic crutches, save one mystifying usage new to me. It comes in his discussion of monks. The monk, he says, is "a man dedicated to the highest spiritual ideals". But this is not all. It "does not prevent him from being very human, ready to strip off his habit in favour of a track suit, or leave boys to look after themselves while he takes an *audit ale* with the Headmaster". (italics supplied).

On closer inspection, the book is rather more than an affectionate parading of recondite and irrelevant detail. Although much of the information in it will be out of date long before its pages begin to yellow, it does provide a comparative study of some interest both to parents and, probably more important, to headmasters always anxious to keep up with rival establishments. Beneath his aura of charm, Mr McConnell has a discriminating eye and a taste for generalisation designed by turns to gratify, enrage and entertain.

Thus, "the Salopian of today is informal but not scruffy", a product of the fact that at Shrewsbury the parents are mostly "grass roots farmers and industrialists" who make for "a healthy mix", with the result that "there is no uniform accent". Carthusians, on the other hand, are "culturally sensitive", as well as being "usually questioners, easy to talk to, unselfconscious with strangers or adults, on good terms with teachers". At St Paul's we find "a quixotic and interesting lot", and at Harrow — which possesses, incidentally, the largest swimming pool in Britain — "you have to be quite a tough character to survive". Marlborough sounds altogether more relaxed: "a place where some dishevelment in the physical and sartorial sense is counterbalanced by a burgeoning of the spirit".

Of these 25 Dulwich is the place with "a wider spectrum of society than any other school". But Mr McConnell is gripped by a regional stereotype that might be challenged in some quarters. Rugby pulls in "reliable North Country people", who are also, of course, "newly prosperous, middle class and solid". Ampleforth is a trickier case. Here "in the hardy North" are to be found "boys of unusual maturity and poise". They even have the "easy manners and conversation" more commonly associated with Eton. And why this unexpected discovery? Perhaps because "60 per cent live south of a line drawn through Watford".

As befits one who had to live in schools for so long, Mr McConnell has a particularly sharp eye for buildings and accommodation. The rooms at Haileybury "do not impress the casual visitor", but are to be preferred to Christ's Hospital where things are "spartan even by public school standards". At Ampleforth, by contrast, senior boys' facilities in the new Houses "can compare with the most luxurious schools", and the head monitor's room

"verges on the palatial".

Some of the contrasts in religious observance are almost as great. Whereas there is only one compulsory mass a week at Ampleforth, and no obligatory church parade at all at some places, Radley still requires every boy to attend Evensong every day, and at Christ's Hospital the younger boys are dragooned into chapel three times a week.

Nor does the author hesitate to pass judgement on the educational standards in force at these expensive places. At Sherborne the education is "very well balanced", at Harrow the teaching is "on the whole good", at Ampleforth the staff ratio of 9:1 is exceptional, but poor old Blundells has had a terrible time. During the 1970s it became "ridiculously easy to pass the Common Entrance" and they had to run remedial classes even in English.

It is not, however, for Blundells that the most caustic McConnellisms are reserved. These, rather surprisingly, are directed at Winchester. Our scrutineer is especially probing on the quality of science teaching. Rugby is much admired because all boys do three sciences up to O level, and half of them do science in the sixth form. Oundle's Microelectronic Centre, the first such place in any school, is lavishly praised, as is the practice of taking every boy every year away from his usual subjects for one week's total immersion in it. Marlborough's multiplicity of word-processors and computers finds unqualified favour. But Winchester, it seems, is lacking. It built a science block in 1904, a bold step, says McConnell, towards the age of Einstein — but one which was evidently not followed up: "Einstein published his Relativity Theory in 1905, and eighty years later the implications of that astounding message have still hardly filtered into the science curriculum".

It will be seen that Mr McConnell is a believer in the institutions he has investigated, even if they have some shortcomings. He is sure they have a future. He's especially keen on the ones that have taken girls (at Sherborne "passionate affairs are rare"), while possibly underplaying the second thoughts some schools have had about this development. The assisted places scheme is far more important, both socially and commercially, than the patchy ventures into coeducation, but it is hardly looked at here. Above all, the author is a traditionalist. He cannot understand Dr David Owen, an Old Bradfieldian. In the chapter on Bradfield he cites Owen saying, "with characteristic charm and a due sense of gratitude to those who paid his school fees", that he would like to see private education wither on the vine.

Dr Owen wrote that in his old school magazine in the summer of 1984. Political developments since then may, in fact, be seen to have brought the withering a little closer. After all, the Labour party is committed to abolishing private education, and here we have the leader of the SDP, a possible coalition partner, apparently going half way to meet them. Given the similar hostility (uttered, admittedly, in confused and sometimes ambiguous form) of Mrs Shirley Williams to the independent schools, is it time to anticipate a new political climate in which these schools are once again threatened?

It would much offend the libertarian instincts of both Liberals and Social Democrats actually to be party to abolishing private education. Indeed, SDP activists have been prominent in preparing a submission to protect them, within the terms of the European Convention on Human Rights. But by removing, say, their charitable status and squeezing the life out of many of them via the tax

system, might not the SDP-Liberal Alliance, in some future circumstance, be able to reconcile this belief in freedom with the parallel desire for a withering on the vine, and at the same time find a point of agreement with the Labour party, the party that might hold the door to Alliance power?

The possibility should not, I think, be entirely ignored. In that new political climate I postulate, there will be a shortage of issues which are at the same time cheap and easy to agree about. Throttling the public schools could be one of them.

If this happens, Mr McConnell's book will prove to have been not merely a celebration but an epitaph, and one with its own rather dismal twist. For as one scans these pages, with their Triple Bloods and their House Shouts and all those other Notions, as well as the historic buildings and the traditional commitment to education for the Whole Boy, a paradox becomes apparent. In one sense, the public schools are flourishing, in the most benign political climate they have ever known, at a time when rival state establishments are being gravely diminished. The Thatcher government not only supports the freedom of private education, but materially assists it with the expanding portion of money it gives to the assisted places scheme, its own answer to the abolition of the grammar schools. But in another sense, the government has attached itself to values which undermine what these schools really stand for.

What this book displays is a great variety of educational offerings. Although public schools sell themselves primarily as the home of academic excellence and the guarantors of exam results, there is more to them than that. The book is partly an account of their constant struggle to preserve both range and individuality, extending well beyond the A level lists. Yet in the last seven years the philosophy of education as propounded by politicians has been different. No Secretary of State ever wedded himself more closely to a utilitarian idea of education than the only Fellow of All Souls to occupy the post, Sir Keith Joseph. Under him, schools and universities have been incessantly urged to direct themselves to the single cause he holds dearest: the regeneration of the British economy. School curricula and university courses have begun to be tailored more explicitly to that end, and the state has not shrunk from using its financial power to enforce the trend. Schools, in effect, have become a part of the government's economic programme. Not only have exam results therefore acquired an even higher priority, but only the right sort of exams will do. Latin and Greek and even History become frivolities, Physics and Maths the only acceptable hallmarks of the educated man.

Whatever the merits of physics, and however dire the national need, this is a barbaric policy. It is, in its way, a new delimitation of freedom, an adjustment of the climate with its own debilitating effects. The public schools valiantly resist it, and evidently find an expanding market for their wares. But more and more one sees them engaged in a struggle on two fronts. One is the straightforward and familiar struggle against the threats of the Left. The other is more subtle and elusive: a contest between the values of Education and the values of Politics, as embodied by any government at all.

English Public Schools by James McConnell (Herbert Press 224 pp, 1985, £14.95).

LOURDES

by

JAMES LE FANU (B67)

In response to a request from the Editor to 'write-up' thirty years of Pilgrimage to Lourdes, Fr Martin suggested the reprint of an article first published in the Ampleforth Journal in 1968.

Lourdes is unbeautiful and vulgar — the town is a nonsense of little streets bordered by boutiques, souvenir hunters' paradises, innumerable hotels and ruinously expensive bars. The Domaine has hardly more character: its four basilicas, ranging from "pseudo Byzantine" to "American underground car park", are not shining examples of French church architecture. All this is huddled away at the foot of the Pyrenees, the most beautiful range in Europe: only man could create so much unnatural ugliness amid so much natural beauty.

But this is the least distressing factor at Lourdes. The unprincipled commercialism both hurts and angers. Row on row, the multi-coloured and multi-sized ranks of Madonnas stare down from the shelves with their holier-than-thou smiles impressed upon a pasty pre-Raphaelite face. Her Son does little better with an effeminacy which ought to affront any Christian eye. All this is mingled with hideous bric-a-brac, medals, grottoes and even slabs of marble inscribed in gold letters "Our Lady of Lourdes, protect our household" — more suited to a tombstone than a mantelpiece.

A rational observer might see the sentiment of Lourdes reflected in these products of a tribe of goddess businessmen. "Prayer and penance" Our Lady repeated to Bernadette over and over again during the eighteen times they met. What would Sartre make of this? How he would revile the evils of religion which clutch the undeveloped conscience of the ignorant peasant and force him to depths of self-abasement in face of his sins, offering him in return only the flimsy gift of prayer, which, whatever spiritual consolation it may hold, can provide not one iota of material benefit.

What then, one might ask, is the attraction of Lourdes which makes at least a second visit almost inevitable? Why does it arouse such panegyrics of praise from a mind so sceptical as that of pundit Muggeridge? What makes Lourdes an emotional and spiritual experience of the first order?

The emotional appeal is clear enough both in the singing, where 40,000 voices at full throttle take on celestial proportions, and in the great ceremonies — 40 priests concelebrating High Mass — with the incense, the candles, the organ and all the well-known accretions of popish pageantry to aid devotion. Everything, indeed, is on this enormous scale. The torchlight procession through the Domaine at night is not only an impressive symbol of the unpretentious undemanding faith of the pilgrims; but at the same time, by the very diversity of those taking part, each behind their own banner, it highlights to best effect the internationalism of Lourdes. It is this vaulting over the littleness of nationalism which has such a power to fascinate, for the harmony of races at one in worship is quite unmistakable. At such times as this one broods over the

follies of statesmen; for one sees, as the pilgrim cannot help but do, that the Vietnam, the Jordanian refugee, the black of South Africa, the aborigine of Australia are all equally small before God their Creator — intolerance is blasphemy, mutual coexistence is a viable and satisfactory "modus vivendi"; were one but to forget past grievances and minor differences and practise the tolerance and respect for other peoples' prejudices as it is so consistently practised at Lourdes.

Lourdes transcends all ordinary boundaries between people; you can meet a stranger in the street and invite him to have a drink. Every man becomes your friend. This idea is clothed with reality too in all the ceremonies and in all public and private prayer. It is true to say unreservedly that not only do you feel everyone to be your friend but you can also consciously feel their prayer, rumbling, stumbling its way somehow towards God. So a triangle is created between oneself, one's fellow pilgrims and God; it is worth coming to Lourdes simply to experience this most complete and rewarding of relationships.

It is the sick, however, who are the centre and inspiration of Lourdes. By their very presence they give an opportunity for service and friendship springing from a love of God — which some would say is the height of human achievement in this world. By their faith and courage in the face of appalling physical suffering they are a trumpet of hope to the world this side of the grave. Service becomes not a sacrifice but a pleasure. There is no questioning of motives nor any distinction between professional and amateur (such common features of social work) because each realises the value of his work and experiences real satisfaction in doing it. You realise too, in a striking manner what should be our contributive position in society and our duty to the community. With this realisation comes a further one, at once elating and humbling, of the power for good that lies within each of us, of how much we can and must do for our society if we are ever to call ourselves compassionate, just and kind — surely the marks of the civilised man, to put it no higher.

For every pilgrim, Lourdes provides the right moment and atmosphere for reflection, for a reassessment of his achievements and ambitions, for a review of his attitude to life, of the values he lives by and the principles he is prepared to stand by. The pursuit of goodness and holiness are seen not simply as ends in themselves but as "that for which our earthly pilgrimage is prolonged". Forster's ethic "death destroys, but the idea of death saves" takes on a new relevance for, through close contact with the seriously sick, even the most impervious is led to readjust his life so as to seek what alone is of permanence in this world — truth, honesty, humility, charity, compassion and sanctity. At Lourdes every act becomes an act for God, and the love of God is the yardstick for one's actions.

This is the lesson of Lourdes. This is why Lourdes gives its pilgrims a glimpse of heaven on earth.

THE SCHOOL IN LOURDES - 1985

Three times during 1985 groups went from the school to Lourdes: 7 went in April as part of The Handicapped Childrens Pilgrimage Trust; 14 went in August as part of The Ampleforth Pilgrimage; and 3 walked there in September and October.

THE AMPLEFORTH PILGRIMAGE, of which the 14 formed a part of a total of about 180, was described at some length in the previous *Journal* (Winter 1985, page 56). Many have spoken and written in great appreciation and love of this experience both spiritually and humanly.

THE HANDICAPPED CHILDRENS PILGRIMAGE TRUST (HCPT) went in Easter Week to Lourdes, and the 7 boys and 2 Ampleforth monks (and a few Old Amplefordians) formed part of a total of nearly 5,000 pilgrims. These included approaching 2,000 sick children under 18 years old. The Pilgrimage operates on a strong group basis: normally a group has about 10 sick children and about 15 others (including a leader and a priest), and it is largely autonomous in what it does. Two boys were in such groups, but the other 5 were in what is known as the Stage group working for the central organisation of Lourdes, the Hospitalité, serving all Lourdes pilgrims and especially the sick. They formed an informal Ampleforth group within the larger Stage group, in total about 40 of different ages and experience. The Group Leader, Richard King (a cousin of Fr Anthony) writes: "'Stage' in French means a 'period of training', and after perhaps four annual 'stages' of 6 days one is assumed to be familiar with what it means to serve pilgrims, and may then become a member of the Hospitalité. As first-year Stagiaires, they learned how to lift the sick correctly in and out of trains, chairs, beds and the like, and how to approach a handicapped person". The group worked at the Grotto, at the Baths (helping pilgrims into the waters), at the railway station (loading and unloading ambulance trains), and in helping at Masses and The Processions. Richard King notes that "these duties demand great alertness and teamwork, since speed and efficiency have to be combined with tenderness and care for sick people of differing nationalities". In the evening we were invited to visit the sick children, and on one memorable evening, a night of violent rain and wind, the Ampleforth members of the HCPT entertained the Beaumont members, and many others came (including the founder of HCTP, Dr Michael Strode). They stayed at the Abri St Michel, itself an international experience of living and sharing and prayer. In Easter Week, it was a vivid and lively and beautiful experience of Christ's Resurrection.

AT AMPLEFORTH IN 1985 Lourdes was celebrated, prepared for and remembered. At The Exhibition, a Lourdes exhibition was organised by Malcolm Grey and others. There was much fund raising to help send the sick to Lourdes, both for the Ampleforth Pilgrimage Sick Fund (In The Summer Term, as organised by Thomas Vail) and for The Handicapped Childrens Pilgrimage Trust (In The Autumn Term, as organised by Sebastian Scott). There was preparation by those going to Lourdes: Alan Mayer (B58, and Chef de Brancadier of The Ampleforth Pilgrimage) talked, and Lady Read entertained some at Stonegrave. There was an HCPT Reunion in St Thomas' House in May (the idea of Mark

Wilkinson and Richard Tams), and in October, an Ampleforth Pilgrimage Reunion in The Grange.

WALKING TO LOURDES: SEPTEMBER-OCTOBER 1985 This walk was born out of pre 'A' Level tension, not as our parents thought out of a drunken night at the local pub!

To say that the walk was fun is far from the truth; possibly a more apt description is that it was an unforgettable experience for both enjoyable and unenjoyable reasons. The three of us stuck to the task in hand with humour and harmony broken only occasionally with outbursts of tension which were soon dismissed by one of us cracking a pathetically juvenile quip usually aimed at the third party who was not involved in the original argument. To admit that we ended up as better friends is unavoidable because we saw the best and the worst in one another which is something that is not visible in the cosy security of Ampleforth.

Many people on returning put the question to us about why we hadn't finished. This we had agreed was an inevitable question but easily countered. We did walk in excess of 500 miles from St Malo towards Lourdes but to have walked to Lourdes itself would have taken another week and more funds. A simple explanation as to how we managed to 'cram' in 500 miles between St Malo and Bordeaux is because every day we had to deviate, sometimes considerably, from our original course due to closed camp-sites (towards the end of our trip), or appalling signposts. 3 km to the French signposts means not less than 2 miles and on one experience anything up to five — which is fairly rough at the end of one's planned 20 miles for the day. In a car it can easily be dismissed but on foot with an increasingly heavy rucksack it is pure frustration and eventually exhausting.

500 miles came up before Bordeaux. After consulting parents we walked to Bordeaux and then took a train to Lourdes. On arriving in Lourdes I was amazed to see just how commercialised the whole town was, which completely shattered the romantic image I had conjured up. Ben and Alex however seemed to have been forewarned. We were however impressed with the prayerful dignity of visitors and pilgrims. We went to one English Mass, stayed one night and then took the train to Calais.

We would like to thank Fr Abbot, Fr Dominic, Fr Francis and the late Fr Oliver for their support and interest. Also we obviously thank all our sponsors for being so generous and helping us raise over £2,600 for the Ampleforth Lourdes Sick Fund.

Alex Ballinger (B), Ben Hall (E), Richard Mountain (J)

DYING BEFORE DEATH

by

Fr JOCK DALRYMPLE (O46)

PASSOVER PATTERN

In December 1982 I had a heart attack in the middle of the night and was carted off to the coronary care unit of the Western General Hospital. Three days later I had a second, more severe, attack and became very weak. I lay for a week in a state of suspended animation, not eating, not wanting to read, or even think, with visitors limited to five minutes at a time, "living and partly living", thoroughly ill. I learnt later that my family, who mysteriously appeared from far away at my bed, were told I only had a 25% chance of living. For myself I thought I would die, but curiously enough I did not dwell on this much, firstly because I did not want to be a bore, over-dramatic, with my family and, besides, could not find the right words to speak about it. The main reason I kept quiet about death, however, was because I had no "imagination" to think into the future. I was living entirely in the present, concentrating on the struggle to live each moment against a failing heart and, quite simply, had no energy to think beyond each present moment. Consequently I was filled with neither fear nor joy in thinking about my impending death. About the future I found myself surprisingly numb. All my thoughts were about *now*. Each moment, with breathing proving difficult, took up all my attention. I can remember, on the worst day, being submerged in waves of fear which were almost physical, and I can remember combatting these with the Jesus Prayer which I found helpful, not exactly comforting, but a sort of lifeline. I was certainly thinking about God, but entirely in the now, not at all in the future.

I have since had plenty of opportunity to think about that week in which I nearly died, because, thanks to the coronary care given me, I did not die, and am here at the moment speaking to you. I have had leisure to make some reflections and form some conclusions. My chief conclusion is that Death is not important; what is important is dying. Furthermore, the important thing about dying is, actually, struggling against death, struggling to live. Living not dying is the focus of one's entire attention. So my reflections take the form of three convictions. Firstly that death is not important. It is not charged with meaning, but is merely the moment a person ceases to live, a prosaic moment. My pastoral experience bears this out. I have been at many deathbeds. I have always found the moment when a person ceases to live extremely ordinary — the last breath, no more. Secondly, what we call dying is in fact living — living in a dying situation, diminishing visibly, but with a struggling reaction against the diminishment. Thirdly, this struggle as we die is charged with meaning, a great opportunity and challenge, worthy of all the attention paid to it by writers, poets and preachers. So I have reached the conclusion that when we talk about death and its meaning in the Christian understanding of things, what we really refer to is the struggle between life and death before death takes place, a struggle which is partly a surrender to dying and partly a fight against dying, a mysterious mixture of giving up and not giving up, of surrender and no surrender, in both

aspects of which we encounter God.

One final thought, which is not a new one, but in fact a traditional one, viz.: we are dying all the time. As soon as we are born we begin to die. We live and grow, but all the time are marching inexorably to the end of life when we breathe our last. That being so, it is possible to interpret the whole of human life in terms of that mysterious mixture which makes up the experience of dying, the mixture half of which is a surrender to dying and half of which is a fight against dying. Our whole life consists in that series of experiences of death which are constantly being undergone and which lead to experiences of new life at a more mature level. This continuous series of dying leading to new life makes up the pattern of human existence, the passover pattern of growth into new life by way of diminishment and death. To put it another way, our life is made up of a succession of impoverishments which come as bad news each time, but when properly experienced lead to good news and enrichment. Between birth and death, then, our life seems to be made up of deaths and births! We undergo a continual procession of dyings which are followed by new births leading to new life.

I suppose it is true to say that this death-life process is a steady growth over all our lifetime, but it is also true that the steady growth is marked by special moments, definite jumps or jerks in the process, which stand out from the steady flow and which sometimes take on the aspect of crisis. If you examine your growth from childhood to adulthood you will understand what I mean. The transition from baby to child can be steady and almost imperceptible, but it also can be quite abrupt. This is even more true of the transition from childhood to adolescence which is almost invariably crisis-ridden. And so through life, as the teenager becomes an adult, the adult gets married (an abrupt change, however much foreseen and prepared for), the mother becomes a grandmother. All these changes are examples of the dying situations I have mentioned, which give way to a new birth, more or less gracefully, as the case may be.

The growing-up process provides many examples of how we have to die in order to reach the next stage of living. The child in us has to die before we become an independent teenager, and we do not become such until we have put away the cosy privileges and protectedness of the child. There is, incidentally, a parallel transition going on in the life of the parents who have to put away the protective attitudes appropriate to parents of a child and learn the new, more trusting activities appropriate to parents of adolescents. In few cases is this transition smooth and untroubled, so it is comforting to notice that Joseph and Mary also had a small crisis on their hands when Jesus began to show the independence of a teenager (Luke 2: 41-51). But they got through it! For them as much as for us, it must have been a lesson in learning to die in order to be reborn, to be impoverished before being enriched. There is a charming poem by Cecil Day Lewis which well describes what I have been trying to say, pointing out how the crisis of growth is a lesson in love—

Walking Away

for Sean

It is eighteen years ago, almost to the day -
A sunny day with the leaves just turning,
The touch-lines new-ruled, - since I watched you play

Your first game of football, then, like a satellite
Wrenched from its orbit, go drifting away.

Behind a scatter of boys. I can see
You walking away from me towards the school
With the pathos of a half-fledged thing set free
Into a wilderness, the gait of one
Who finds no path where the path should be.

That hesitant figure, eddying away
Like a winged seed loosened from its parent stem,
Has something I never quite grasp to convey
About nature's give-and-take - the small, the scorching
Ordeals which fire one's irresolute clay.

I have had worse partings, but none that so
Gnaws at my mind still. Perhaps it is roughly
Saying what God alone could perfectly show -
How selfhood begins with a walking away,
And love is proved in the letting go.

Another area of life where we successively die to be reborn is that of parting. How poignant parting is; how difficult it is! Personally I never get used to parting, either from places or from people. Am I alone in having found that it is just as sad to leave a place where I have been unhappy as it is to leave a place where I have been happy? In both cases, the places where I have lived and worked, the house, the streets, the landscape twine themselves round my heart like ivy round a tree-trunk. Every corner has a memory which tugs at me to keep me from leaving. "Partir c'est mourir un peu." It really is. Leaving people is, of course, even more difficult than leaving places. I do not think John Henry Newman at all overdid the poignancy in his sermon at Littlemore, "The Parting of Friends" in 1843. It is every bit as sad as he said.

"And, O my brethren, O kind and affectionate hearts, O loving friends, should you know anyone whose lot it has been, by writing or by word of mouth, in some degree to help you thus act; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants and feelings, and comforted you by the very reading; has made you feel that there was a higher life than this daily one, and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined towards him; remember such a one . . ."

And yet we know that unless we part from one place and stage in life we cannot begin in another. Our affection for the first has to be released and purified before we can treat the new place with seriousness and respect. So also with colleagues and friends. However heart-rending the break up of a partnership, it often has to

happen, and happen quite brutally, in order that we can grow and work seriously with new partners. To refuse to accept the death of a past partnership can hamper for ever the making of new ones. Here is certainly a case where growth "begins with a walking away, and love is proved in the letting go".

The most difficult of all partings are those which are not of our choosing, which happen to us involuntarily. A voluntary parting is bad enough, when you have to move on in the interests of work or development, leaving friends behind. Involuntary parting is much more painful, when you make no decision to leave, but find that others have made it, and are leaving you. It is hard in these cases not to feel a sense of rejection. Very often you have in fact been rejected. The pain is sharp, even in humdrum cases like having an offer of help brushed aside by a friend, or going for an interview and not getting the job. This latter case is the weekly lot of so many of our school-leavers these days. I do not blame them when they give up after the tenth, twentieth, thirtieth unanswered letter of application. Worse still, of course, is the case of being rejected in love, having to accept that someone you love does not want you, having to stand by and watch while another is preferred. For young people this death is often the first experience of adult life for them; it comes as a heavy blow and they wonder if they will ever live through it, or be happy again. Older people also have their own experiences of being rejected when someone they love, a friend, a partner in marriage dies. Bereavement to the elderly often comes as much of a shock as being jilted to a young person. It leaves us equally lost and empty of future hopes. It is a real impoverishment and has been described as like losing a limb. One is left facing the remainder of one's life without someone who has been as much part of that life as a leg or an arm. It is a death of part of oneself; but, once again, if properly accepted, it can lead to a spiritual enrichment unforeseen in happier times. I have known widows and widowers who have achieved new depths of Christian understanding and strength through this harrowing experience of bereavement. Out of their dying has come a resurrection.

THE CHRISTIAN MYSTERY

For Christians this perpetual pattern of death-resurrection in their lives is given meaning by the life, death and resurrection of Jesus Christ. The passover of Jesus, the central story of Christianity, is a powerful myth which enables us to make sense of our lives. We tell and retell the story, dwelling on the dereliction of Gethsemane and Calvary, when all that humanly mattered for Jesus, his friends, disciples, his cause, his preaching, simply collapsed, died. The death on the Cross was the death of everything for Jesus: he was truly "forsaken". Then we tell and retell the story of the Resurrection, Ascension and the Descent of the Holy Spirit at Pentecost and thrill to the news that, for Jesus, friends, disciples, cause and preaching all came back, risen and bursting with new life. This archetypal story of dying and rising again is, as I say, a powerful myth to help the followers of Christ to make sense of their lives. The Church knows this and in the Liturgy tells and retells the story, for the first function of liturgy is to narrate to the People of God their foundation story, and to keep it alive in their collective memory. They meet liturgically to *commemorate* Jesus. In what happened to him we see hope and meaning for ourselves in the deaths and resurrections of our lives.

Liturgy, however, is more than just commemoration. Its impact is more

than psychological. Because of the presence of the Holy Spirit in the Church and her sacraments, our link with Jesus is real. We are linked not only by the communal remembering of the Passover of Christ, but also by the real presence of the Risen Jesus in the Church and in her members. So, in some mysterious but completely real way, our little deaths and resurrections are joined across history to Christ's death and resurrection and his historical Passover is in turn re-enacted in those little passovers of our lives. Christ's Passion is not just a psychological thing, needing to be remembered. It is real, a strengthening grace needing to be received. This real presence of Jesus in the celebration (both of Word and Sacrament) is the heart of Christian liturgy. Romans 6: 3-8 makes this plain. In liturgy the myth of Christ's passover is a real event in the present, as well as a narrative of the past.

"Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him." Romans 6: 3-8.

Liturgy, however, is not the whole story. What goes on in my life outside liturgy is crucial. In liturgy I celebrate with the Church the victory of Christ over sin and death, once for all on Calvary and therefore in my life too (if only I allow grace to take me over). When liturgy is finished, however, I must go out into life and make real in the ordinary routine of my days what I have so solemnly celebrated in Church. The Passover of Christ has only entered my life if all those daily passovers of mine are joined to it, strengthened by it. Liturgy without the life that precedes and follows it is an empty shell. This may seem an obvious truth, but it seems to me worth saying, because, especially in my Church, you could be fooled by much of what is said into believing that our apostolate is primarily to create "good liturgy" in our parishes, to have worthy sacramental celebration, meaningful liturgies of the Word. But Jesus himself followed the tradition of the Old Testament prophets in distancing himself somewhat from liturgical celebration, and making daily life lived generously the heart of discipleship. The Beatitudes are prescriptions for everyday life, not rubrics for worship. Liturgy comes into its own as the celebration of the Christian passovers of our daily life. It does not stand by itself. We are saved by Christian living, not by Christian liturgy.

PASCHAL SPIRITUALITY

How do we live the Christian passover? What is the best way to die in order that we may live? How should we handle the impoverishments of our lives in order that we may receive the enrichments? At the beginning of this paper I suggested that our reaction to these diminishments should be a mixture of surrender and no surrender. Getting the mixture right is always a problem and there is no "correct" answer, but I suggest our reaction in these situations should be in two stages. The first stage is to fight against what is happening, to resist sturdily and refuse to accept. At the onset of illness we have to resist what is happening and

want to be cured. If rejected by one we love, we must not give in, but fight against the rejection with all our strength. The proverb reminds us that faint heart never won fair lady! We must never have faint hearts. We have to fight for our friendships and partnerships. This initial reaction of non-acceptance has sometimes been understressed by Christian thinkers, but it is in fact the crucial difference between true Christianity and fatalism, between true mysticism and false quietism. It is, for some, seductive to give in to the onslaughts of opposition from events and people, but it is not Christian, and does not lead to growth and maturity. It is, under analysis, the line of least resistance to accept a setback or an evil too quickly. It is not "the Cross". The cross is what we suffer in the fight for good, not simply the acceptance of evil.

A second stage comes (don't ask me when!) when we find that we are not going to win our fight: the illness is incurable, our friend has rejected us. Then is the moment for surrender, for now we know that the will of God for us is to accept defeat, just as earlier on it was to fight against defeat. This second stage is, for some, more difficult than the first. It requires us to give in to God, not fatalistically with a shrug of the shoulders leading to bitterness and resentment, but sweetly and lovingly, embracing the humiliation involved. The cross now really is to accept setback and defeat and to do so humbly — just as to go on resisting God at this point is paradoxically the line of least resistance. New life now lies the other side of the death involved in accepting what God is allowing to happen to our life.

This human, messy, mixture between fighting and surrendering is not easy to tabulate with clarity, but both elements have to be present in Christian living if we are to live out the Christian mystery faithfully. In my analysis I have been greatly helped by Teilhard de Chardin's "*Le Milieu Divin*":—

"Prayer is to practise to the full the perfection of his Christianity, the Christian must not falter in his duty to resist evil. On the contrary, during the first phase, he must fight sincerely and with all his strength, in union with the creative force of the world, to drive back evil so that nothing in him or around him may be diminished. . . . Should he meet with defeat . . . he will, like the conquered pagan hero, still inwardly resist. Though he is stifled and constrained, his efforts will still be sustained. . . . But in the realm of the supernatural, as it is called, there is a further dimension which allows God to achieve, insensibly, a mysterious reversal of evil into good. Leaving the zone of human successes and failures behind him, the Christian accedes by an effort of trust in the greater than himself to the region of supra-sensible transformations and growth.

. . . . We must understand this well, and cause it to be understood: to find and to do the will of God (even as we diminish and as we die) does not imply either a direct encounter or a passive attitude . . . I can only unite myself to the will of God (as endured passively) *when all my strength is spent*, at the point where my activity, fully extended and straining towards betterment, finds itself continually counter-weighted by forces

tending to halt me or overwhelm me. Unless I do everything I can to advance or resist, I shall not find myself at the *required point*—I shall not submit to God, as much as I might have done or as much as he wishes. If, on the contrary I persevere courageously, I shall rejoin God across evil, deeper down than evil; I shall draw close to him; and at that moment the optimum of my 'communion in resignation' necessarily coincides with the maximum of fidelity to the human task."

Le Milieu Divin pp. 71-73.

So much for Teilhard de Chardin. The whole thing has, perhaps, been more easily put in the Book of Genesis in the story of Jacob wrestling with the angel (ch. 32: 24-32). Jacob did not give in straight away to the man who opposed him. He fought *all night*. Only after that night of struggle did he give in, knowing now that it was God he was fighting against. Then he surrendered. He accepted defeat and asked for and received a blessing. The blessing is resurrection and new life after we have died. We have no right to think that this blessed new life ever comes to us cheaply without a fight.

THE LAST STAGES

All the deaths and resurrections in Christ which we undergo prepare us for the last years of our life when the focus of living is beginning to be more obviously preparation for dying. I have said that in one sense we are dying from the moment we are born. In the early parts of one's life this is little more than a piece of rhetoric. At some time after the age of fifty it begins to be more real. Growing old has many aspects. I would like to dwell on some of them and see how to make sense of them in terms of that surrender and no surrender mixture which is for us the living out of the mystery of Christ in everyday life.

As we grow old the body begins to fail. We are no longer able to do what we used to do. Physically we need more rest, more help from others. Occasionally we have dramatic illnesses which land us in hospital. More irritating are the daily little physical infirmities which never were before, but now are, part of our lives. How do we deal with these? At one level by fighting against them, not giving in too soon, determining not to become an invalid; but at another level by accepting the inevitable, lovingly as from the hand of God, and adjusting our lives accordingly with the minimum of fuss, humbly recognising what is happening as an opportunity to grow closer to God. In this minor passover experience the Lord is offering us a lesson which we have to be humble to learn: Christian discipleship is not measured by external achievement but by the strength of love in the heart. Growing old teaches us that lesson, provided we allow ourselves to listen to it.

Our attractiveness for other people lessens. Younger people appeal to our contemporaries more. Our sexuality lessens, and with it a certain glow in our lives. The lesson to be learnt here is once again a middle path between giving up in despair and not caring at all for one's appearance or impact on people, and the equally ridiculous refusal to accept one's age by going on trying to be young. We have to accept that our youth has died for ever and will not be resuscitated; but once we have accepted that truth, the way is open for a mature old age which recognises that we can help those around us precisely by diminishing and

allowing others to shine. This new life, however, lies on the other side of a humble acceptance of diminishment.

All possible futures die. We wake up to the realisation that we have only the life we have! The fanciful dreams of things we might do, places we might go to, fade away. This is a considerable death. But it does not take much reflection to see that this fading of the dreams and fantasies of youth is an enormous gain in reality. This growth into reality is, of course, a growth into God, a real resurrection from the death of being young and unreal into true Christian vision. Paradoxically, old men who have experienced the destruction of the immature dreams of their youth are sometimes then able to dream real dreams of power and truth. I think for instance, of Pope John XXIII whose vigorous spiritual life prepared him for the impossible dream of the Vatican Council at the age of seventy-seven. What a resurrection that was after the death of middle-age caution!

Responsibilities tend to die as we get older. Grandmothers have less responsibility than mothers, retired people less than working people. When we are still working, we deceive ourselves into looking forward to retirement and the shedding of responsibilities, but if we have self-knowledge we know that it will not be easy to retire. We will miss being in the centre of things, of having our advice sought, of initiating policy and being creative. We will soon find retired life dull after the anxieties and thrills of leadership. Job experienced this and put it into beautiful words with which many of us can identify:

O that I were as in the months of old,
as in the days when God watched over me;
... When I went out to the gate of the city,
when I prepared my seat in the square,
the young men saw me and withdrew,
and the aged rose and stood;
the princes refrained from talking,
and laid their hand on their mouths;
the voice of the noble was hushed,
and their tongue cleaved to the roof of their mouth.

.....
When the ear heard, it called me blessed,
and when the eye saw, it approved;
because I delivered the poor who cried,
and the fatherless who had none to help him.

.....
I was eyes to the blind, and feet to the lame.
I was a father to the poor, and I searched out the cause of him
whom I did not know....

Men listened to me, and waited,
and kept silence for my counsel.
After I spoke they did not speak again,
and my word dropped upon them.

.....
I smiled on them when they had no confidence;
... I chose their way, and sat as chief

and I dwelt like a king among his troops.
But now they make sport of me, men who are younger than I,
whose fathers I would have disdained
to set with the dogs of my flock...

.....
And now I have become their son,
I am a byword to them.
They abhor me, they keep aloof from me;
they do not hesitate to spit at the sight of me.
Because God has loosed my cord and humbled me,
they have cast off restraint in my presence."

(Job 29-30)

Poor Job! He was suffering badly the pangs of retirement, the death of responsibilities. The Book of Job is, in fact, an eloquent lesson in that mixture of no surrender and surrender which is Christian discipleship. Job refused to accept that his losses were his own fault. He fought strongly against any suggestion that he should surrender to God out of guilt. But Job did surrender to God in accepting that what had happened to him was God's work, even though he was never told why. He did surrender from the first to the will of God. In the Old Testament he stands out as close to the Christian understanding of suffering and setback, a kind of pre-Christian prophet of the Paschal Mystery.

There are, of course, other aspects of growing old which ought to be mentioned, not least the worst dying of all when all our root certainties about religion, church, faith, God simply evaporate, and leave us unbelieving and empty. But that is really the subject of a separate, deeper, paper. I was asked to speak on death. I hope that by talking about life before death I have been able to speak profitably about life after death. We have no experience of that. In our hearts we do not know what lies beyond death apart from what the promises of Revelation say. But we do have experience that God keeps his promises about this life. Those kept promises help us to be assured that there is a continuity in God's dealings with mankind. All the little impoverishments and deaths of our life prove capable of leading to enrichment and new life. In dying to childhood, or good health, or human importance, throughout our lifetime, we find that under God we can be creative of new life, new depth, new enrichment even in this life. The promise is that when we come to die finally, if we accept our death faithfully, a new life, new depth, new enrichment of utterly inconceivable glory will be given to us beyond the grave. We pin our hope on that promise which is in line with all God's dealings with us so far. I do not think we will be disappointed.

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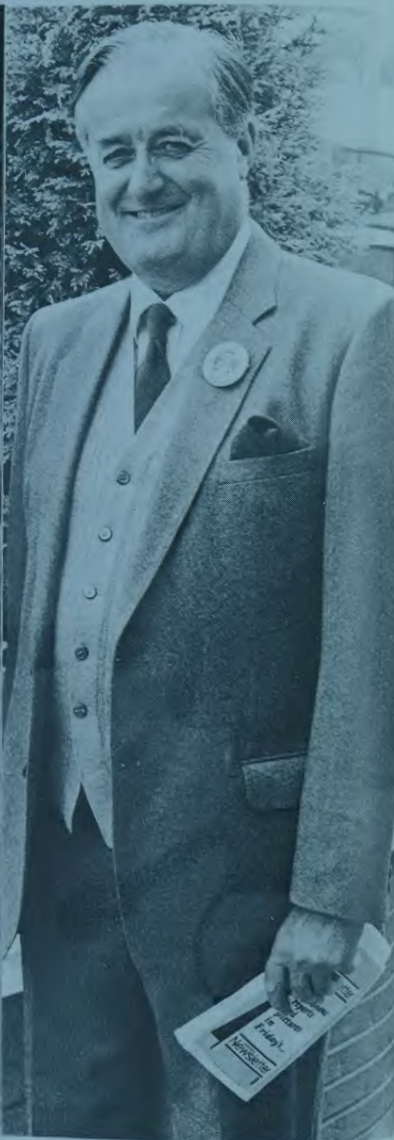
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Fr Jock Dalrymple



Basil Stafford

OBITUARIES

Fr JOCK HAMILTON-DALRYMPLE (O46)

Jock Hamilton-Dalrymple died suddenly from a heart-attack in the United States on 5 September 1985. He had just retired from being in charge of the parish of St Ninian's in Edinburgh and was about to take up a new post as assistant priest at Kirkcaldy which would give him more time for his writing and retreat work.

He was born on 8 April (Easter Sunday) 1928, the younger son of the late Sir Hew and Lady Hamilton-Dalrymple. After his prep schooling at Avisford he came to Ampleforth in 1941 and entered St Oswald's House under Fr Stephen Marwood. He always saw Fr Stephen together with his parents as the great formative influence on his life. He distinguished himself in the school and finished as Head Monitor. After leaving Ampleforth in 1946 he did two years of National Service as an ensign in the 2nd Bn. Scots Guards, and then went on to study for the priesthood at the Scots College in Rome. He was ordained priest in July 1954 and almost immediately went to Drygrange, the seminary for the Edinburgh and St Andrews archdiocese, as a lecturer. From 1957 to 1960 he was on the staff of the Cathedral in Edinburgh. It was at this time that he founded Martin House, a home in Edinburgh for distressed women of every sort, a venture which was to last for twenty years. The decade 1960-70 he spent at Drygrange as Spiritual Director of the seminary. There followed a four-year spell as Chaplain at St Andrews University, and two as an assistant priest at St Paul's, Muirhouse in Edinburgh. In 1975 he was appointed parish priest of St Ninian's in Edinburgh where he was to run what must surely have been one of the most remarkable parishes in the country. Finally, he was the first Catholic observer to attend the General Assembly of the Church of Scotland.

This catalogue of his appointments gives no indication of the immense amount of work he did outside his immediate pastoral commitments. He was in constant demand as a giver of retreats and conferences not only in this country but all over the world. It was in this capacity that we saw him so frequently at Ampleforth. The spoken word led him to the written word, not only in numerous articles but in six books: *Theology and Spirituality* (1970), *The Christian Affirmation* (1971), *Costing Not Less Than Everything* (1975), *The Longest Journey* (1980), *The Cross a Pasture* (1983) and *Simple Prayer* (1984). There is little doubt that these will live on and might well become spiritual classics. The titles of his books are autobiographical, and none more so than *Costing Not Less Than Everything*.

He never sought the limelight, and never sought office. He always held that if a person had to learn to step up in life he must also learn to step down. It was typical of him that just before he died he applied to step down from being in charge of a parish. St Benedict would have recognised him as one of his sons.

On the day that he was buried at North Berwick a Church of Scotland minister, the Reverend Neville Chamberlain gave the 'Thought for the Day' on Radio Scotland. He said, 'There are always individuals who care, who give their lives in the service of others. One such was Father Jock Dalrymple whose Requiem Mass was attended by well over a thousand last night in Edinburgh.'

Jock, known throughout the world for his books on prayer was known locally for his work in the city. Like Carlo Coretto he had travelled the physical desert of Africa and the desert of the city. For twenty-one years he had run a refuge for women and girls, and at St Ninian's behind Meadowbank his presbytery was open house for the hungry, the homeless and the lost. A spiritual and physical giant he was the humblest of all creation. Like Jesus he had wept over the city but last night the city wept over him. The giving of himself totally like Jesus in the service of his people was a sign of hope to thousands. They knew that his heart would have to break but they clung to the knowledge that they were precious and holy in his eyes. Incredibly it is only this level of sacrifice that will answer the problem of the inner city. It is the kind of example which each of us might pray to give. There is little more to say than 'Jock, pray for us.'

Edward Corbould O.S.B.

The following homily was delivered by Father Charles Barclay at the Requiem Mass in St Ninian's Church, Edinburgh 11 September 1985. It is reproduced with permission.

During a light hearted conversation recently, a few people were fantasising about the circumstances of their death. Father Jock said that he would like to die while playing a round of golf with a friend!

It is not exactly the way you or I might have imagined the last moments of Jock Dalrymple. Discovered in the oratory on his knees in prayer, perhaps; visiting a parishioner in a cancer ward, or sharing a bowl of soup with a crowd of 'down-and-outs' perhaps — but on the golf course? Yet the circumstances of his death in America do reveal something of the character of the man. He was in Florida with a missionary priest, engaged in apostolic work in Latin America, who was recuperating from illness. There is a touch of divine comedy in that the two men who have most disturbed my conscience about the oppressed of the Third World were playing golf in the heartland of middle America...

Father Jock had more than two years to prepare for the moment of death. Reflecting on his near-death from heart-attacks, he realised the truth that during life, each of us 'dies' over and over again. Each of these 'deaths' is surely painful. But they are also moments of liberation, for out of each 'death' God draws us on to new life in Christ, to a more vigorous spiritual life, and to a more profound participation in the paschal mystery of our Lord's dying and rising. With confidence we pray that in Father Jock Dalrymple the glory of the risen Christ will now be fully revealed.

Jock was afraid of suffering. His intuition warned him, and experience taught him, that interior suffering can be as intolerable as physical suffering, and he recoiled from it; but with generosity of spirit and perseverance, and the liberating force of God's grace, he came to discover how 'our present sufferings cannot be compared to the glory which is waiting for us'. He had poked fun at fashionable attention to the 'mid-life crisis', yet it was during his own middle years, roughly the years at Drygrange and Canmore and Muirhouse, that significant liberations happened in him.

By nature and education, Jock Dalrymple was conservative. But he surrendered his innate resistance to change when he responded to the teaching of the Church in the Vatican Council. His intellect resonated to the major themes of the Council, especially those quarried from the Bible; the Church as

Sacrament of Jesus Christ, the embodiment of the risen Lord; and the Church as the pilgrim people of God. These took root in his heart, and twenty-five years on he could still thrill you with that vision, even at the cost of receiving stony criticism for communicating his passion of the truth as he saw it.

It was this courage which helped him overcome the liabilities of his shyness and introversion of temperament. He found it difficult to communicate at the level of his emotions. He had a warm, even passionate heart, but was inhibited in expressing his affections. In the boisterous, outgoing communities of seminary and university, it was painful to be timid in relationship, particularly for one who looked austere, forbidding and even somewhat aloof. Certainly, from school days on, he had always had close friends. But now the Lord prised open his heart, a transformation took place, and he felt the freedom to enjoy an ever-expanding circle of friends.

We can thank God for redeeming our emotions, liberating our hearts to love. But the Lord desires to free us at every level, even the deepest. We want to 'institutionalise' our spirituality, to domesticate and tame the Spirit of God, living by law rather than spirit. We construct systems, invent rules, settle for a religious externalism. It is the instinct within us to be in control of everything, including the Spirit of God. From this too we have to be released. Jock's study of the great spiritual writers, John of the Cross above all, helped him to overcome his fear and risk the uncertainties. But his surest ally in this process was not the mighty John of the Cross, but Therese of Lisieux. Her 'little way' of gospel simplicity inspired Jock to surrender the desire to be in control, and let go, really believing that God 'has revealed these things to little children and concealed them from the learned and the clever.'

Jock Hamilton Dalrymple's share in the work of redemption was through the priesthood. He accepted God's invitation to be a trusted collaborator in the work of liberation. 'to share bread with the hungry, shelter the homeless poor, to clothe the naked; to break unjust fetters, to let the oppressed go free'. It meant a kind of 'walking away' from family; from career; from married life. For more than three decades he strove to minister to the flock of Christ, and through them and with them to care for a world desperately in need of Christ's liberating love. All his energies and talents, his limitations and weaknesses even, were placed at the disposal of this ministry of priesthood.

His prowess as a speaker and preacher paved the way for the written word, and he spent himself unstintingly in his efforts to communicate Christ crucified and risen from the dead. Not only in word, but in action as well. While he was in the Edinburgh Cathedral parish, with Greenside as his district, he developed an affection for the gospel's poor. It was this zeal which prompted the founding of Martin House — a foolhardy venture, in the eyes of the world, which for twenty years offered hospitality and care for women in difficulty.

It is not enough to offer shelter or bread or clothes: the Christian is to offer himself. For Father Jock this meant that his home — Marionville, Canmore, his room in Drygrange — was not only his but belonged to anyone who cared to avail themselves of his hospitality. How remarkable that this intensely private person should become virtually public property, and when one came to share his ministry, you were caught up in what he was doing. He would encourage and enable others to share with him in his enterprises. Members of St Ninian's team ministry knew it; people in the parish knew it. The ministry to the poor became,

in Jock's wry phrase a ministry of the 'up and ins' to the 'down and outs'.

Jock's concern for the "fourth world" at home was matched by his concern for the needs of our sisters and brothers in the 'third world'. With characteristic gusto, he threw himself in to learning from the oppressed peoples of the southern hemisphere, and prompted discussion and action in the great issues of justice and peace throughout the world.

Father Jock spent twelve years in Drygrange. He contributed thoughtfully to the re-shaping of seminary life, raised radical questions about the best ways of forming men for the priestly ministry. But it was as spiritual director that he made his greatest impact, particularly devoting his energies to developing a solid life of prayer in the priests of the future. In discussion, then as in later years, he delighted in tossing into the debate provocative and sometimes outrageous statements, to startling effect if opinions were shallow or ill-thought-out. To disconcerting effect, he employed in personal counselling, the long, pregnant pause, which became legendary among those of us who were with him as students. And he provoked much laughter when he would protest that his counselling was of the non-directive kind...

Even when he left Drygrange, many priests found in him a helpful and sure guide, a compassionate confessor, and understanding confidante. Though gentle, he did not compromise the radical demands of the gospel, urging you to rise above mediocrity, believing the dictum that "the good is often the enemy of the best". More than any self-conscious advertising for vocations, his manner of living the priesthood has helped make ordinations in this parish church an almost annual event.

Sinner that he knew himself to be, Jock threw himself on the mercy of God. "This poor man called and the Lord heard him and rescued him". The crucible of Father Jock's liberation was prayer. Despite his fluency in writing about prayer, his facility for teaching the ways of prayer, Jock did not always, perhaps even rarely, find praying easy. Yes, he disciplined himself rigorously to prayer. But like Jacob, he wrestled with God in long, lonely hours of prayer. Liberation came here when he ceased to struggle and wrestle, and was schooled to surrender himself to God. His prayer became less complex as did his life, and more of a gentle and serene merging with God at the ground of his being.

In the *Clergy Review* for September 1985, Father Jock wrote "When we have found our soul we can live fruitfully the ever-present tension caused by our high ideals received from the gospel and our distressingly low performance. United in God in the depth of our being we can not only survive this tension but make it an instrument of our priestly work. At that deepest level God meets me and I meet God. At that level all is grace and sheer thanksgiving."

LORD STAFFORD

It was a privilege to attend Basil Stafford's Funeral Mass in the Church of St Dominic, Stone, packed to capacity with 600 friends, including two bishops, many priests, the Abbot and several members of the Ampleforth Community. 58 organisations were represented.

Ampleforth has lost a devoted son and loyal friend. When Basil arrived here in 1940 there was nothing special to mark him out. He inherited the title while he was in the school, but this made no noticeable difference to him or those about him. He was in St Cuthbert's, then, rather more than now, the House with country interests. The boys in it were more independent than most and were inclined to clump around in heavy hobnailed shoes with ferrets bulging from their tweed coat pockets. Basil fitted comfortably into the atmosphere and it seemed only natural that when in 1952 he married, his bride was Morag Campbell, whose brothers John and Bob had been his friends in the House.

He was a good games player at school and a member of the Shooting VIII, but his greatest success was as a cricketer. A quick bowler with beautiful rhythmic action, he got a lot of movement through the air and off the pitch; he had a considerable reputation among Northern schools as a danger man. In his final season he was mistakenly advised to shorten his run, and it was only late in the term that he recovered his best form. Later, when he was serving in the Scots Guards, he suffered an injury when two fingers of his right hand were damaged in the fan of a truck. He was never able to bowl seriously again — a terrible disappointment to him; but he continued to play as a moderate batsman. Most of those with whom he played probably thought of him as a keen, but quite ordinary cricketer; they could not have known that he had the makings of a top class club cricketer. It was typical of him that he never disillusioned them.

When he left the school he joined the Scots Guards, where he made many friends. It was not, however, always easy for him, especially at the start. He was not a natural military type and found things like marching in step quite a problem; the squad sergeant nick-named him "Happy Feet" on account of the tangles into which he got himself when drilling. Later, when he was commissioned, he was more at ease, though he had an impish disregard for the established code of military behaviour. Once he brought the Bank Picquet back to Chelsea Barracks by Underground from the Bank to Sloane Square instead of by the ritual march through the streets; they marched only the first and last parts. Such unconventionality won him the admiration of the Guardsmen and his fellow subalterns, but was less favourably regarded by senior officers. He was in fact very fond and proud of the Regiment and it was a delight to him that his second son, Tom, was commissioned in it.

Basil took his responsibilities as landowner seriously, and after leaving the Army in 1948 he went up to Cambridge to equip himself with the knowledge he needed to manage his Swynnerton estate. So many tributes have been received praising his work there and throughout the county, that it is clear that he succeeded superbly. The following words were spoken by Mr George Lillingston to the Committee of the Staffordshire Branch of the Country Landowners' Association shortly after Basil's death: "His creative talents outdoors were centred on his beloved Swynnerton where he transformed much of the estate during his period of stewardship — providing a copybook example

of how enlightened, interested and thoughtful management can recreate all that is the very best in the traditional English landscape. And his staff thought the world of him."

Many generations of old boys have cause to thank Basil for all he did to build up the Old Amplefordian Cricket Club, first as Secretary, then as Chairman, and finally as President. For nearly 40 years he supported the Southern Tour and this included a delightful party at his home in West Wittering at which he and Morag entertained the whole of the touring party to a magnificent, but informal, meal; delights like a midnight bathe in the sea 100 yards away were offered to the bolder or wilder spirits. The OACC was possibly the society Basil was proudest of; but it was not just a sporting club. To him it was an important way to keep old boys in touch with the school and therefore the Church. A particular case comes to mind of a difficult character, whom several wanted expelled from the OACC, but Basil insisted on keeping him. Largely through his efforts the young man returned to the practice of his faith; he died of cancer soon afterwards.

Basil's Catholicism was robust and thoroughly English; he was religious without being pious in the narrow sense, and rather more at home in the older tradition in which he had been brought up than in some of the more recent trends. The choice of hymns at his funeral Mass reflected his taste: "Hail Queen of Heaven, the Ocean Star", "Faith of our Fathers", the Lourdes Hymn, and as a recessional, "Land of Hope and Glory". How he would have enjoyed that! His faith meant much more than just the performance of his religious duties; it certainly guided his actions in all parts of his life. He would defend high principles and oppose evil in a most forthright way, and his great generosity — not only with his wealth, but also with his time and friendship — was a fine example of true Christian charity.

Pomposity was never a problem; Basil could not have used his position or title in that way. There was a delightful incident last summer when the Lord's Taverners were playing at Stone. Bill Frindal was doing a commentary and, in the course of it, said how much he would like a drink. Basil heard this and ordered him a drink which he delivered to the commentary box himself. Bill, who did not know him, announced in his commentary that his wish had been granted and "a Steward" had delivered a drink. Basil was much amused at this and later introduced himself to Bill who was suitably embarrassed. On a Radio 3 Test Match commentary he told the story against himself, saying how he had thanked a Ground Steward not realising that it was actually the "Earl of Stafford". Basil enjoyed that "promotion" also.

He held important and dignified positions: Deputy Lieutenant, President of the Staffordshire Branch of the Country Landowners Association, and others. But he retained a youthful, almost a naughty schoolboy's, attitude which endeared him to the young. He was active in helping clubs and organisations, especially of a sporting type, which provided opportunities for young people. With six children of his own he well understood the youthful mind, which, indeed, he shared. He was more like a schoolboy than a peer of the realm when he complained to a French steward on a cross Channel Ferry, "Cette loo ne flushez pas!" And the same could be said of his performance after a long day fielding for the OACC when he flung his cap at the ball to save himself the effort of running and bending to field it. The cricketers dissolved into laughter, but the

unsmiling umpire awarded 5 runs to the batting side in accordance with the strict laws of cricket. Everyone who knew him will have similar memories of a happy and irrepressible nature.

If his faith was Basil's guiding light, his great support was Morag. She and the children helped him in the slow process of recovery after his heart problem first appeared in 1970; he was lucky to survive, and it was thanks to Morag that he regained so much of his health. He had to cut down a good deal on his activities, but still lived a full life. The pills on which he had had to rely eventually ceased to work and he died peacefully. Well prepared spiritually, he had also taken the precaution of arranging the details of his own funeral to save Morag and his family the worry and hassle of doing this at short notice when he died. Such practical good sense and concern for others was only what one would have expected of him. He was much loved. To Morag and her children we offer our sympathy.

Simon Trafford O.S.B.

Fr OLIVER BALLINGER

Fr Oliver was born at Landowne, Garwhal, India in 1932. His father, Colonel G.A. Ballinger was killed in action commanding 1st/3rd Gurkha Rifles in Burma, 1942. Major Richard Ballinger (A48), Fr Oliver's brother, believes that the loss of his father at a formative age induced an admiration for self sacrificing care of others and a courage that was refined into his early vocation to the monastic life. This is touchingly borne out by the notes on his father he left behind both in a boyish hand and in recent additions.

Fr Oliver left the Upper School as Head of House (A50). His Housemaster, Fr Anthony, remembers him as a character of calm, cheerful integrity. Fr Dominic, his contemporary from Junior House onwards, recalls that he never needed to change his temperament by any superimposed or artificial disciplines. He went to Cambridge in 1951 on an Exhibition to Queen's College graduating in Engineering, 1954. He was President of the Challoner Society and a leading supporter of the University Chaplaincy under Mgr Alfred Gilbey. He entered the Ampleforth novitiate, September 1954; and he was ordained, July 1961.

Whilst preparing for the priesthood he began his devoted service of the School, teaching Maths at all levels and taking Games. "Just recently there came a letter for him from an Old Boy, who heard he was ill, recalling how Fr Oliver had taught him to understand something which he had almost despaired of understanding, and so he attributed the Exhibition he had won to Father



Oliver's teaching. The golden achievement of a teacher is the opening of the door of understanding, it is the one sufficient achievement — not blazoned in headlines, nor rewarded by honours, but the cry 'now I see' is the adequate reward of any labour to explain," as Fr Abbot said in his funeral address. This continued until the return of his illness in October 1985. Contemporaneous with his work in the School he was Assistant Priest in Ampleforth village September 1962 – August 1974.

Those who knew Fr Oliver at all well recognised him as an exemplary monk priest in the best Benedictine tradition of truly seeking God first and substantiating this in thorough going service of others. This was again clearly evident for years in the way he did the timetable for the whole staff and in the way he looked after boys individually as their Set Master or Form Tutor. This pastoral concern for others deepened and widened with the years as witness his work as monastic Infirmarian; at Lourdes; and Marriage Encounter courses.

He had a lively interest in Literature and the Arts which he shared with his family; the Community; and an ever growing circle of friends. Increasingly in his later years as a man of prayer he enjoyed walking alone in the Gilling Woods in order that he might be more completely at home with his Community on his return. This objectivity of life was based on firmly held principles; and in its turn refined a toughness of character which became inseparable from a more characteristic gentleness. His transparent humility and ready sense of humour enabled him to cope with any situation.

Fr Oliver died peacefully on 1 January, 1986. He would have been utterly surprised by and completely delighted with Fr Abbot's words of appreciation given at his funeral in the Abbey Church on 7 January. His mother, brother, relatives, colleagues, parishioners, friends and Community recognised at once the aptness of his epitaph — "he was a monk; he was faithful to his vocation."

D.A.A.

BRIAN RICHARDSON

Brian Richardson died suddenly in Gibraltar on 4 November at the age of seventy-one. He was born in Halifax and remained all his life a devoted Yorkshireman. In the VIth form at Worksop he began to show an "unhealthy" interest in Catholicism, and particularly in what his headmaster called "the millinery of religion", and was removed to the evangelical atmosphere of Rydal School at Colwyn Bay. The effect, not surprisingly, was the opposite of what was intended; but he was prevented from becoming a Catholic until he had gone up to Oxford. He had gained a scholarship to read history at Pembroke, but on his reception into the church by Fr Ronald Knox, the college authorities — so different were the attitudes of fifty years ago — proposed to deprive him of his award.

On coming down from Oxford he taught for a while at a French "lycée" and as a tutor at the British Embassy in Cairo, where he formed his life-long interest in ancient Egypt. When war broke out he was forced to return to England; but his poor eye-sight exempted him from military service (he would

in any case have made an implausible soldier), and he joined the staff at Gilling Castle, where the tyranny of war-time landladies and the comings and goings of ever more eccentric temporary colleagues furnished him with a rich store of anecdotes.

Shortly after the war Fr Paul Nevill invited him to cross the valley to the College, and for the next thirty-three years he taught history and English at every level of the school. His methods were as unorthodox as it is possible to imagine: by an uproarious combination of histrionics, mimicry, satire, and digression he stirred in generations of boys the beginnings of his own deeply serious interests. Former colleagues and pupils will recall with affection his short, dark, myopic figure, with academic gown trailing from one shoulder, wearing (so report had it) a different tie for every day of the year, as he slouched with apparent diffidence along the corridors towards another *tour de force* of historical or literary dramatics.

But this uniquely personal style of teaching rested upon the soundest academic professionalism, the fruits of which can be seen in his contribution to the much-praised Blackwell's series, "*They Saw It Happen*". It rested, too, upon unrelenting care. Reluctant to complain of any task that was asked of him, he often had more than a fair share of unattractive teaching; none the less, the least responsive set of "less able boys" (or "duds", as they were more robustly called in the language of the day) would get from him the same attention and sympathy as the Oxford and Cambridge VIth.

In the Common Room Brian was a far less flamboyant figure. Essentially a private and introspective man, he was often afflicted with a painful shyness which was strangely at variance with his classroom "persona"; and he bore with reticent stoicism the ailments and the fear of blindness that plagued him for most of his career. This self-sufficiency was sometimes seen as cantankerousness, and his stubborn refusal of any ceremony on his retirement was wholly in character. But he could also be the most entertaining company. He was widely read in both English and French; exotic modern novels and poetry were his special passion, and he liked few things better than to crack the spine of the latest Peyrefitte or James Baldwin. When he was in the mood he could move at ease between the sharpest wit and the broadest humour, protected always from pretentiousness by an unsparring self-criticism and a complete freedom from cant.

Tiring at last of landladies, he bought a house in the village where he was able to indulge his taste (inclining somewhat towards the "camp") in decoration, as well as those solaces of the self-sufficient — cooking, gardening, and playing the piano. In his later years Brian's religious observance wore thin; but he would never have wished to be described as other than a Catholic. He shared with many converts a sense of grievance that the Church, after the Second Vatican Council, was promoting the very attitudes and practices he had joined it to escape. In 1979 he retired to York, having always confessed to preferring town to country, but spent little time there, gratifying instead a growing passion for travel. Nothing could have pleased him more than to be told that he would die quickly, in Mediterranean sunshine, during an English winter.

P.O'R.S.

APPEAL and BUILDING DEVELOPMENT

APPEAL

On 31 December 1985, the gross total of gifts received was £3.386 million, an increase of £136,000 since the sum announced in the Winter Journal of 1985.

This increase of £68,000 per month compared with a target of £90,000 monthly indicates that Appeal progress slowed up during the Autumn and Appeal Office projections, which have been remarkably accurate throughout the Appeal, indicated, as of 31 December, a possible short fall of £175,000 on our target of £3.85 million.

During the Autumn the Appeal Office started the process of appealing to those old boys who left between 1970 and 1980. Early indications have been that this appeal is likely to be more successful than might have been thought likely. The appeal to new parents, ie those whose sons joined the school in September, 1985 takes place in Spring 1986.

Promises outstanding totalled £550,000 in September; these were reduced to £450,000 at the end of December — some promises were fulfilled and it was indicated that others could not be fulfilled. It is clear that if the level of promises being signed up is maintained, then we have reason to believe that the Appeal could be successful.

BUILDING

The monastery extension was opened on 1 September; the shell of the Music Department was completed during the Autumn and is being fitted out in the Spring of 1986 for opening on 1 May.

The Old House was dismantled during Autumn 1985 and the Procurator was greatly encouraged by the fact that the cost of this was almost met by sales from parts of the stonework and bits and pieces. During the Spring of 1986 a retaining wall is being built for which the contract was again under our projected budget. Detailed plans and negotiations for the major contract will be completed in the Spring 1986 and it is hoped that the major building will start on 1 July 1986, and will last two years.

AMPLEFORTH SUNDAY

Sunday 23rd November 1986

Fr Abbot will conduct

A one-day retreat for old boys, parents and friends at the
Digby Stuart College, Roehampton Lane, London SW15
(free crèche available)

Contact David Tate, 87 Dovehouse Street, London SW3 6JZ

OLD AMPLEFORDIAN NEWS

DEATHS

Hubert Garbett	(B36)	October 1985
George Hickie	(W34)	2 October 1985
Fr Oliver Ballinger	(A51)	1 January 1986
Lord Stafford	(C44)	8 January 1986
Calum Bowie	(T72)	January 1986
Michael Deacon	(H65)	18 January 1986
A.H. Fraser	(O37)	28 January 1986
Ralph Radcliffe	(B31)	January 1986
Fr Kenneth Brennan		7 February 1986
F.A.A. Van den Berg		February 1986
Very Rev Anthony Ainscough	(1925)	11 February 1986
Eversley Belfield	(W37)	12 February 1986
Lt Col F.E.A. MacDonnell		
DSO KSG	(1917)	14 February 1986
Gabriel Grisewood	(028)	17 February 1986
H.A. Wilson	(B28)	

MARRIAGES

Richard Edwards (T70) to Beverley Jane Sermon on 5 September 1985.

Michael Kenworthy-Browne (W54) to Elizabeth Stavert in Oxford on 14 December 1985.

Dominic Cullinan (W78) to Henrietta Hill at the Church of St John the Baptist, Hackney on 25 January 1986.

ENGAGEMENTS

Richard Codrington (W61)	to	Julia Nolan
Christopher Copping (J76)	to	Roxane Stuart
Major Alastair Campbell (T71)	to	Emma Williams
Rupert Plummer (W75)	to	Theresa Campbell
Martin Hattrell (E78)	to	Katherine Shipsey
Miko Giedroyc (W76)	to	Dorothee Jung
Christopher Rooney (H64)	to	Fiona Llewellyn
James Meynell (E78)	to	Amanda Lywood
Count Michael Badeni (O76)	to	Sarah Briggs
Christopher Healy (B77)	to	Stephanie Bull

BIRTHS

Alison and Andrew Meyrick (E69), a daughter, Gemma Clare Elizabeth.

Elizabeth and Nicholas Fresson (T73), a daughter, Helen.

Catherine and John Hickman (A60), a daughter, Clare.

Venetia and Nicholas Wright (T68), a daughter, Sophie Victoria.

FRANK CHANNER (D53)

FRANK CHANNER died on 26 August 1985 shortly after suffering a severe stroke, to the great sorrow of his family and friends, and more especially of Maire, his wife, Aidan, his son, and of Lt Col and Mrs Channer, his parents. Born on 29 January 1936, the eldest of five children he came to Ampleforth in 1948 from St. Bede's, Bishton, the first of eight members of the family to have passed through St. Dunstan's House. He left no notable memories of his time at Ampleforth, though he had some interest in the theatre here, acting in a production of *Antigone*. He left to do his national service in the Highland Light Infantry, his father's regiment in 1953. He had most seriously considered trying his vocation in the Community.

In 1955, he began work in the City with a firm of fire insurance loss adjusters, but soon left to join the police in 1956. He spent 10 years with the Special Branch, marrying Maire Naughton in 1959. In 1966, he left the police because he had been offered a job with a firm of security printers, Bradbury Wilkinson, a post which involved much travel abroad. He moved to another company in 1971, and had the responsibility for developing their business in Europe. He resigned that post in 1978, soon finding another job, but the recession was looming, and he suffered the strain and misfortune of being made redundant three times within two years. From 1980 to 1985 he had five years of stability with another company, and then again had to find another job. He had just joined another company when he died, a week after returning from the Ampleforth Lourdes pilgrimage.

So humble a career, so limited in the kind of success for which the world looks, rates small remark. It was not this which drew 600 to his funeral, to a Requiem concelebrated by six priest friends. Part of the explanation is to be found in the time Frank found for other people, in service and friendship. He was President of his local Catenian circle at the time of his death; he was Chairman of his local Conservative Association. He was a governor of a local special school. He found time for amateur dramatics. He was a most faithful member of the Ampleforth Lourdes pilgrimage, and did much appreciated work in editing the pilgrimage newsletter. He had helped with school retreats at Ampleforth, and was a great supporter of the 1st XV while his son Aidan played for the school over two years. He and Maire entertained the entire team on two occasions. He was a devoted friend of Ampleforth.

In doing all these things, he showed himself an affable and sociable man, someone whose company was enjoyed, whose laughter and humour, never malicious, will be remembered. But there was more to Frank Channer than this. His integrity was as clear as his generosity; and his life was informed by a simple and humble faith, more attractive to others than he knew. In his early death there is no kind of completion that we can see, no easy conclusion to be drawn; but we can easily guess how he would have had us react.

G.L.C.

AWARDS AND HONOURS

NEW YEAR HONOURS

IAN FRASER (O41) lately Chairman, Lazard Brothers, Knight Bachelor.

KENNETH BRADSHAW (D40) Clerk of the House of Commons, KCB.

THE DUKE OF NORFOLK (O34), GCVO.

Also honoured: FRANCIS KENNEDY, father of Jonathan Kennedy (B85) KCMG, HM Consul-General and Director—General of Trade Department, New York. And a member of the Ampleforth Society:—AIR COMMODORE DENIS RIXSON, CVO. He was a long-standing friend of Fr Peter Utley, Fr Denis Waddilove and Fr Anthony Ainscough.

BASIL KING (1920) has been appointed a Knight of St Gregory for his work for Plater College, Oxford.

GERALD GOSLING (C45) has been appointed a Knight of St Gregory for his work for the Archdiocese of Birmingham.

CHRISTOPHER TUGENDHAT (E55) has been appointed Chairman of the Council of the Royal Institute of International Affairs (Chatham House). He has published "Making Sense of Europe" (Viking-Penguin 1986 £9.95).

HUGO YOUNG (B57) has been named Columnist of the Year — 1985 for "his reliable good sense, his unfailing fairness, the humorous shrewdness of his writing, and the consistent excellence of his work throughout the year"

DAVID GOODALL (W50) after a period as Deputy Secretary of the Cabinet Office, returned in March 1985 to work in the Foreign Office. In the period from the publication of The New Ireland Forum Report of May 1984 to the Anglo-Irish Agreement of November, 1985, he played a major role in the talks between London and Dublin. He, with his Irish counterpart, has been described (*The Financial Times*, 16 November 1985) as "responsible for most of the preparatory work for the Anglo-Irish summit at Chequers" in November 1984, and he continued, even after returning to the Foreign Office, to have a major influence on the negotiations that led to the signing of the Agreement in November 1985. In the *Financial Times* of 16 November 1985, Margaret van Hattem described "the sherpas who made it to the top" — she wrote: "no experienced mountaineer ventures forth without his sherpas — to prepare the ground and guide him to the summit. The sherpa is not usually expected to build the mountain as well. But in the case of the Anglo-Irish Agreement, that is more or less what happened. . . . For most of the past year, as negotiations intensified, the role of the politicians was almost marginal, with the civil servants setting the pace." The article went on to describe David Goodall: "Goodall is no Sir Humphrey. To begin with, he is no mean painter, as is evident from the watercolours on the walls of his Whitehall office. In the last century, he would probably have been in the Indian Civil Service — one of those who, after workings hours, disguised themselves as Indian bearers and slipped down to the bazaar to observe. In an Irish context, this translates into an ability to down Guinness and sing Irish songs until 5 am if necessary." The Dublin based magazine *The Phoenix* commented: "Maggie Thatcher's silver-tongued hatchet

man, ex-Ampleforth pupil David Goodall has been drafted in to prepare a secret contingency plan to handle any Unionist backlash from the forthcoming Anglo-Irish deal. Bureaucrats in Stormont Castle have prepared a briefing document at Goodall's request on the effects of withholding such things as farm subsidy and grant payments (ostensibly because of disruption of the civil service structure caused by a general strike). More importantly, cash payments to the weekly-paid sector is to be cut off from day one — a complete turn-round from the 1974 Loyalist strike, when the former SDLP minister Paddy Devlin gave strikers social security hand-outs, even opening special offices for the purpose. This time they will have to deal with a horse of a different colour. Goodall is the man who puts teeth into Maggie's bite. It was he who co-ordinated the commandeering of ships for the Falklands war and who ran the supply system which led to the downfall of General Galtieri. After that, he went on to sort out another of Mrs Thatcher's enemies, Arthur Scargill. It was Goodall who was behind the contingency planning which doomed the miner's strike. All good training for the excitement ahead with Jaws Paisley and Co."

ANDREW KNIGHT (A58) has been appointed Chief Executive of the *Daily Telegraph*, after 11 years as editor of *The Economist*. His part in the changes at The Telegraph was described by Max Hastings (*The Sunday Times* 15 December 1985) as follows: "it was at this point (Summer 1985) that Andrew Knight, who is also a keen participant at the high table of all manner of transatlantic connections and acquaintances from President Reagan downwards, telephoned his old friend Conrad Black in Toronto — to tell him a stake in *The Telegraph* was available." *The Times* published (14 December 1985) the following: "... But, unlike his predecessor, Sir Alastair Burnet, he is no public personality. He has undertaken little radio or television work and written little outside his own editorial columns. He has positively enjoyed the anonymity that *The Economist* affords. Mr Knight has maintained the periodical's increasing circulation which Sir Alastair originally set. Under his editorship sales have trebled and in North America multiplied fivefold. The weekly sells nearly 300,000 copies, more than 100,000 of them in the United States. Although *The Economist* is no longer regarded as an important influence on opinion in Britain, it is still to be found on almost every important desk in Washington, where its generally pro-Administration line is seen as an important voice of independent support. Mr Knight has been closely identified with the internationalization of *The Economist's* readership and coverage. The journal is printed simultaneously in North America and the Far East. The United States connection has been Mr Knight's special enthusiasm. He is a frequent visitor to Washington, staying with friends such as the distinguished veteran journalist Mr Joseph Alsop or dining with Mr Henry Kissinger. Throughout his career Mr Knight has been renowned as a diligent pursuer of journalistic and business contacts. During his time in Brussels for *The Economist* there was scarcely an ambassador or commissioner he did not wine and dine, and the dining table of his London home is regularly surrounded by gatherings of the magnificent and mighty — philosophers and pianists neighbouring politicians and tycoons. The son of a New Zealander, Mr Knight was educated at Ampleforth and Balliol College, Oxford, where he read

history, specializing in the Italian Renaissance. Many of his contemporaries and friends became journalists, but Mr Knight launched on a career in finance with the merchant bankers Schroder Wagg. His first journalistic job was with *Investors Chronicle*. He was recruited by *The Economist* two years later, becoming the Washington correspondent shortly afterwards. Later he set up the Brussels bureau. When he became *The Economist's* editor at the age of 34 his personally reserved and coolly elegant style was seen as a contrast to Mr Burnet's, but his editorship as being firmly in the same slightly right-of-centre tradition."

DR PETER WATKINS (B54) went up to Cambridge to read Medicine at Caius, before completing his clinical studies at St Bartholomew's Hospital. He became Consultant Physician to Kings College Hospital, London, where his principal interest is practising and teaching the management of diabetes. He has published frequent articles about that disease. Recently the editors of the British Medical Journal collected and published a popular series of his articles as a book entitled "The ABC of Diabetes". Very sadly his wife, Gillian (nee Fowler) died a few days before Christmas. She was a much loved person amongst the Catholic community of Dulwich, where the family lives. Gillian was herself at school in the Convent at Mayfield, and her brothers were at Downside. After reading Zoology at St Anne's College, Oxford, she worked as an epidemiologist and became an authority on the application of computer studies. They were both well established in their careers before marriage. Throughout the recent years of her own grave illness, Gillian supported Peter in his work and writings. Peter, with their young son and two daughters, encouraged Gillian in her conduct of a successful Catholic Sunday School in Dulwich for children who go to the good Anglican schools in that part of London. She was an example of cheerful courage and faith to all who knew her. Her kindness extended through her own close and happy family to many children and their parents, who sought her wise guidance, gaining benefit from her exceptional qualities.

CAPTAIN CHRISTOPHER WHITE (E59) was the recipient of a letter from 180 passengers of a BA 747 which carried out an emergency evacuation of 334 passengers in less than a minute: "200 of the passengers on board a British Airways Boeing 747 which carried out an emergency evacuation at the Azores signed a letter to the airline praising the crew for their performance during the incident: 'On behalf of myself, my husband and all the passengers of BA flight 256, I wish to express my sincerest gratitude to Captain White and his crew on the most commendable, professional and humane conduct in which he controlled, assisted and encouraged us all during the emergency landing. His confidence, authority and special caring was above and beyond the call of the usual, and demonstrates a unique sense of judgement for which we are all so grateful. Thank you.'"

JOHNNY FERMOR-HESKETH (C70) John Dumfries is No 2 driver for the JP Special team Lotus in the 1986 Formula 1 Motor Racing Grand Prix. He partners the Brazilian driver Ayrton Senna, who won two Grand Prix races in 1985. Johnny Dumfries was British Formula 3 Champion in 1984.

The annual get-together of the Charities Aid Foundation at the London Press Centre was attended by 550 appeal directors including the Abbey appeal director, hoping to collect nuggets of wisdom. Far from being alone amidst many 100's of experienced directors of national and local charities, he discovered that the Director of the Foundation is MICHAEL BROPHY (B53) who gave the opening address; that IAN WIGHTWICK (C51) and Company Secretary Lex Services was on the corporate donations panel; that PAUL WILLIAMS (T69) a partner with Touche Ross was Chairman of a tax working party in the afternoon, and that the conference was also attended by BOBBY VINCENT (O57) partner with Buzzacott and AIR COMMODORE DENNIS RIXSON, member of the Ampleforth Society and for 10 years appeal director of the Royal Hospital for Incurables, Putney.

BEN EDWARDS (D76) has joined Exodus Expeditions as an Assistant Leader. He is at present on their African Explorer series of routes, which visit some eighteen different countries in the course of an overland journey from London to Johannesburg which lasts about six months. For the Sahara phase of the journey, there were 18 participants of seven different nationalities with the leader, and Ben. Letters describe climbing the High Atlas, the exploration of gorges in the mountains and the hazards of crossing the desert.

The Summer of 1985 was remarkable for the fact that four Amplefordians were to be found in Cyprus serving as Troop Leaders in A Squadron 15/19th The King's Royal Hussars. LIEUTENANT CHARLES DUNN (B78) arrived in February, caught the end of the rugby season, scored enough runs for the Squadron cricket team to be picked for the annual Cyprus Inter-Services match, and led the Squadron's Cyprus Walkabout Team. He left Cyprus in October and is langlaufing for the winter. LIEUTENANT SIMON RIDDELL (W79) appeared in July, fresh from a canoeing expedition in America. He led a restrained life until he took the PQS 1 exam and came out first. He just had time to complete the Polo introductory course before returning to England in October where he is now undertaking the Regimental Signals Officer Course. SECOND LIEUTENANT JUSTIN JANSEN (B81) finished his Troop Leader's course in May and flew out to Cyprus. He rapidly became the Squadron's leading photographer and retains a penchant for cross-country driving where most sensible people use roads. SECOND LIEUTENANT MATTHEW MEACHAM (H84) arrived in the traditional dazed, out-to-lunch mood with which all Short Service Limited Commission Officers appear. Within a few weeks he was given a Troop to himself and then became the Squadron Water Sports Officer whose sole task was to drive the speed boat each morning. His main sporting achievement was to be the top scorer for the Army in the Cyprus Inter-Services Cricket Match.

COLM LORIGAN (T70) has gone to Hong Kong for six months before going to Sydney to set up a legal department for American Express.

THREE HIGH COURT JUDGES



Three High Court Judges at the Red Mass in Westminster Cathedral in October: Mr Justice Nolan (L46), Mr Justice Kennedy (E53), Mr Justice Thomas (C49).

ST PHILIP'S SUMMER BALL

Old boys, parents and friends of St Philip's ('Tibbits') gathered to celebrate the school's Golden Jubilee in the ballroom of Grosvenor House for a dinner-dance on 9 July. Two bands, tombola, auctions and bingo were enjoyed by the 180 people attending, amongst whom were: PHILIP VINCENT (O55), PETER HICKMAN (A62), JULIAN SAYERS (C65) and HILARION ROBERTS (J75). The St Philip's Summer Ball is expected to be a bi-annual fixture, with less formal gatherings at other times. Any St Philip's Old Boys who would like to be on the mailing list should drop a line to The School Bursar, at 6 Wetherby Place, London SW7 4NE.

The 110th Liverpool Ampleforth Dinner was held on 10 January 1986 at the Liverpool Medical Institute.

OLD AMPLEFORDIAN CRICKET CLUB

Since the close of the 1985 season, all events affecting the Club have been overshadowed by the death of the late Lord Stafford. He has been the central figure in the club for the present generation of players, as an active, not a figurehead, President. We have benefited greatly from his energy and generosity.

Those who provided hospitality off the field played an even larger part this rain sodden summer. Our link with Ampleforth is the one we treasure, above all as our *raison d'être*, cricket apart; the kindness of Fr Dominic, who made us welcome at Ampleforth, and who spoke at our dinner, and of Fathers Felix and Charles and Mr Willcox keeps that link as firm as ever; Miles Wright and Adrian and Caroline Brennan remain remarkably tolerant of our excesses on tour; the Stafford family increased their annual burdens by reviving a Staffordshire weekend; the Wynnes welcomed us, as ever, for the AGM; and for the Perrys we will have to create the post of honorary victuallers. Finally, I should mention my parents, but . . .

The year's results were disappointing — Won 6; Lost 5; Drawn 7; Abandoned 5 — not up to recent standards. It is, perhaps, old age creeping up on the stalwarts again.

Hampstead 239 for 9: OA 138 — Spectacular pre-lunch Hampstead batting (174 for 1) was followed by a portless post-prandial OA recovery, Pearce (3 for 57) and Lawson (4 for 81) dismissing the last 9 for 65. Marcus Roberts' catching at slip was as solid as he is; our batting — ignominious.

Ampleforth Weekend — OA 175 for 7: 1st XI 113 for 6 — 2nd XI 125: OA 126 for 3 — OA 133 for 7: A XI 73 — OA 121: Saints 66 — OA 179 for 9: Yorkshire Gentlemen 181 for 6 — Wet slow wickets were not conducive to high scores or winning games. Willy Moore conjured up a magical 80 against the XI. Fr Edward (5 for 44) charmed out the 2nd XI, setting the scene for Matthew Beardmore-Gray (78*) and Mark Paviour (40*). The ground trembled as Mark Ainscough (52) wielded his scythe against the A XI, and when he took a diving cover catch. D. O'Kelly, M. Beardmore-Gray and D. Callaghan took 10 for 41 between them; who was the unlucky bowler, or was the keeper unhelpful? Courtesy of Keith Elliot's good offices and the kindness of Sir Marcus Worsley, on a wet wicket at the beautiful but sodden ground at Hovingham, C. MacDonald (39) and P. Ainscough (28) employed conflicting styles, that of the latter being effective. R. Wakefield (4 for 16) and N. Read (4 for 20) completed satisfactorily this old fixture at a new venue. Tom Beardmore-Gray (55) was instrumental in making sure that we had a presentable score against the Y.G.'s. Roberts (43), however, playing for the opposition, showed a dislike of the close finish of the previous year and turned in a Botham-esq (a genteel Botham?) performance.

OA 133: Guards 131 — This new fixture must have been run with military precision by Adrian Brennan, and his 38 runs were vital. Lawson (20-7-36-4) and Evans (9-1-34-4) were over the top after their captain; Lawson's pace and bounce were quite fearsome I was told.

Cricketer Cup — Repton Pilgrims 211 for 7: OA 142. — The scores belie our performance. On a beautiful day and firm pitch, we bowled and fielded tidily. Krasinski running out Richard Hutton from the boundary for nought, and were

well pleased to keep them to 211. A shaky start was followed by consolidation by Gretton (39) and Moore (38), but the Repton bowlers conjured up swing which had eluded us. It became crucial to accelerate in mid-innings, but Hutton's control was deadly to flirtations with ambition, even Martin Cooper's, and it suddenly became a hopeless task.

OA 152: Uppingham Rovers 156 for 3 — Perry (45) and Read (27), who put on 61 for the first wicket would have been most surprised by the end result; were these young members heard to say that their older colleagues should take up bowls.

Old Georgians 224 for 6: OA 94 — An unusual result for this fixture, which was dominated by the latest model to be released under the Crossley marque, Charlie (134), sometime of Ampleforth and latterly of St George's: Roberts' 4 for 51 paled into insignificance.

Marlborough Blues 231 for 7: OA 167 for 5 — Our attempts to win this game for once were hampered by taking the field with 8 players. Spirits were raised, however, by the surprise arrival of the cavalry, in the guise of Lt. Krasinski, with dubbin on his face and flowers in his hair, having "got lost" on exercise on Salisbury Plain. Your correspondent (68*) felt he had the game under control supported by Pearce (28*), Martin Cooper (26) having produced his first pyrotechnics of the season; but the rain won the day with 15 overs to go.

OA 235 for 7: Haileybury 204 for 9 — A substantial filip was provided by Fitzherbert (101). Somewhere in the innings Ian Campbell and Simon Dick gave variety to the innings by getting ducks, but made up for it with a wicket and catch respectively. Willoughby Wynne (3 for 41) was all flight and guile.

OA 238: Hurlingham 161 for 5 — The two senior pro's, Brennan (58) and Wynne (50*), were masterful. Jonathan Perry (3 for 35) bowled with real fire, and it was all the more surprising when the new ball landed in the bushes over extra cover. The spare ball was not so responsive and helped their recovery, until rain once again settled the day.

Staffordshire Gentlemen 171 for 6: OA 174 for 9 — The late Lord Stafford had conflicting interest, as did players on both sides, when he made his lunchtime speech as President of the OA's, the Gent's and Swynnerton (the venue). The weather was the only disappointment of a magnificent "old fashioned" weekend, which revived this old fixture. Our bowling was tight, particularly against some unadventurous batting before lunch. Barrett (58) batted with perfect control and set up a magnificent finish, or should I say three magnificent finishes as a result of some creative scoring by Pip Fitzherbert; we won the game in the last over successively with a six over long on by Roberts, a single bye and run out of Robert Wakefield and, finally, with a four by last man Lawson off the final ball.

OA 114: Eton Ramblers 112 — Your sober scribe (50) watched the score slide to 48 for 6 at one stage, in the face of crafty "Speddigew's droppers"; the rest of the side appeared to have been to a wild party to which he had not been invited. Krasinski (19-6-52-6) and Lawson found the Ramblers susceptible to pace and movement — a most exciting finish, their last 5 runs encompassing a run out, a diving catch and an uprooted middle stump.

TOUR — Experienced weather watchers might think that OA's on tour in August '85 must have been a miserable bunch; certainly we had chosen the monsoon season. The OA, however, is resourceful soul; each morning he rises,

usually too late, and enquiries with bleary eye about the weather, gulps a coffee and motors to the ground (late), whatever the weather. On three out of eight days his patience was rewarded, not least on one afternoon, when for 40 overs he fielded in driving rain whilst the unfortunate Old Rossallians (158 all out) had to bat — the game was then abandoned. It was a terrific time for ducks, so business was as usual for Hugh Cooper. Two games were completed.

Bluemantles 178: OA 136 for 7 — Krasinski (6 for 60) had to rely on 4 bowled and 2 LBW after his umbrella field proved leaky. The batting was equally flawed, except for a courageous flourish by Willoughby Wynne (44*), Rapp (30) having shown patience not usually associated with OA's.

OA 277 for 1: Grannies 139 for 9 — Harrison (111) and Rapp (101) savaged some loose bowling, leaving Barrett (40*) champing at the bit for two and a half hours. The Grannies never threatened our total, but Lawson (4 for 40) was unable to bowl out their last man.

It was delightful that the boundary breviary was to be seen again, after an hiatus of two or three years, in the hands of Fr. Jock Hamilton-Dalrymple. On the field he unleashed his fearsome fast googly, which I remember him using to terrorise the Counties in the Parks. My attention has been drawn to the following:

Between: Homo Sapiens Brittanorum (Plaintiff), and God the Father, God the Son and God the Holy Ghost (Defendants).

1. At all material times the Defendants trade and have traded as partners under the name "The Holy Trinity".
2. On or about the first day the First Defendant created heaven and earth.
3. On or about the second day the First Defendant created the firmament and divided the waters which were under the firmament from the waters which were above the firmament.
4. On or about the sixth day the First Defendant created man in his own image.
5. In or about the six hundredth year of Noah the First Defendant resolved to destroy man by flooding the earth.
6. On or about the first day of the first month of the six hundred and first year of Noah the First Defendant covenanted with Noah and with his seed after him, for perpetual generations, that there would not "any more be a flood to destroy the earth", the said covenant being sealed with a bow in the clouds.
7. In or about the 18th century the seed of Noah invented a game they called "cricket" in reliance upon the said covenant.
8. In or about the one thousand, nine hundred and eighty fifth year after the birth of God the Son the First Defendant caused it to rain incessantly in breach of the said covenant.
9. The Plaintiffs are the seed of Noah.
10. The Plaintiffs have been unable to play cricket because of the said rain and have thereby suffered loss and damage:

Particulars

- a) there has been an absence of the sound of leather on willow;
 - b) there has been an absence of the smell of new mown grass; and
 - c) the score is never 320 for 3 on a sunny summer's afternoon.
11. The Plaintiffs believe they will continue to suffer loss and damage unless the Defendants are restrained.

Anthony Berendt

THE AMPLEFORTH SOCIETY
REVENUE ACCOUNT
For the Nine Months Ended
31st December 1985

Notes	Nine months ended 31 December 1985		Year ended 31 March 1985	
	£	£	£	£
REVENUE				
Members' subscriptions		7,337		7,412
Income from investments — gross		5,380		6,902
		12,717		14,314
EXPENSES				
Members' journals	8,793		7,427	
Chaplain's honorarium	20		20	
Printing, stationery and incidentals:				
Direct debiting computer services	173		162	
General expenses	2		4	
Secretarial expenses	35		30	
Postages	100		100	
Treasurer's expenses	59		52	
Gilling prizes	5		5	
		9,187		7,800
SURPLUS FOR THE PERIOD		3,530		6,514
BALANCE BROUGHT FORWARD at 31st March 1985		6,014		5,825
		9,544		12,339
Transfers:				
Bursary and special reserve fund in accordance with Rule 32	4	6,014		5,825
Address book fund	5	800		500
		6,814		6,325
BALANCE CARRIED FORWARD at 31 December 1985		£2,730		16,014

The notes on pages 93 and 94 form part of these accounts.

THE AMPLEFORTH SOCIETY BALANCE SHEET — 31 December 1985

	Notes	31 December 1985	31 March 1985
		£	£
INVESTMENTS	2	62,226	56,878
CURRENT ASSETS			
Income tax recoverable 1985		1,219	1,877
Bank deposit account		11,093	13,478
Bank current account		403	809
		<u>12,715</u>	<u>16,164</u>
		<u>£74,941</u>	<u>£73,042</u>
FUNDS			
General fund	3	56,009	54,540
Bursary and special reserve fund	4	14,524	11,610
Address book fund	5	1,678	878
		<u>72,211</u>	<u>67,028</u>
Revenue account		2,730	6,014
		<u>£74,941</u>	<u>£73,042</u>

R.W.E. O'KELLY *Hon. Treasurer*

Approved: 15 March 1986.

The notes on pages 93 and 94 form part of these accounts.

THE AMPLEFORTH SOCIETY NOTES TO THE ACCOUNTS — 31st December 1985

1. ACCOUNTING POLICIES

- (a) Basis of accounting
The accounts of the Society are prepared under the historical cost convention.
- (b) Investments
Investments are included in the accounts at cost.
- (c) Subscriptions
Annual subscriptions are credited to the income and expenditure account in the period in which they are received.
All other subscriptions and donations, bequests by testators and commuted payments of life members are treated as capital receipts and invested in accordance with Rule 30 of the Society.
- (d) Other receipts
All other receipts are treated as ordinary income, in accordance with Rule 32 of the Society and any annual surplus remaining is at the disposal of the committee for scholarships or prizes for the benefit of students at Ampleforth College, or for such other educational or charitable objects as the Committee may decide.

2. INVESTMENTS

	Cost	Market value
As valued by Laing and Cruickshank	£62,226	£65,816
Totals at 31 March 1985	<u>£56,878</u>	<u>£60,896</u>

3. GENERAL FUND

	31 December 1985	31 March 1985
Balance at 1 April 1985	£54,540	£44,054
Subscriptions from new life members	925	2,200
Surplus on disposal of investments	544	8,286
Balance at 31 December 1985	<u>£56,009</u>	<u>£54,540</u>

4. BURSARY AND SPECIAL RESERVE FUND

	31 December 1985	31 March 1985
	£	£
Balance at 1 April 1985	11,610	9,285
Amount transferred from revenue account	6,014	5,825
	<u>17,624</u>	<u>15,110</u>
Grants:		
Educational	2,550	3,000
Lourdes Pilgrimage	550	500
	<u>3,100</u>	<u>3,500</u>
Balance at 31 December 1985	<u>£14,524</u>	<u>£11,610</u>

5. ADDRESS BOOK FUND

	31 December 1985	31 March 1985
	£	£
Balance at 1 April 1985	878	378
Transfer from revenue account	800	500
Balance at 31 December 1985	<u>£1,678</u>	<u>£878</u>

REPORT OF THE HONORARY AUDITORS TO THE MEMBERS OF THE AMPLEFORTH SOCIETY

We have audited the accounts set out on pages 2 to 5 in accordance with approved auditing standards.

It is anticipated that at the forthcoming annual general meeting the subscription year of the Society will be changed to the year ended 31st December annually. The accounts for the nine months to 31st December 1985 incorporate a full year's subscription received on the basis of the accounting policy set out in note 1(c).

In our opinion the accounts which have been prepared under the historical cost convention give a true and fair view of the state of affairs of the Society at 31st December 1985 and of the surplus for the nine months ended on that date and comply with the rules of the Society.

BUZZACOTT & CO.

Chartered Accountants,
Salisbury Square House,
8, Salisbury Square,
London, EC4Y 8HR.

24 March 1986

THE SCHOOL

SCHOOL STAFF

Fr Dominic Milroy, M.A., *Headmaster*
Fr Benet Perceval, M.A., *Second Master*

HOUSEMASTERS

St Aidan's: Fr Simon Trafford, M.A. *Classics; Officer Commanding CCF*
St Bede's: Fr Felix Stephens, M.A. *Appeal Director; Editor: The Journal*
St Cuthbert's: Fr Walter Maxwell-Stuart, M.A. *History*
St Dunstan's: Fr Leo Chamberlain, M.A. *Head of History*
St Edward's: Fr Edward Corbould, M.A. *Head of History (University Entrance)*
St Hugh's: Fr Christian Shore, B.Sc., A.K.C. *Biology*
St John's: Fr Timothy Wright, M.A., B.D. *Head of Religious Studies*
St Oswald's: Fr Justin Arbery-Price, B.Sc., Ph.L. *Biology*
St Thomas's: Fr Richard Field, B.Sc., A.C.G.I., A.M.I.Mech.E. *Physics*
St Wilfrid's: Fr Matthew Burns, M.A., Dip. Ed. *Languages*

*Fr Anthony Ainscough, B.A., T.D. *Fr Bonaventure Knollys, S.T.L.,
Biology Design*
*Fr Vincent Wace, M.A., *Design* *Fr Edgar Miller, Estate Manager*
*Fr Julian Rochford, M.A., *Biology* *Fr Gilbert Whitfield, M.A., Classics*
*Fr Gervase Knowles, B.D.S., *Mathematics* *Fr Francis Dobson, F.C.A., Politics*
Fr Charles Macauley, *School Guest* *Fr Alexander McCabe, B.A.,
Master, Religious Studies, Design Cert.Ed., Languages*
Fr Michael Phillips, M.A., *Procurator* *Br Wulstan Fletcher, B.A., Languages*
Fr Oliver Ballinger, M.A., *Mathematics* *Fr Bernard Green, M.A., M.Phil.,
Religious Studies, History*
Fr Anselm Cramer, M.A., *Librarian* *Br Terence Richardson,
B.Sc., M.Div., Design*
Fr Alban Crossley, M.A., S.T.L., *Scouts* *Fr Hugh Lewis-Vivas, M.A.,
Cert.Ed., S.T.B., Languages*
*Fr Gregory Carroll, *English, Redcar* *Br Bede Leach, A.R.I.C.S.,
Warden M.C.I.O.B., M.C.I.A.R.B.,
Religious Studies*
*Fr Aclred Burrows, B.A., *History*
Fr David Morland, M.A., *Head of
Classics*

LAY STAFF

*WH Shewring, M.A., *Classics*
*PO'R Smiley, B.A., *Classics*
EJ Wright, B.Sc., *Mathematics*
WA Davidson, M.A., *History*
B Vazquez, B.A., *Classics*
*JG McDonnell, M.A., *Languages*
*JJ Bunting, F.R.B.S., A.R.C.A.,
M.D.D., *Art*

DK Criddle, M.A., *Languages*
GA Forsyth, B.Sc., *Chemistry*
DM Griffiths, M.A., *Head of English*
EGH Moreton, B.A., *Classics*
ESR Dammann, M.A., *History, Head
of General Studies*
GJ Sasse, M.A., *Classics, Careers
Master*

- DB Kershaw, B.Sc., *Music*
 EG Boulton, M.A., *Head of Geography*
 JG Willcox, B.A., *Languages, Games Master*
 JB Davies, M.A., B.Sc., *Head of Biology*
 AID Stewart, B.Sc., *Physics*
 TL Newton, M.A., *Classics*
 RF Gilbert, M.A., *Chemistry*
 AIM Davie, M.A., *English*
 C Briske, B.Sc., Ph.D., A.R.I.C., *Head of Chemistry*
 PA Hawksworth, B.A., *Languages*
 KR Elliott, B.Sc., *Head of Physics*
 DS Bowman, Mus.B., F.R.C.O., A.R.M.C.M., *Director of Music*
 SR Wright, F.R.C.O., A.R.M.C.M., *Music*
 JJ Dean, M.A., *English*
 G Simpson, B.Sc., *Mathematics*
 F Booth, M.A., *Geography*
 RVW Murphy, B.A., D.Phil., *Director of Computing*
 N Mortimer, *Music*
 CGH Belsom, B.A., M.Phil., *Mathematics*
 CJN Wilding, B.A., *Head of Languages*
 TM Vessey, M.A., *Head of Mathematics*
 JD Cragg-James, B.A., *Languages*
 FI Magee, M.A., *Head of Economics*
 FMG Walker, B.A., *English*
- ACM Carter, M.A., *English*
 PM Brennan, B.A., *Geography*
 DW Smith, M.Sc., F.S.S., *Mathematics*
 KJC Collins, B.Ed., *Head of Physical Education*
 C Simpson, *Manager, Saint Alban Centre*
 Mrs PM Boulton, Cert.Ed., *English*
 Mrs PG Long, B.Sc., *Mathematics*
 Mrs LC Warrack, B.A., *English Theatre*
 DKJ Hansell, M.A., A.R.C.O., *Music*
 Mrs BM Hewitt, B.A., *Languages*
 Mrs JM Hansell, B.A., *Music*
 PT McAleenan, B.A., *Economics*
 AT Hollins, B.Ed., *Mathematics*
 MN Baben, B.A., *Director, Sunley Design Centre*
 DF Billett, M.Sc., Ph.D., *Chemistry*
 J Fletcher, M.Ed., *Art*
 JA Allcott, M.Sc., B.Ed., *Physical Education*
 J Astin, M.Sc., *Mathematics*
 Miss AM Ellis, B.A., *Design*
 MJ Keane, B.Sc., *Physics*
 JD Leonard, B.A., *Music*
 SP Walker, B.Sc., *Physics*
 W Leary, *Music*
 MJ McPartlan, B.A., *Languages*
 WM Motley, B.Sc., *Biology*
 S Paris
 *Part time

SCHOOL OFFICIALS

- Head Monitor
 (September 1985) : DW Carter
- Monitors:
- St Aidan's : RK Henderson, PJV Slinger, JH Holmes
 St Bede's : AR Tarleton, CAH Neale, JM O'Donovan
 St Cuthbert's : REH O'Kelly, AJ Swann-Fitzgerald-Lombard, RF Toone
 St Dunstan's : SJ Johnson-Ferguson, MA Franchetti, AG Sweeney, JF O'Mahony
 St Edward's : D Hugh Smith, CJ Preston, GRH Scott

- St Hugh's : KG Leydecker, SJ Chittenden, JS Cornwell, SJ McKeown, CJ Mullen
 St John's : RE Tams, MB Doyle, GP Mountain
 St Oswald's : MX Butler, MD Phillips
 St Thomas's : FJ Reid, PAG de Lavisson, GJ Wales, MML Rees, IPA Westman
 St Wilfrid's : JT Patton, BB Cave, AJ Doherty, BM Morris
- Games Captains :
 Golf : M Whittaker (J)
 Rugby : DW Carter (D)
 Shooting : CB Kemp (J)
 Squash : NW Gamble (O)
 Swimming : AR Elliot (E)
 Water Polo : PJV Slinger (A)
 Master of Hounds : MGO Bridgeman (E)
 Librarians : JA Sasse (T) Head Librarian, GD Sellers (D), MR Marett-Crosby (O), MJW Pickles (O), RC Johnson-Ferguson (C), CWE Elwell (J), WB Gibbs (J), EC Vyner-Brooks (C), MJ Killourhy (H), AJCFAGG de Gaynesford (T), MB Pritchett (W), SWTS Jaggard (C).
- School Shop : D Hugh Smith (E), WJ Burnard (D), SJ Chittenden (H), SJ Johnson-Ferguson (D), JMB McBrien (O), HPB Martin (J), JF O'Mahony (D), JT Patton (W), RE Tams (J).
- Bookshop : AHT Fattorini (O), GB Greatrex (O), TK O'Malley (D), AJCFAG de Gaynesford (T), Fe von Habsburg Lothringen (E), JAA Goodall (E), PDR Aveling (W), FJD Nevala (J), ME Sexton (J)
- Bookroom : JS Cornwell (H), RF Toone (C), PN Nesbit (H), I Paternina (W), J Morgan (H), JFC Vitoria (W).
- Computer Monitors : AHT Fattorini (O), GB Greatrex (O), RK Henderson (A), DC Lefebvre (H), JA Leonard (W), MJ MacCulloch (A), JP Peel (O), MB Pritchett (W), JA Sasse (T), NP Somerville Roberts (C).

The following boys left the School in 1985:

December:

- St Aidan's : RK Henderson, JJ MacHale.
 St Cuthbert's : SL French-Davis.
 St Dunstan's : DW Carter, JA Ellwood, SJ Johnson-Ferguson, PJPM Kelly.
 St Edward's : D Hugh Smith.
 St Hugh's : KG Leydecker.
 St Thomas's : DJ Byrne-Hill, PAG de Lavisson, AD Jones, FJ Reid, JA Sasse, GJ Wales.
 St Wilfrid's : NC Morland, JT Patton, TM Petit.

The following boys joined the School in September 1985:

From schools other than **JH** and **Gilling**:

ARG Allan (B), PR Armstrong (B), DJL Blount (C), AM Booth (A), JP Boylan (J), AKJ Boyle (H), PJA Brennan (H), PAL Brenninkmeyer (H), PH Bull (J), J Burke (T), JR Butcher (J), P Carey (T), DJP Carney (D), ADL Corbett (J), AE Cosgrove (W), G de Macedo (W), WR Eaglestone (E), ES Erdozain (C), SP Evans (T), A Fairbrother (J), AJ Finch (D), HL Fitzherbert (E), RJN Forrest (O), IE Forster (T), TE Gilbey (T), GDH Hall (W), PM Hallward (A), P Harrison (D), AJA Hewitt (D), R Hosangady (B), JE Hughes (C), NC Hughes (C), JJ Kernan (W), DSF Lai (O), CT Kelly (J), MA Leach (A), CF Lebbon (A), HSL Legge (T), CM Le Duc (T), GFG Lorrinan (H), JB Louveaux (B), MPS Luckyn-Malone (A), RPD McBrien (H), JM McKenzie (E), TDJ McNabb (T), MPAC McNally (W), SJ McNamara (C), JN Marr (T), EJB Martin (J), BD Morgan (A), AJP Morrough-Ryan (C), J Mycielski (O), AAG Myers (A), DJA Nolan (T), JE O'Brien (B), DJ O'Connell (O), HS Ogilvie (E), T Parker (C), CT Pennicott (H), HFA Piney (O), JJ Record (H), HJMC Regan (O), JTM Reid (O), BDC Ryan (J), TO Scrope (E), RP Sessions (J), Hon AJR Shaw (E), TG Shillington (E), NWP Smith (A), EPG Spencer (E), SN Sturridge (B), PA Taaffe (W), DJS Thomas (O), A Tracey (H), MJ Tyreman (T), CJT Vitoria (W), HB Vyner-Brooks (C), MA Wade (B), JMC Walter (D), CMM Williams (O), CKS Wong (B), TAY Wright (T), ADE Zoltowski (A).

From **Junior House**:

SP Anderson (A), SJ Ayres (B), JR Cavendish (O), DP Cowell (T), SL Dewey (D), JO Fee (H), ATGH Gaffney (C), EM Gaynor (D), AJ Hickman (D), JR Howey (C), AM Jones (O), JKM Joyce (H), RJ Lamballe (H), RT Leonard (T), DJ McFarland (W), AC Macmillan (W), JD Morris (O), JG Mullin (W), RJ Murphy (J), AR Nesbit (B), RJ Parnis-England (A), JC Royston (T), PG Tapparo (A), TE Tutton (J), WX Unsworth (O), MJ Verdin (J), TJ Willcox (E), A. Williams (B), HMV Young (D).

From **Gilling**:

NP Bianchi (D), JA Binny (C), HD Blake James (H), BM Brennan (W), JN Bright (B), RR Elliot (E), RMF Fagan (B), S Flatman (J), JA Forsyth (O), AK Fraser (W), RE Hamilton (A), MR Hornsey (C), JF Hunt (H), MM Kendall (C), DB Kenny (J), N Kenworthy-Browne (E), J Kerr (O), JP King (T), AI MacFaul (D), SP McGrath (A), PE Mullancy (A), JBJ Orrell (J), BS Scott (E), RWR Titchmarsh (D), SFH Watson (B), DEJ Wiseman (D).

The following gained places in the Oxford and Cambridge Entrance Examinations in December 1985.

OXFORD

CJ Beckett (4E)	Geology (Earth Sciences)	Worcester
RJC de Gaynesford (4E)	History	Balliol
GB Greatrex (4E)	Classics	Exeter
MJ Hartigan (7N)	Biochemistry	Trinity
KG Leydecker (7N)	English & Modern Languages	Magdalen

THE SCHOOL

MML Rees (4E)	Geology (Earth Sciences)	St Peter's
KP Miller (4E)	English	Pembroke
CP O'Malley (7N)	History	Oriel
GRH Scott (4E)	History	Merton

CAMBRIDGE

DJ Byrne-Hill (7E)	History	Peterhouse
RK Henderson (7N)	Natural Sciences	St Catherine's
D Hugh-Smith (7E)	History	Trinity
PJPM Kelly (7E)	History	St John's
JA Sasse (7E)	Engineering	Jesus

University & Polytechnic Entrants - October 1985

Agar, Miss ME	English	Oxford-St Peter's
Ainscough, MJ	Agriculture	London-Wye
Bean, AC	French	Edinburgh
Blumer, PNJ	Classics	Durham
Breslin, SW	History	York
Brown, AG	History	Edinburgh
Brown, PD	Languages	Oxford-Worcester
Bunting, JM	History	Edinburgh
Busby, P	Physics/Music	Royal Holloway College
Codrington, JB	History	Oxford-Lincoln
Collinson, RJ	Elect Engineering	Leeds
Connelly, RJ	Civil Engineering	Swansea
Cracknell, CP	Natural Science	Cambridge-Pembroke
Cunningham, JP	Music	Cambridge-Sidney Sussex
David, JSM	History	Edinburgh
Dean, GR	Economics & Politics	City
Dibble, D	Chemistry	Edinburgh
Doyle, JD	Civil Engineering	London-Imperial
Dunster, NJ	Music	Oxford-Exeter
Edworthy, NA	English	Edinburgh
Elliott, NR	Mechanical Engineering	UMIST
Evans, SJ	History	St Andrew's
Farrell, JTH	Theology	Cambridge-Magdalen
Fawcett, RP	Psychology/Business Studies	Edinburgh
French, PR	English	Edinburgh
Green, DCA	Modern Languages	Bristol
Hudson, RM	History	Oxford-New College
Jarolimek, CH	History	Exeter
Johnson-Ferguson, PD	Languages	Oxford-Keble
Keenan, D	Languages	Oxford-Magdalen
Kennedy, SJ	History	Edinburgh
Kennedy, CLP	Law	Cambridge-Gonville & Caius
Kirby, PJ	Classics	Oxford-Corpus Christi
Knight, JW	Social Anthropology	Manchester
Leonard, PS	Chemistry/Law	Exeter

Lindemann, KM	Law	Bristol
Lough, JP	Economics	Reading
Macdonald, KK	History I	Bristol
Marmion, DV	Medicine	London-University College
Marr, AD	Mathematics	Oxford-Brasenose
Mansel-Pleydell, HRD	Theology	St Andrew's
Mash, RTB	Economics	Cambridge-St John's
Maxwell-Scott, ANH	Accountancy/Finance & Economics	Essex
Meacham, MN	History	Oxford-Worcester
Murphy, TWG	Natural Science	Oxford-Worcester
Naylor, CGG	Biochemistry	St Andrew's
O'Brien, CRD	Politics	Reading
Parsons, TM	Politics & Sociology	Bristol
Perry, JN	History	Cambridge-Trinity
Preston, GR	Arts O	St Andrew's
Robinson, M	Law/Politics	London-Queen Mary College
Ruzicka, M	Geophysics & Planetary Physics	Newcastle
Sheehan, JP	English	Cardiff-University College
Somerville-Roberts, MJ	Engineering	Cambridge-King's
Stoker, MR	Natural Science	Oxford-Worcester
Swift, JA	German/Russian	London-KCL
Tabor, PJ	Economics & Sociology	Bristol
Thompson, RF	Philosophy	Cambridge-Fitzwilliam
Torpey, NP	Medicine	London-St George's
Treneman, BP	History	London-SES
Tyrell, SCP	Sociology & Social Policy	London-RHBC
Vasey, N	Economic & Social Studies	Manchester
Verdin, CP	Spanish & Religious Studies	Edinburgh
Vincent, PMC	Philosophy & Mathematics	Edinburgh
Ward, DPM	History	Edinburgh
Ward, BMB	History I	Bristol
Ward, PM	Civil Engineering	Manchester
Wells, AF	Materials	London-Imperial
Wetenhall, PD	Mathematics	Oxford-Worcester
Wiener, BM	History	Oxford-University College
Wilkinson, MJ	Music	Durham

POLYTECHNIC & HIGHER EDUCATION

Burnett-Armstrong, BG	Business Studies	Middlesex
Cheetham, DF		College of Chiropractic
Evans, AM	Hotel & Catering	Manchester

Hanwell, B	Hotel & Catering
Lindsay-MacDougall, LC	Recreational Arts
McGonigal, GHJ	Estate Management
O'Donovan, NJ	Civil Engineering
Petrovic, N	Electronics
Porter, JG	
Rochford, M	Drama & World History
	Manchester Central London Harfield Lanchester City of London Worcester College of HE

MAJOR SCHOLARSHIPS

AJ Finch	St Anthony's School, Hampstead
R Hosangady	Homefield School, Sutton, Surrey
AE Cosgrove	St Anselm's School, Bakewell, Derbyshire (de Serionne)
BD Morgan	British School of Brussels
JP Boylan	Milbourne Lodge, Esher, Surrey
PJA Brennan	St Bede's School, Stafford

MINOR SCHOLARSHIPS

MM Byrne	Rokeby, Kingston-upon-Thames and Ampleforth College
JE Hughes	St Martin's School, Nawton, York
MJ Tyrcman	King's College School, Cambridge
JM McKenzie	St John's Beaumont, Old Windsor, Berks.
WR Eaglestone	Dragon School, Oxford
TJ Willcox	Junior House, Ampleforth College
GDH Hall	Farleigh School, Andover, Hampshire
JTM Reid	St Bede's School, Stafford

MUSIC SCHOLARSHIPS

Major Awards

CHORISTER SCHOLARSHIP

KBK Dann	£1,200 pa — St Mary's Church of England School, Kelvedon, Essex
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INSTRUMENTAL SCHOLARSHIP

SP Evans	£1,000 pa — Westminster Cathedral Choir School
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Minor Awards

CHORISTER

CS Dalglish	£120 pa — Knayton Church of England School, Thirsk, North Yorkshire
AGH Rye	£120 pa — Wells Cathedral Junior School, Wells, Somerset

INSTRUMENTAL

NP Kenworth-Browne	£150 pa — Gilling Castle
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THE SCHOOL RETREAT 1965 – 1985

by
DOMINIC MILROY OSB

The following article is a summary of the opening talk to those present at the Ampleforth Sunday in London, December 1985. Copies of the talks and homily by the Abbot are circulated to those who apply for them. Dick Cave's letter to Fr Dominic, reproduced with permission, sets the scene:

I am astonished to read of the difference between a present-day School Retreat and the Retreats of my time. (I left Ampleforth in 1931). I have a vivid memory of one Easter Retreat given by an extrovert Franciscan. For the best part of three days he strode across the Theatre stage developing his theme which was that in the midst of life we were in death.

This theme was supported by a number of anecdotes, viz: Boy hits a century in important cricket match and falls dead at the wicket. Boy wins the 100 yards in record time and falls dead at the tape. And so on ad (I fear) nauseam.

The Retreat Giver's theme attracted to itself added force when on Day 4 he had a heart attack and died on York Station. To this day I recall the queues for Confessions and the temporary confessionals which had to be arranged.

Sir Richard Cave (O31)

In twenty years the School Retreat has changed almost beyond recognition. The changes epitomize shifts in secular society, as well as in religious practice. How far Vatican II may be held responsible (cf. Father David Morland's article in this number) is a matter for debate. At the very least, it is clear that the Council provided a theological language for the deeper interpretation of secular changes which were happening in any case. Without the insights and the flexibility which the Council generated, it is doubtful whether the School Retreat could have survived at all. It has always been an institution made up of both sacred and secular elements, and its recent history is worth examining. In its own way, it is 'theology in action'.

Some background features are relevant. The general change of ethos in schools reflects that in western society as a whole. Relationships are less formal, family life is more vulnerable and exposed, and children encounter much earlier the ambiguities and tensions of adult life. Sanctions, whether moral or social, are more muddled and open to question. Hierarchical patterns of authority and distinctions of status carry less weight. As a result, all institutions (including schools) have become 'softer', more blurred and more personalised. The loss in clarity, security and discipline is as clear as the gain in flexibility, human communication and (at least in theory) creativity.

The general change of ethos in the Church, whilst it is conditioned by these same factors, is based on deeper ones. In particular, the Church has been attempting to give new expression to the inner relationships which characterise her life — those between God and Man, between Christ and Humanity, between

Pope and Bishop, between Clergy and Laity, between Sacrament and Mission, between 'Separated Brethren', between Christian faith and secular values. The thrust of the post-Vatican II period has been towards a greater freedom, accessibility and communication in the day-to-day rhythms of the Church's life. This is true of liturgy, the life of the parish and of other small communities, the ministry of the Laity, the experience of prayer. The word *collegiality* is frequently used in this context. Unfortunately, it is a rather unattractive neologism, i.e. a new word coined to express an old meaning and a bad word which conceals its good meaning. It sounds pompous and institutional, but its meaning is humble and humane, i.e. it describes a complex body whose different parts function as fully as possible and in harmony with each other.

The recent development of the School Retreat expresses in a concrete way both the loss of the old disciplines and the emergence of a more personalised secular culture, as well as a more collegial and informal sense of what the Church is. Those who remember the original model of the School Retreat (which was based on clerical and monastic retreats), will recall that it consisted of an alternation between discourses (in which one priest addressed the whole school) and periods of silence and reading, and that it was oriented towards the individual reception of the Sacrament of Penance. The roles of the clergy (represented by the one priest) and of the laity (represented by the boys) were starkly clear. The model was a disciplined and didactic one and the Conferences were normally expected to cover a complete range of Church doctrine.

Down the last twenty years this model has been progressively modified. Firstly, the School was broken down into smaller groups, horizontally divided into years. This required the participation of more priests and a somewhat more informal atmosphere, but the essential structure remained the same. Then the smaller groups made it possible to introduce an element of discussion and opened the way to the possibility of dissent. A further significant change occurred when the natural base for the Retreat was found to be the House rather than the School. This move generated the need for even more helpers and at this stage the important decision was made to invite lay people to participate. At first, they tended to be carefully selected and were invariably male, well-qualified and reasonably mature in years. Later on, it seemed natural to invite married couples and young people of both sexes.

Meanwhile, an entirely separate development was taking place. An experiment was made by which boys in the third year, i.e. neither junior nor senior, went away to various Retreat Centres, in the company of a monk, for an entirely different kind of off-campus Retreat. This made it possible for the home-based Retreat to be divided, where necessary, into two distinct areas (senior and junior). The experiment had its ups and downs, but has settled down over the years into a broadly acceptable pattern which ensures that, in the course of five years, a boy is likely to encounter several quite different kinds of Retreat.

Thus, in 1985, the School Retreat, which started on Sunday evening and ended on Tuesday evening, consisted of ten separate House-based Retreats and seven very disparate third year Retreats. There were altogether close on one hundred Retreat givers or helpers involved. These included most of the resident Monastic Community, several of the Lay Staff, a Bishop, a University Chaplain, a former Secretary to the Cardinal and other priests, a young Charismatic Group from Sheffield, several young Old Boys, parents and other

married couples, and girl students from University. Meanwhile, a small group of senior boys (see below) was making a Retreat in the Monastery based on the ordinary monastic timetable and included talks by Father Abbot and other members of the Community. The House-based Retreats varied considerably in style and character, i.e. there is no fixed model and the choice of a pattern is left to the Housemaster and/or the person responsible for organising the Retreat.

The following represents a summary of what actually happened at the end of October 1985. The Houses are presented in a random order.

A. HOUSE RETREATS

1. *Helpers:* 1 Priest; 1 Junior Monk; 6 lay people (parents, lay staff, wives etc.)

Structure and activities: 4 talks given by the Priest-leader, followed by discussions by groups of mixed age, and interspersed with times of quiet. The first day ended with a Penance Service, and the second with Mass. On the first day, an outing to Mount Grace for Mass and picnic lunch.

2. *Helpers:* 1 Priest, 1 Monk, 3 Parents (one man and two women).

Structure and activities: Some talks for whole House, some divided into senior and junior. Each of the helpers gave at least one talk. First evening ended with exposition of the Blessed Sacrament. Second day included (for some) Monastic Vespers in the Abbey Church and a Penance Service. Third evening ended with a House Mass. The Retreat was interspersed with periods of silence. There was also a debate.

3. *Helpers:* 3 Priests.

Structure and activities: The 3 Priests looked after the 5th, 4th and 1st/2nd years respectively. Talks, discussions, meditations etc. House Masses at different levels.

4. *Helpers:* 1 Monk, 1 Priest, 1 Old Boy's wife, 3 Girl Students, 2 recent Old Boys.

Structure and activities: Four talks by the visiting Priest, followed by discussion groups (mixed age, each time with a different adult). Midday Office attended in the Abbey Church. Dramatised excerpts from the Gospels, Service of Reconciliation. Final Mass in the well of the Sunley Centre (to which parents were invited).

5. *Helpers:* 3 Priests (one of them a Bishop)

Structure and activities: Talks, discussions, meditations etc., with House Masses at different levels.

6. *Helpers:* 2 Priests, 2 Lay Staff (one man, one woman), 2 University students (one of them a recent Old Boy).

Structure and activities: Opening talk by Housemaster. Subsequent talks to groups. Periods of silent meditation in the Abbey Crypt. Panel Discussion. Final House Mass.

7. *Helpers:* 1 Priest, 1 Nun, 3 Seminarians, 1 young Monk, 2 laymen, 2 young Old Boys.

Structure and activities: Sixth Form in two groups under lay direction with occasional other help. Junior Retreat (1st and 2nd years) organised by Seminarians; the visiting Priest helped all groups.

8. *Helpers:* 3 members of the Catholic Marriage Advisory Council, 1 Priest, 2 married women.

Structure and activities: Boys broken down into 6 boys in a single year, led by a volunteer member of the Upper Sixth. (These groups pre-existed the Retreat and meet weekly throughout the year). Periods of reading, meditation, prayer and conversation. Variety of activities (film, video, group exercises, role-playing, reading, reflection).

9. *Helpers:* 6 members of a Lay Community of young people.

Structure and activities: Each of the six spoke of their own personal experiences and their option for God. Several gatherings for prayer, talks, singing.

B. MONASTIC RETREAT

This was the first time that boys in the upper sixth, who had opted to spend the retreat living the monastic life (as far as was possible) were accommodated in the monastery itself, rather than in the Grange, and, as a result, numbers were limited. There was room, however, for eight boys in the somewhat harshly named 'horseboxes'. The aim of the retreat was to acquaint us with the monastery and its life by direct participation, together with discussions and talks by Fr Abbot, Fr Columba, Fr Dominic and our 'guardian', Fr David, in which we were joined by the second-year novices.

Although two days is a short time in which to assess an atmosphere, which it is impossible to gauge from this side of the cloister, lasting impressions were gained, the most striking being the sense of the monastic community as a family, from the oldest, whom one rarely, if ever, sees, down to the newest novices. It is all too easy to regard the school as the monastery's major preoccupation, but having stepped within its walls, it is evident that the life of the community is rightly centred on the worship, which the monastic office and Mass embodies. This regularity of prayer pervades the whole day and, together with the general quietness and especially the 'Summum Silentium' (from Compline through to Lauds), sets a tone of contemplative calm, which is both a revelation and a relief, following the hectic bustle of school life.

It is immensely satisfying to have taken such a rare opportunity to see and experience the life of the monastery at first hand and it is encouraging to me especially now that the school is so much more isolated physically, that this retreat is to occur on a more regular basis. May it continue to give mutual rewards.

C.J.M.

C. THIRD YEAR RETREATS

These took place at:

Ushaw College
Myddelton Lodge
Hazlewood Castle
Burn Hall, Durham

Sproxton (self-catering cottage)

The Briery, Ilkley (Passionist Sisters)

Knaresborough Parish (20 boys staying with parishioners).

Each group consisted of between 7 and 20 boys.

COMMON ROOM NOTES

We welcome Miriam O'Callaghan and Stephen Bird to the staff of Junior House. Miss O'Callaghan was a professional orchestral player of the French horn before taking up teaching. More recently, after teaching in Cork and in Brisbane, she was Director of Music at The Princess Helena College, Preston, Nr Hitchin, Herts. Mr Bird taught art to adults in London and Birmingham after obtaining a degree and Postgraduate Certificate of Education at Goldsmith's College and recently worked as a freelance artist in York.

We express our good wishes to Michael McPartlan, who has re-joined the staff after obtaining a Postgraduate Certificate of Education. Mr McPartlan was with us for a year as a member of the Modern Languages Department before leaving to study at St. Mary's College, Strawberry Hill.

We welcome William Motley to the Biology Department. Mr Motley has taught for two years at Moor Park School, Ludlow, and recently completed a degree in Botany at Durham University. The Biology Department also extends a warm welcome to David Butchart, who replaces Colin Bailey as technician. Mr Butchart recently completed two years' VSO in Tanzania after a period at the London School of Tropical Medicine.

We hope that all these new colleagues will be happy with us at Ampleforth.

We congratulate Mr and Mrs A Carter on the birth of a son, Gregory Patrick, on 28 October.

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SPORT: WINTER TERM

1st XV 1985

It was remarkable that this happy team achieved so much so devastating were the injuries that littered the term. J. Holmes and D. Swart started it, both coming back to school unable to play for some time after accidents, M. Rees and M. Winn were next to go in the first practice match: the former could not play until nearly half-term, the latter did not play at all. B. Cave and J. Patton were both out until half-term with injuries sustained by the first school match. It was therefore only to be expected that G. Helm would fall down some steps and twist his ankle two days before Sedbergh and that the Captain should be heavily concussed in the first five minutes of the match against Monmouth. This is not to mention others on the fringe of the team who suffered injuries sufficient to keep them out too for lengthy periods.

The team took these misfortunes with equanimity, and a thrilling determination not to let it affect them. Not many of those who played or watched will forget the victory at Newcastle, where a hotch-potch of a side were worth more than their 4 points victory. Alas, it was done once, it could not be done again the following week against Sedbergh where with the absence of any wing M. Butler was asked to do too much. It was one of only three matches that this excellent team lost, being out-played, out-thought and out-witted tactically on the day. Another loss was against Monmouth in another sparkling game in which the injury to the captain cost the school dear. And the third loss, more inexplicable, was to St Peter's, ironically in the first match that the school were able to field a full team, apart from the unfortunate Winn.

For some reason then, it was a side that stopped just short of greatness though interestingly only 6 sides have scored more points and only 2 sides have conceded marginally less points (in fewer games) and both of those were unbeaten. To win 9 matches out of 12 is good at any time but to do it under the handicap of so many injuries puts it in a higher bracket. There is however a niggling feeling by those in or around the team that only on rare occasions did they achieve their full potential and play with a verve, speed and efficiency that would have been hard to match by any school in England. They reached this potential against Stonyhurst and North Yorkshire Schools and but for Carter's injury may well have done so in both tour games.

There were small weaknesses which showed from time to time: an inability to read the game collectively and individually led to an inefficiency in the backs hard to understand amongst such powerful, speedy and knowledgeable players. There was a lack of collective speed in the back row which did not help quick rucking and most of all the surging power and commitment necessary at ruck and tackle were not always there.

But this is carping criticism. There has been no finer group of boys in an Ampleforth team and how they tried throughout the term doing everything that was asked of them with loyalty, camaraderie, and humour. It was a tonic to be with them.

G. Scott surprisingly made the full-back position his own after a number of

experiments had failed and he improved beyond all recognition. A deadly tackler he added to his good catching and improving kicking a speed and timing in entering the line which earned him memorable tries, not least the two in the tour games. Neither wing played anything like a full season, and this was indeed a shame for they were both superb runners. M. Rees, thrillingly fast, alive and elusive on the left and B. Cave, big and powerful on the right. By the end of the term, they were becoming virtually unstoppable. The centres too were big and powerful. Mark Butler, the vice-captain and an old colour played any number of outstanding games, the two at Newcastle and Whitgift springing immediately to mind. He would have done anything for the team and his enthusiasm often got the better of him causing him to hold onto the ball too long in far too predictable a way. Before half-term the cares of vice-captaincy coupled with the absence of his two wings made him all too often try too hard. It was after half-term that he was seen at his skilful best. He could be and was at times devastating. His fellow-centre P. Hartigan was also big and fast, and playing off and around Mark Butler had an outstanding season scoring seven tries. He is a determined character. When he learns to use his pace and power on the outside, and to give an overlap ball quickly he will be twice the player he is. The half-backs were both talented players: J. Willcox was short of pace but he sensibly adjusted his game never trying to do anything too flashy. With glue on his fingers and a safe kick, he quickly became a vital cog in the machine, his quick hands moving his powerful backs into action with a minimum of fuss, or making an impressive dummy. He and Hartigan ran miles in support play and neither Stonyhurst nor Mount St Mary's are likely to forget him. Not least he became a good goal-kicker though he will much regret his loss of form against St Peter's and Monmouth. His partner A. Houston was an exceptional player. Brilliant at harrying his opponent and a most elusive runner he forged a superb partnership with Willcox, having a long, quick and accurate pass off both hands. There were not many games in which they dropped a pass between them: if he had a weakness it was in his reading of the game: to the end he was inclined to kick or run when he should have passed and his failure to spot the overlap proved costly on more than one occasion. But he was so quick and busy in all facets of the game that it is unkind to dwell for long on this thought.

It was considered that the front-row might be rather weak but this was far from the case, J. Holmes proving to be a powerful loose-head prop whose confidence had soared by half-term and whose display against Whitgift in the loose was of a superhuman standard. He had a major part in 4 of the 6 tries scored. R. Falvey was the hooker: a most gifted ball-player and excellent tackler, he led the forwards with verve and expertise. He never quite mastered the art of throwing in but his hooking was quick; not often was he beaten in this aspect of his game. It was in the loose that he was most valuable, being fast to the ball and complementing the backs with his ability to sell a dummy and time a pass. He had a fine season.

A. Neale had a good season too at tight-head. Lighter and not as strong as Holmes, he more than held his own in all the matches except one and he tried harder than anyone to be one of the fittest boys in the side. The other was A. Elliot. In his *own* eyes not a good player, he lacked confidence to make decisions but nobody tried harder, nobody was more loyal and nobody was fitter. The side owed much to his work in the tight scrum and in the tight loose and in an



1st XV 1985
 Played 12: Won 9: Drawn 0: Lost 3: Points For 244: Points Against 49.
 Standing left to right: MM Rees, AH Elliot, PD Hartigan, GF Holm, BB Cave, MA Sutton, CA Neale, GR Scott.
 Seated left to right: JM Moreland, AJ Houston, MX Butler, DW Carter (Captain), RA Falvey, JL Willcox, JH Holmes.



1st XV 1985

Played 12: Won 9: Drawn 0: Lost 3: Points For 244: Points Against 49.

*Standing left to right: MM Rees, AR Elliot, PD Hartigan, GF Helm, BB Cave, MA Sutton, CA Neale, GR Scott.
Seated left to right: JM Moreland, AJ Houston, MX Butler, DW Carter (Captain), RA Falvey, JL Willcox, JH Holmes.*

ability to get to the loose ball quickly; he has just cause to be proud of the way he played in every match.

G. Helm his fellow lock was physically stronger and more powerful and had better hands. There were times when this gentle giant really decided to play and when he did he showed just why he was selected for Yorkshire. The side missed this power sorely at Sedbergh. M. Sutton was the number 8 but in the absence of Helm had to undertake most of the line-out duties at front and back where he more often than not reigned supreme with his gifts of timing and catching. He also had a good understanding with Houston at the base of the scrum; if he was a trifle slow to the loose ball and to the support of J. Moreland, the flanker made up for this by a speed, aggression and determination to win the loose ball which was remarkable for one so slight in build. His example in this was paramount to the team's successes. He was outstanding after a start to the term which must have been disappointing for him in that he must have believed there was no place for him. He soon put that small matter right. Lastly the No. 6. What can one say of a captain of such an equable temperament? He needed it with the difficulties with which he was beset as player after player went down with injury, in most cases long-lasting ones. His unfailing common sense and good-humoured relationship with all his peers were the most important part of this team quite apart from his astute play and good hands in the line-out, his speed to the loose ball and his power-play around the fringes of the scrum. The team missed his leadership against Monmouth as well as his tactical experience and expertise. For many years the school has been blessed with exceptional captains. Dominic Carter was not the least of them.

The team was: GR Scott, BB Cave, PD Hartigan, MX Butler, MM Rees, JL Willcox, AJ Houston, JH Holmes, RA Falvey, CA Neale, GF Helm, AR Elliot, DW Carter, JM Moreland, MA Sutton.

The captain awarded colours to every member of the team.

Also played: P Healy, G Balmer, C Thompson, H Umney, I Westman, S McKeown, J Patton.

Congratulations to the following who represented their counties: G Helm (Yorkshire), B Cave (Middlesex), M Butler (Durham), J Holmes (Northumberland) and to A Houston (Yorkshire) and J Willcox (Yorkshire) who were replacements.

AMPLEFORTH 16 MIDDLESBROUGH COLTS 6 on 22 September

This game was almost a non-event. The XV were clearly unfit and already had several boys absent through injury. Their lack of confidence combined with a fussy referee to produce not only stale-mate but much confusion. Playing up the hill in the first half, the team kicked two penalties to take a healthy lead but were then pegged back in their turn as they too committed silly offences. It was only in the last five minutes that they suddenly changed a gear or two and the explosive force of Butler who scored one try and put Bulmer loose for another was rather more encouraging.

AMPLEFORTH 43 WEST HARTLEPOOL COLTS 3 on 29 October

This was so much better a performance than that of the previous week. It is true that the slightly drier ground and the return of Houston after injury made a

considerable difference. Indeed the half-backs both had a marvellous game not dropping a pass between them and setting their big threequarters going at speed. These looked a powerful unit with none doing better than Hartigan who was splendid for the second week running in both attack and defence. The power of these backs gradually became too much for West Hartlepool: Cave (3 tries), Butler (1), Balmer (1) all enjoyed themselves hugely, and it was good to see Simonds-Gooding playing his first game at prop, score a try in such determined fashion. But the saga of injuries continues: this time it was Patton who was removed to hospital.

AMPLEFORTH 37 MOUNT ST MARY'S 0 on 5 October

A curious game! Butler kicked off long. Mount made a mistake and the XV were camped in and around the Mount 22 for some time, unable to win good possession but able to force Mount into numerous errors. One such produced a penalty for Willcox and another a try for Moreland. 9-0 was not a bad return for a first half which the difficult south-westerly wind had rendered scrappy. The XV turned round with the wind behind them but oddly for a long time could make no use of it, Mount winning all the ball. But scraps of possession released the power of the Ampleforth backs, Cave twice and Butler once running from their own half for tries which Willcox converted. He was to have the last word with two tries, one earned by a splendid dummy thrown after Scott's sleight of hand had engineered the opening, the other after marvellous skill by Carter and Houston. But the victory was diminished by the poor work of the forwards on the whole and by the sad sight of Cave leaving the field with a dislocated thumb.

AMPLEFORTH 10 DURHAM 3 on 9 October

The XV had the better of the 1st half with the strong westerly wind marginally in their favour. They had enough authority to camp in the opponents 22 where an easy penalty was unusually missed. This was a pity as the XV made a number of scoring opportunities but without the speed of Cave on the wing they could not transform these chances into points.

Thus Durham took the lead with a penalty, immediately nullified by one from Willcox making atonement for his earlier miss. Playing with the slope in the second half the XV were on top until a 4 to 1 overlap was thrown away where instead of 6 points the XV only acquired 3 from the penalty. When Scott was adjudged not to have scored in the corner, and when 2 dreadful howlers in defence sent Durham racing through to the Ampleforth line, it seemed that the cup was to be dashed from Ampleforth lips but they held out against intense pressure, broke out from their own 22 and Butler, Westman & Hartigan combined sweetly in a length of the field movement to put Scott in for the try he richly deserved.

NEWCASTLE RGS 0 AMPLEFORTH 4 on 12 October

A beautiful day heralded a wonderful game of Rugby. Unbeaten Newcastle started with a rush and nervous Ampleforth nearly paid the penalty. But as the half went on, Ampleforth forays into Newcastle territory became more frequent with the pack beginning to get on top of the fine Newcastle 8. Scott nearly got in at the corner after a break by Houston and then Falvey scored a

beautiful try on the blind side after Butler had made inroads into the defence. Shortly afterwards Houston nearly got Hartigan in at the same corner and Ampleforth were on the attack at half-time. After half-time the team playing with vitality and intelligence forced Newcastle into their own 22 for long periods and only good tackling kept the school at bay. Two penalty chances went begging during this period. Newcastle remained dangerous with their superior speed on the wings. Indeed on one occasion only a splendid tackle by Thompson who along with Healy had not put a foot wrong throughout the game saved a certain try, and enabled the school to take a well-deserved victory.

SEDBERGH 17 AMPLEFORTH 3 on 19 October

With the tide of injuries flowing as strongly against this XV it was perhaps inevitable that someone would fall down and sprain his ankle. Helm did on Thursday afternoon, and the subsequent changes were of no aid to the XV on a fine windless afternoon at Sedbergh. After the exciting triumph of the preceding Saturday, the XV flattered for a while but in their opening salvoes missed a penalty and ignored two clear chances. Sedbergh's opening shot on the other hand was cruelly efficient, a monstrous up and under, a formidable tackle on Scott, an irresistible rucking surge and they had opened their account. Worse was to follow: Sedbergh, inspired by this success scored again after inspired support play against modest Ampleforth tackling. In the second half Willcox kicked a good penalty and were in the match again for a few minutes. But Sedbergh continued to turn the screw with more searching kicking; a predictable run out of defence was tried once too often, and the XV paid with a penalty. The team now looked a beaten side and Sedbergh duly scored again near touch, and rubbed it in with the kick from the touchline. It was a most disappointing match in which there were few Ampleforth heroes. Neale was one such, Scott was another.

AMPLEFORTH 35 DENSTONE 0 on 23 October

The XV welcomed back Helm and Rees for this game; they had also learned from their salutary experience against Sedbergh and were in no mood to give their opponents a chance. Willcox kicked a good penalty within three minutes and Patton added to this a try engineered by Butler after another five. Whereupon despite the superiority of a rampant pack, the backs started to over-indulge themselves, Hartigan, Butler and Scott seemingly determined to ignore the overlapping Rees on several occasions. Indeed the XV could only score once more before half-time and that from a well-worked free kick. But after half-time, Denstone were over-whelmed. Tries came at regular intervals, one by Falvey being particularly impressive, and though only one of them was converted, the XV were able to achieve an easy victory.

LEEDS G.S. 4 AMPLEFORTH 19 on 26 October

The XV were at long last near full strength for their visit to Leeds and in the first half, playing up the steep slope, they certainly showed it winning all the ball worth winning. A mighty surge by Helm in the loose set up an easy penalty for Willcox and the School scored through Hartigan a few minutes later. Only the poor timing of passes and some good defensive work by Leeds kept the School

at bay for the remainder of this half. One suspected that with the slope in their favour the XV would crush Leeds in the second half but perhaps a slackening of effort coincided with a realisation of this threat by Leeds. Whatever the cause the XV were only able to score an efficient try by Cave and an inspired individual try by Hartigan who turned the defence inside out to one try by Leeds, the result of poor defence to a free kick. Indeed in the last few minutes Leeds threw everything into attack and the School's defence looked at times vulnerable.

ST PETER'S 12 AMPLEFORTH 11 on 9 November

This match will rank on a par with the Giggleswick fiasco of 1984. Rarely has an Ampleforth pack been so inefficient, timorous and destroyed. St Peter's, a younger side, were giants in comparison. Starved of any good ball the XV had to live dangerously in their own 22 for long periods and although they scored an excellent try through Hartigan, that was the first time that they were in their opponents' 22 and the first reasonable possession the backs had been given. When Butler kicked an enormous penalty from just inside his own half, a score of 7-0 was riches indeed. That luck could not last as St Peter's turned the screw: the pressure told as the No.8 first went over on the blind side and then the entire pack rushed over. Both tries were converted and the XV were reaping the whirlwind for their uncharacteristic display. Had St Peter's kicked their penalties, the match would have been dead. As it was a fine dummy scissors provided a try for Cave but it was too far out for Willcox to convert. Had he succeeded victory would have been undeserved!

AMPLEFORTH 31 STONYHURST 3 on 13 November

This was as exhilarating a match as Saturday's had been frustrating, a clash of two good sides, both with sharp and penetrative backs. Stonyhurst came with an unbeaten record to defend: the Ampleforth XV were equally determined to make amends for their poor display against St Peter's and with half an hour of outstanding football destroyed Stonyhurst hopes. The forwards were magnificent in the set pieces and when Houston kicked to the corner, the resulting line-out was won by Carter and clinically precise passing between forwards and backs enabled Hartigan to cross for a simple try well-converted by Willcox who followed this with a long and high penalty. Although Stonyhurst briefly threatened they could not stop a rampant Ampleforth pack who encamped in the Stonyhurst 22 enabling Willcox to sell a huge dummy and then convert his own try. This was followed by a third try of high class when from a line-out, the pack won another ruck and switched to the blind side where the lurking Falvey scored. Again Willcox added the necessary points and then the School led 21-0. Stonyhurst soon kicked a penalty after the interval and the game became more even, with the fine Stonyhurst backs beginning to show their speed and thrust. But the Ampleforth pack was still the dominant force and when they were given the chance, they pushed Stonyhurst over the line for a try by Sutton. There was time for Scott to make another splendid tackle or two to save his line, just as he had more importantly in the first half, before Cave had the last word with yet another fine try created by his pack and beautifully-timed passing by Carter and Falvey. Every boy played outstandingly in a captivating performance.

AMPLEFORTH 36 GIGGLESWICK 0 on 19 November

The XV fresh from their efficient display of the previous week did not get the weather for which they hoped. It was wet and cold, and frozen fingers were to miss several chances. The forwards were again too strong, quick and skilful for their opponents and tries came regularly. There was disappointment that the XV leading 17-0 at half-time could only acquire the same number of tries in the 2nd half and that the match appeared to be a poor-tempered affair.

AMPLEFORTH 24 NORTH YORKSHIRE SCHOOLS 0 on 1 December

The frost and snow gave way to rain just in time and the strong wind which swept the field from the South East during the morning did much to dry up a waterlogged pitch, but conditions were difficult for all that, with a heavy pitch and an end to end wind. But the game lived up to expectations. North Yorkshire having beaten Cleveland & South Yorkshire had some gifted players and when they won the toss they gave the advantage of the gale to the School.

The 1st half was disappointing for the School's supporters. Cave and Houston both got over the line but failed to ground the ball properly while Willcox having mishit one penalty put two others over to give the School a modest lead. North Yorkshire interrupted their sterling defence at this time with two lightning attacks by their threequarters which were halted firstly by Scott, back to his best, and secondly by a covering Cave. But 6-0 at half-time was not a winning score and the team knew it.

North Yorkshire having defended under such pressure were undoubtedly tired but if they had scored as they should have done in the first minute of the 2nd half, their flagging forwards might have been revitalised. As it was the School pack collectively raised their game and began to win more of the ball. Houston destroyed his opponent and with a subtle change of tactics, the School backs ran the ball against the wind or chipped it over the top of the defence. When they won a ruck in midfield, Butler beat off 2 men and fed Cave who scored with ease. This crucial try encouraged the XV whose backs now demonstrated skill, penetration and efficiency. Rees was put away to score the first of his two tries, Cave followed this immediately with an individual try from half-way converted by Willcox. Rees with blistering acceleration to score in the corner finished off a match in which every boy had played his part in beating both the conditions and worthy opponents.

AMPLEFORTH 4 MONMOUTH 10
at St Mary's Hospital Ground on 14 December

In this injury-ridden season, there was no worse sight than seeing the captain prostrate with concussion after five minutes of a game in which he had already demonstrated his power. He could play no further part in the match nor in the tour. The side were to miss him sorely in the line-out and in marking the big Monmouth No. 8. Indeed his injury affected the team almost immediately for after two errors in defence Monmouth had an overlap from which their right wing scored. The School replied with two thrusts by Rees and Cave but the try would not come until after half-time when the XV appeared to be getting on top and sent Scott in at the corner. A period of heavy pressure on the Monmouth line followed which was relieved in the saddest possible way. The XV won a crucial

ruck with an overlap of four to two on a big blind side. The job merely required good timing but Monmouth intercepted the vital pass and within seconds had scored at the other end. Now Monmouth regained the ascendancy with a corresponding decrease in the XV's faith in their ability to swing the match which ended with Monmouth on the attack and looking the more likely to score.

WHITGIFT 0 AMPLEFORTH 30 on 16 December

Made to play down the steep slope in the first half the XV took full advantage and were four points up in a minute with Cave scoring a try from a scissors between Willcox and Butler. Some time elapsed before the second try arrived but it was worth the wait for Houston did a perfect dummy scissor with Holmes who was to play all through like a man inspired, and fed Hartigan who had no trouble in scoring. Sutton palmed, Holmes peeled, the pack rucked, Butler broke through the middle, Scott came into the line and Cave had his second try and the School's third. Again Holmes was at the heart of the fourth try when he broke ferociously from a line-out, created the ruck and Scott's pace into the line brought the result. For some time in the second half it appeared that the XV were content with what they had for play became scrappy, Whitgift winning too much ball off Ampleforth handling errors and then kicking for position. It was only in the final ten minutes that the backs shone again, sparked by Willcox and Houston. Rees benefitted first with an individual try and Hartigan gained his second after a clattering run by the unselfish Butler. It was a happy end to the day, the tour and the term.

SECOND XV

Played 9: Won 4: Lost 5: Points: 118 — 103

With five defeats and only four victories to our credit this has perhaps not been one of the most successful fiftens. We were however, hit early on by a succession of injuries to regular 1st XV players, largely among the backs, which made team selection tricky! It was not until half-term that we were able to select a regular side.

The forwards, over the term, began to settle into a commanding unit. Solid in the tight and ruck and, eventually, confident enough to run with the ball amongst themselves. This aspect of their play was most evident in the QEGS match — a game played at Wakefield on a lovely pitch in perfect conditions which inspired both sides to quality rugby. It was indeed rugby with frills on and our finest hour — we eventually ran out winning 18-16.

The season opened on a hot sunny afternoon at Scarborough (won 18-9) and ended in mud and rain at Ampleforth, where the extent of our improvement was measured when we demolished Barnard Castle (won 36-0). The encounter with Sedbergh was again eagerly anticipated and was as keenly fought as ever — Sedbergh eventually running out winners (10-14) in a game that could have gone either way. Pocklington (lost 8-22) and St Peter's (lost 0-11) were too strong for us this year, R.G.S. Newcastle (lost 4-8) just pipping us at the post.

Under the guidance of Henry Umney and the inspired contribution of Ian

Westman the pack developed well. The backs also, under the watchful eyes of Ben Gibson and Chris Preston eventually played some coherent and attractive rugby. When the whole XV "clicked" we proved a match for most of our opposition — we just didn't 'click' consistently enough!

Captain — HD Umney: Colours — EJ Edworthy, JP Eyre, BT Gibson, PA Healy, DJ Mayer, MC Record, CF Thompson, IP Westman.

Results: Scarborough College 1st XV	(a) Won 18-9
Pocklington	(a) Lost 8-22
Durham	(a) Won 12-8
RGS Newcastle	(h) Lost 4-8
Leeds GS	(a) Lost 12-15
Sedbergh	(h) Lost 10-14
St Peter's	(h) Lost 0-11
QEGS Wakefield	(a) Won 18-16
Barnard Castle	(h) Won 36-0

THIRD XV

Played 8: Won 3: Lost 5: Points: 113 — 98

This was a disappointing season. At the start it looked as if we would have a good side, and at the end we did. In between numerous injuries saw to it that there was no stability in the team both for practices and for matches, and the consequence was obvious. The forwards were always stronger than the backs, and usually they were too strong for our opponents. The back row of J.C. Hall, M.B. Doyle and S.P. Richards was particularly gifted. D.S. Bennett at scrum-half looked to be a player of class, but outside him the handling of the backs was suspect and there was little penetration. P.H. Nesbitt who came into the team at full-back added much power and commitment, but he missed the second half of the season through injury. E.E.B. Elgar had the frustrating task of captaining this constantly changing side, but he carried out his duties with enthusiasm and good humour.

The following played most regularly: Backs: D.S. Bennett, E.H. Burnand, J.G. Cummings, R.J. de Aragues, S.J. Jackson, P.H. Nesbitt J.F. O'Mahony, R.A.H. Osborne. Forwards: C.J. Beckett, T.M. Carty, J.P. Cazalet, M.B. Doyle, E.E.B. Elgar (Capt), J.C. Hall, S.P. Richards, C.T. Spalding, A.R. Tarleton, E.E.B. Vickers, R.A.H. Vigne. The following also played on occasion: G.L. Balmer, T.J. Baynham, B.B. Hampshire, B.J. Hickey, J.R.N. Lee, J.P. Ness, W.A. Kelman, C.F.E. Thompson, D.A.J. Tomlinson, L.T. Sanders and J.A. Welstead.

Results Giggleswick 2nd XV	Won 20-6
Newcastle RGS 3rd XV	Lost 8-16
Leeds G.S. 3rd XV	Lost 12-40
Sedbergh 3rd XV	Lost 3-16
Conyers 1st XV	Lost 4-13
St Peter's 3rd XV	Won 32-0
Q.E.G.S. Wakefield 3rd XV	Won 34-3
Bradford G.S. 3rd XV	Lost 0-4

FOURTH XV

Played 6: Won 5: Lost 1: Points: 97 — 35

The Fourth XV had a successful season, a team of real quality. It could have been an unbeaten team except that injuries in other school teams meant that seven of the team were missing on the day before the Sedbergh game. There were memorable games against Pocklington, Bradford G.S. and Barnard Castle which were won in the later stages of the game. W. Kelman at scrum-half and P. Slinger in the second-row won the game at Pocklington with two great tries while N. Parnis-England scored a magnificent try against Barnard Castle. The front-row of R. Vigne, T. Harding and T. Toone did well while the rest of the pack were equally determined to win the ball. The rucking was a pleasure to watch with many fine tries being scored from ruck-ball situations. The backs were equally as good as the forwards especially L. Sanders and E. Aspinall who showed good handling skills and no little pace. The team showed excellent commitment and deserved this success.

Results: Scarborough College 2nd XV	(a) Won 34-10
Pocklington 3rd XV	(a) Won 22-10
Leeds G.S.	(a) Won 25-0
Sedbergh	(a) Lost 0-21
Bradford G.S.	(a) Won 12-4
Barnard Castle	(h) Won 4-0

Team: D Holmes, I Lyle, *NJ Parnis-England, *PJ Slinger, *WA Kelman, *TE Harding, *RA Vigne, *BB Hampshire, *PR Armstrong, E Aspinall, *LT Sanders, *JM Toone, R. Fiske de Gouveia, J Stephens, A Elgar, *JA Fernandes. *Colours.

Also played: D Nolan, N Rutherford, D Middleton, W Weld-Blundell

UNDER 16 COLTS

Played 11: Won 11: Points 378-45

The record speaks for itself. However one should not judge a side on statistics alone; it should be judged on its style of play and the enjoyment it engenders in player and spectator alike. If one analyses this team's performance over the season several factors stand out that are indicative of its strength and character. Firstly they overcame the loss of a player who was potentially their best forward and whose loss might well have crippled lesser sides. Secondly they trained with a zest and sense of purpose, and at times fortitude that made even the coldest and longest sessions almost enjoyable. Thirdly, whilst retaining their individual flair they played as a team. Fourthly they appeared to enjoy themselves in all aspects of the game. Fifthly it was interesting to note that no opposing three-quarter scored a try. Indeed one can only remember three breaks being made against the team throughout the season. In addition only one penalty goal was kicked against them and it was not until the penultimate match that they conceded a converted try. But the most significant factor that emerged as the season progressed was that their success was gained with a style of play in which planned moves, scissors and modern crash ball plays were notably absent. In their place we saw a lot of quick passing, looping into space and fast support play. When you add this to hard rucking and determined scrummaging the play had a fine continuity about it that was pleasing to watch. They were as a team happiest when playing "off the cuff", using their flair and footballing intelligence. They seemed most uncomfortable when shackled to anything approaching an organised play. Certainly an ill-advised attempt to introduce a more controlled and conservative style of play had to be hastily abandoned, as things began to stutter under such conditions.

An attempt to introduce more weight in the pack in the first game of the season was not successful, even though a comfortable win was gained at the expense of Read's School, Drax. However in the next game against West Hartlepool the adventure, pace and excitement the side generated was spoilt by the serious injury to Tom Seymour. A seemingly innocuous tumble deprived the side of a fine No. 8 and certainly cast gloom over the day and indeed promised to do so for the season. One did not take into account the spirit and resilience of this side. Every forward seemed to be determined to do that bit more to cover the loss. Even so it was with some apprehension that a large Durham side was met at Durham. The early scrums did nothing to ease one's fears, but once the ball was in the hands of the backs it was a different matter. Some hard running backed up by sound expert tactical kicking from half-back gave the pack encouragement, and by the end of the game they had gained the confidence that was to see them through the season and even took several scrums against the head. In retrospect Durham were probably the best pack we played against all season. Two soft tries were given away early on against Newcastle, probably due to some reaction from the preceding Wednesday. In a scrappy, spoiling game it took some time for the team to exert its authority, but as the game progressed it became evident that their pace and mobility were too much for a vigorous opposition. The first thirty minutes of the Sedbergh match produced some of the finest rucking and running I have seen on the O.M.G. The

pace of the game was tremendous, and, as one spectator observed, the speed of the ball from the base of the scrum to the outside centre was of the highest class. A score of twenty-nine points to nil at half-time took some of the bite out of the match, as the pace inevitably slackened a little in the second half. Nevertheless it was a happy side that greeted the final whistle. The first half of the season was completed with a match against Southern visitors from Haberdasher's Aske's School Elstree. Once again a solid scrum gave the backs enough ball to display their strength and pace, and this coupled with some magnificent place kicking from the captain brought another well-earned victory. Three interesting points arose in the match. There was the emergence of Bianchi as a full-back of attacking potential. Secondly most of our tries were scored from first phase possession, as we did not ruck well, and finally Haberdasher's were unbeaten in their circle in the South East with matches against Harrow, Dulwich, Haileybury, The Leys. Indeed they were acknowledged to be the best team in that area, a statement made by a school coach during the Christmas Holidays. This match provided an interesting guide line to the team's potential. Another competent display was produced against St Peter's, although a couple of soft tries against the run of play rather flattered the opposition. Stonyhurst, defending an unbeaten record in the North-West, were met on a very heavy pitch, and once again the team rose to the occasion in a hard and somewhat unpleasant match. The key to the match was the mobility and rucking of the pack which was unrelenting and enabled the backs to win the match with their pace and skill. The sledging, bad language and signs of dissent seen in this match should have no part in any game. Barnard Castle, despite having just beaten Pocklington, were no match for a side that ran the ball from everywhere and once again the pack made sure the side had plenty of opportunities. The fact that Pocklington had beaten this side last year generated added purpose and determination. In the end a somewhat disappointing game resulted. The match was spoilt by prolonged bouts of mauling, a feature that would have been described as Scottish Country Dancing by Bill Freeman of New Zealand fame. We had the chance to make the game safe in the second half, when the first sign of a clear ruck produced excellent ball, but a dropped pass on an overlap meant that six points were lost. To make matters worse the opposition scored a goal against the run of play. Sound and sensible kicking produced the pressure necessary to create try-scoring opportunities and in the end a game was won by two fine wing tries, and with the side pressing strongly for another score. Freezing weather prior to the North Yorkshire match gave the training additional movement and motivation. An ice-covered ball posed interesting problems for the backs. Fortunately a sudden thaw and some expert work on the pitch made sure that the match took place in front of a large crowd. The side, brimming with confidence soon went into a comfortable lead against a large North Yorkshire side. The game became somewhat bogged down as the opposition experimented with various penalty options. The stale-mate was suddenly broken by a superb scissors on the counter attack between De Palma and Bianchi and the side were into its full stride. The second half was an exhibition of flowing play with the backs and forwards complementing each other to perfection. Two memories stand out. Firstly the pace of the pack to one tackled ball created a ruck before any opposition arrived so that a bemused referee awarded a penalty against them for obstruction. Secondly on the only

occasion the opposition forwards swept into our half they lost control of the ball, which was transferred so quickly to Whitelaw that he had scored at the other end while the opposition pack floundered in our twenty-two. A fine game rounded off a super season.

It was acknowledged before the season began that the strength of the side lay outside the scrum, and particularly on the wings. The contrasting styles of these two players complemented each other perfectly. Rodney de Palma is fast and this when added to his strength made him difficult to tackle. His handling was suspect at times, but he scored twenty tries. Rupert Whitelaw was more extrovert, and his bouncy running and strong hand off made him the match winner that twenty-five tries would indicate. It was good to see him ranging the field in support as well as showing determination in the tackle. William Bianchi started the term as a safe and dependable full-back, but suddenly developed as a key attacker as he supported his three-quarter line with speed, timing and confidence. He was probably the most important player in the side. The three inside backs dove-tailed perfectly. Patrick Bingham provided the strength and his physical presence seemed to take pressure off Nick Derbyshire, and this enabled the latter more freedom and as a result his play improved considerably. It took Patrick time to settle, but once he had become acclimatised to the pace of the game and overcame his worry that he was not scoring tries he showed his potential as a player of class. Wingers cannot score forty-five tries without some evidence of competence at centre. Nick possessed quick hands and his timing of the pass not only helped his partner, but enabled James Elliot to flourish in support. As a pair their defence was sound, if not as dynamic as one might have wished. James appeared to be happy at the end of the long and accurate service he received from the base of the scrum, and his combination with his inside-centre produced many tries. Once he had all his old confidence back he began to score tries himself. The speed at which the ball was moved wide from a small but mobile pack speaks volumes of the skill the side had at half-back and enabled a talented three-quarter line to flourish. It is easy to dismiss this group of players as being talented, but behind it all lay patient work on the training pitch. It is every credit to the expertise of Kevin Collins that the boys should have been able to play with such style and precision. They were extremely lucky to have such help; they would not have been so successful without it.

There were worries about the pack particularly with regard to its size, and there was a somewhat abortive attempt to provide more bulk. As it turned out these anxieties were soon dispelled. The pack may well have been small, but they were mobile, motivated and technically very good. One had only to see them at work on the scrum machine to realise their pride in their achievements. They just would not accept second best. The heart of the pack was the front row. Joe Leonard proved himself to be a powerful scrummager at loose-head and he absorbed a lot of pressure to create a stable scrum. His line-out throwing was exemplary as Patrick Kirwan would testify and he was much in evidence in the loose. Paul Dixon having won his place back was never out-hooked, winning many balls off the opposition, and as the season progressed his work in the loose produced tries. Lucien Roberts was another who was restored to the front-row. Not a great deal was seen of Lucien in the loose, but his straight back was evident in the scrums. He did appear to give his opposite number an uncomfortable ride, never allowing them to get underneath him and his support work in the line-out



UNDER 16 COLTS 1985

Played 11: Won 11: Points 378-45.

Standing left to right: TF Seymour, PR Dixon, LOML, RKP De Palma, PMD Bingham, J Macmillan, CJ Shickle, NA Derbyshire, JR Elliot.
Seated left to right: DE Wigan, JS Leonard, PC Kirwan, RD Booth (Capt), RJR Whitelaw, RA Bianchi, WJ Bianchi.



UNDER 16 COLTS 1985

Played 11: Won 11: Points 378—45.

*Standing left to right: TF Seymour, PR Dixon, LOML Roberts, RKP De Palma, PMD Bingham, J Macmillian, CJ Sinclair, NA Derbyshire, JR Elliot.
Seated left to right: DE Wigan, JS Leonard, PC Kirwan, RD Booth (Capt), RJR Whitelaw, RA Bramhill, WJ Bianchi*

was invaluable. Julian Macmillan made his first appearance in a school side at any level mainly due to his drive and aggression. He never stopped working and running and despite dropping the ball over the opposition line for what would have been his first try he appeared to enjoy the whole atmosphere. Perhaps the most crucial thing about the pack was the work rate of the back row, particularly the wing-forwards. They were never far away from the ball, chasing it as avidly as a terrier chases a rat. Both operated in different ways, Robert Bramhill always seemed to appear at exactly the moment the ball became free. He was ably supported by the aggressive Duncan Wigan, who settled in at blind side as a natural. He ran tirelessly, always arriving from deep, to bolster up support at the loose ball or to revive a movement that might be flagging. His sweeping role at the line-out could not have been better with its speed and drive. He added steel to the pack. They were, as a pair, the best wing-forwards I have been associated with. Between them Christian Sinclair took over the mantle of Tom Seymour with great success. Naturally hesitant at first, as he had previously been a wing three-quarter, he, by sheer determination, imposed his own style, a style that complemented the work of the pack.

That this was a successful side there can be no doubt. This was due to the work of three people. Patrick Kirwan took over the pack leadership from Tom Seymour, and he led from the front. His line-out work in itself was at times outstanding. Ever ready to laugh at himself he commanded an instant loyalty from his pack. He deserves credit for welding such an eight together into such a determined body. It must be extremely difficult to have one's father as coach. It is no easy sinecure, but Richard Booth rose above all these difficulties in what Father Felix has so aptly described as a dead-pan, phlegmatic manner. His value to the side was rather more than as a most skilful passer of a rugby ball; he scored over a hundred points with his boot. Perhaps his most valuable contribution lay in his tactical appreciation of the game. I cannot remember him making a mistake in this area. His captaincy was unassuming, and effective, and the team benefitted from his low key approach. Finally there is Kevin Collins. I have already spoken of his contributions to the backs. We all thank him. He has shown himself by his expertise and sympathetic approach to be the finest back coach I have worked with. I learned a lot too and I am deeply appreciative of his talent. His enthusiasm and humour made life on the touch-line most pleasant and his fitness was a welcome bonus on the training field.

Results: Read School	(h) Won	38-8
West Hartlepool Colts	(h) Won	46-0
Durham	(a) Won	23-4
Newcastle R.G.S.	(a) Won	23-8
Sedburgh	(h) Won	39-0
Haberdasher's Aske's	(h) Won	31-7
St Peter's	(a) Won	33-8
Stonyhurst	(h) Won	26-0
Barnard Castle	(h) Won	54-0
Pocklington	(a) Won	17-10
North Yorkshire Schools	(h) Won	48-0

In addition to those in the team photograph the following also played: J Honeyborne, W Foshay, E Aspinall (1 match each), T Seymour (Sub T Wright) (2 matches).

UNDER 15 COLTS

Played 11: Won 9: Lost 1: Drawn 1: Points 254-68

The season opened with morale at a low ebb. An unexpectedly hard and vigorous encounter with a side that had been a pushover the previous season, plus the loss of two players for the whole season, combined to have a depressing effect on the general atmosphere. However these setbacks also had positive aspects. Two players completely new to the set, Smallman and Stones, soon began to show their paces and proved to be more than adequate replacements for the injured Thompson and the promoted Bingham. The Scarborough game also spelt out in a very clear manner that there are no easy games at U15. This lesson the team appreciated in the ensuing fixtures.

At first I thought we had a front row problem. This turned out to be false. Sturges, Bozzino and Watson soon welded into an effective and dominating front row that no side ever bettered. Their contribution to the success of the side should not be underestimated. The problem of the back row was one that did exist and was never successfully resolved. Boyle proved to be an excellent open side and became an automatic choice. However, the remaining two places could have been filled by any two of several boys. To get the right blend was the problem. Beale and Strinati both had pace and stamina but could not launch attacks from No. 8. On the blind side, Everett-Heath and Kassapian had potential but were raw. Whittaker was tidy and dependable, but lacked explosion. Holgate surprisingly proved to be successful at No. 8, launching attacks with ease and ferocity, but lacked pace for the cover tackles. . . so the solution to the problem never evolved. With this amount of talent available it was inevitably, a formidable pack. The scrummage thanks to Sturges, Bozzino and Watson was sewn up. The line out with the 6' 1", 6' 2" and 6' 5" of Beale, Holgate and Strinati ensured possession at this phase. The rucks and mauls — because of the back row situation — were not so productive. In fact it was the inability to win loose ball that was the major factor in the team's only loss of the season — at Bradford.

Easterby at scrum half was dependable. He worked hard at his fitness and pace and the results were noticeable. His partner, Smallman, added an important factor to the side. His positional kicking was excellent and his ability to read the game and produce the right response, showed a maturity that I have not seen at this age group before. Stones in the centre gained in confidence as the season progressed. Goslett was a paradox. His general outward attitude seemed casual at best and indifferent at worst. Yet the manner in which he played for the side showed a tremendous amount of commitment. His ability to absorb pressure in attack and to crash tackle in defence were not equalled by anyone in the side; as one member of the staff said "he's a good man to have around in a crisis"! The two wings had an unspectacular season, yet both had their moments. They found that everyone else had grown bigger and faster while they stood still. This, and the tighter defences they came against, meant that this was a season of readjustment, one which they hopefully will capitalise on in the future. Oxley at full back was a dependable defender and once he gained the confidence to join the attack, proved to be a effective and elusive runner. He still has 'positional' problems to overcome and should make this his priority next season.

Paul Strinati contributed much as captain. He unified an initially disjointed and discontented group of boys into an efficient unit. This together with his own attitude towards training and his playing ability made him a respected and popular captain.

<i>Results:</i> Scarborough College	(h) Won	8-4
Giggleswick	(h) Won	56-4
Newcastle RGS	(h) Drawn	8-8
Leeds GS	(h) Won	16-3
Sedbergh	(a) Won	16-0
Ashville	(a) Won	28-3
St Peter's	Won	32-0
Barnard Castle	(a) Won	18-6
Bradford GS	(a) Lost	0-32
Pocklington	(h) Won	16-8

Team: JC Oxley, M Auty, PM Goslett, B Stones, H Lorimer, JP Smallman, WG Easterby, RP Sturges, JM Bozzino, GH Watson, PA Strinati (Capt), N Beale, J Whittaker, MP Holgate, AD Boyle.

Colours were awarded to: JC Oxley, PM Goslett, JP Smallman, WG Easterby, RP Sturges, JM Bozzino, GH Watson, PA Strinati, MP Holgate, AD Boyle.

Also Played: P Kassapian, T Everett-Heath, C Morris, M Dickinson, H McNamara, D Casado.

UNDER 14 COLTS

Played 9: Won 8: Lost 1: Points: 264-70.

On paper this side appears as good as that of last year, losing only one match, but in reality it was neither so talented nor so successful. Potentially as good as any, it is still short of experience and contained two players who had never played rugby before. There was no nucleus of good players from a prep school. In consequence it was more difficult to settle on a team and even by the end of the term there were a number of players still competing for important positions. Two matches were not played, one through weather and the other a victim of the teachers' action. In the nine that were played, the side averaged 29 points per match and only against Bradford were they up against a side which was manifestly better. Even so they scored two tries to their six, but it was their faster bigger and more experienced threequarter line that made the difference. All the other matches were won easily, the smallest margin being twelve points, and only against Leeds did the side have to come from behind to win.

In the threequarters there were two outstanding players, N. Hughes and P. Brennan. The former played at full back and is fast, giving a decisive thrust to the line, a safe handler and a courageous tackler. Brennan, too is a determined runner, with some pace, an eye for an outside break and good defence. J. Butler and M. McNally, were the two newcomers to the game; the former, the third generation of his family with natural threequarter talent, the latter a big fast runner, both needed a lot of coaching but will develop with time. A. Finch was

the most elusive of the wings and improved throughout the term. T. Willcox, small in stature, but as determined and courageous as his father, made the fly-half position his own and when he grows will be a talented player. At scrum half J. Hughes and B. Scott both played part of the term and it was difficult to choose between them.

The forwards were big and strong. They were led by D. Lambias from the second year, a committed prop and with T. Tutton and J. King made up a front row that was never outplayed and proved one of the most successful in recent years. Behind them a solid second tow of D. McFarland and S. Anderson settled as the most common combination and could be devastating on occasion. The back row rarely settled, though P. Tapparo at No. 8 became a powerful and reliable player. The most successful flankers were J. Record, I. Foster and J. Welsh, a large second year boy who came late to the side from under 15 and contributed much. C. Pennicott, and T. Parker also played as flankers.

The 'B' side had an equally successful season, winning all its four matches, and apart from those mentioned above the following improved as the term progressed, R. Lamballe, C. Breninkmeyer, C. Wong, J. Morris and H. Young.

There is potential in the set and they will improve especially under the discipline of playing as a team.

<i>Results:</i> Scarborough College	Won 66-0
RGS Newcastle	Won 20-0
Leeds GS	Won 24-12
Sedbergh	Won 28-6
Ashville	Won 38-8
St Peters	Won 18-0
Barnard Castle	Won 44-4
Bradford GS	Lost 8-36
Pocklington	Won 18-4

Team: N Hughes, M McNally, P Brennan, J Butler, A Finch, T Willcox, J Hughes/B Scott, D Lambias, T Tutton, J King, S Anderson, D McFarland, J Welsh, P Tapparo, J Record/I Foster.

Colours: P Tapparo, N Hughes, D Lambias, P Brennan, J King.

THE HOUSE MATCHES

St John's surprised themselves by reaching the final: though they had no 1st XV players, they had a number of 2nd team players and useful backs from the magnificent Colts team. This meant that they were able to coast through the 1st round game, struggle with a good St Edward's side, play well against a powerful St Wilfrid's and look for some time as though they would win the final. St Oswald's' passage to the final was marked by the astounding statistic that they did not score a try, the one by Butler in the final not only winning the game for them but also being their first. Thus all their games were a struggle. To win in the final they owed much to a sturdy Forrest, a rapid Bramhill and a quick striking hooker in Dixon but the architect of victory was undoubtedly their captain M. Butler who scored all their 13 points in the competition. St Aidan's won the Junior Trophy by defeating St Hugh's 18-4 in the final, having scored a large number of points on their journey.

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1978 ☐ 1979 ☐ 1980 ☐

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SQUASH

A rather disappointing 1st half of the season at 1st V level where in 3 of the 5 matches we came up against teams with very talented players indeed — some of them playing at both County & National level, and 4 of them members of the Northern Schools Premier League. It was disappointing to lose both to Stonyhurst after our No.3 dropped out through illness — our reserve Tom Scarborough gave his all and he and we only went down 2-3 — and to Leeds G.S., until we were told their No.1 was not playing!

Some improvement was shown by all despite the occasional 'lack of confidence', and effort could not be faulted, especially from Ben Simmonds-Gooding whom we shall miss when he returns to Rugby.

The U15's were more successful winning 3 of their 5 matches and showing potential which should augur well for the future . . .

Results:

	1st V	U15's
St Peter's	0-5	3-2
Pocklington	0-5	0-5
Barnard Castle	0-5	0-5
Stonyhurst	2-3	5-0
Leeds G.S.	2-3	4-1

GOLF

At the beginning of the school year Fr Simon took over as Master in Charge of Golf from Mr Booth. Having the advantage of the CCF minibus under command, it was possible to take parties of boys over to Gilling each games day. This made golf a more attractive proposition for many who previously had to bicycle, walk or hitch, and as a result between 10 and 20 played most afternoons and about 35 boys used the course regularly.

The Vardon Trophy produced a win for the Captain, Mark Whittaker, with a score of 74 (par 62); others to do well were St John Cox 76, Charles Morris 82, Julian Beatty 83, Aidan Lovett 87, Rupert Burton 89, Stuart Richards 90. In addition to this there was an informal medal competition on several weekends during the term. One of the encouraging features, apart from the larger numbers playing Golf, was the keenness of some of the more junior players: Aidan Lovett and Angus Morrogh-Ryan looked particularly promising, but Edmund Jennings, Alasdair Pike and William Gibbs are keen enough to develop into good golfers.

The Old Amplefordian Golf Society beat the school convincingly 6½ to 3½. The school winners were Mark Whittaker who beat Sean Geddes 7 & 6, Charles Morris who beat John Jones 3 & 1, and Aidan Lovett who beat Ken Bromwich 3 & 2. Philip Bull halved his match (unfortunately we have no record of who his opponent was), and the others lost. They were Alasdair Pike, Julian Beatty, Stuart Richards, Andrew Hewitt, James Morris and Chris Spalding. As usual it was a most enjoyable occasion and the boys learned much from their more experienced opponents; we are grateful for the generosity and kindness of the Old Amplefordians.

SOCIETIES & ACTIVITIES

THE DUKE OF EDINBURGH AWARD SCHEME

Various expeditions were undertaken in September and October. The new Gold participants opened the year with a camp at Kirkdale, a hike on the moors and a House Mass at Beadlam. A group of Silvers was assessed by Mr and Mrs Astin in the Blakey-Goathland area, and a combined operation with the Sea Scout Troop saw Bronze groups being assessed by Mr Astin and Dr Billett. At school, Father Julian ran another course in the Physical Recreation Section for Swimmers, and others worked with the Basketball group under Mr Allcott.

This year it was decided to create a more comprehensive programme for the new entrants, so that they might gain a better understanding of the activities available and the commitment required. An account of this follows:

'All the potential leaders, accompanied by Mr Astin and Dr Billett, went on a day's training course at Grantley, Hall, Ripon. Once about twenty member of the 4th Form had been recruited and given a brief preparatory talk on the Scheme as a whole each individual was helped to arrange a programme suitable to him, and checks were made to ensure general progress. A successful Expedition training day gave the new entrants experience in map and compass work. Small groups led by T Carty, S McKeown, T Rohr, M Marett-Crosby and Dr Billett exercised in the Carlton area, with general support given by other staff.'

Michael Marett-Crosby.

There is now a pleasing number of Gold Award candidates, and members are breaking new ground. In the case of the 6th Formers who have worked with the British Trust for Conservation Volunteers the statement is literally true:

'In July I took part in a project organised by the BTCV at Ashdown in Kent. Our task was to clear a lake of debris in the interests of conserving the environment. There were 12 other young people on the course, whose ages ranged from 16-30 and who came from varied backgrounds and nationalities, including Americans and a Swiss-Italian. At the end of our week it was a little difficult to see how we had managed to conserve anything, as the site was in some respects more of a quagmire than when we started.'

James Cazalet.

Another conservation course which also involved hard work took place in Somerset. The account follows:

'The British Trust for Conservation Volunteers offered a course in Somerset which involved felling ash trees in order to thin out Cheddar Wood, a Site of Special Scientific Interest (SSI). In all there were nine of us; the work was very strenuous but worthwhile in the knowledge that we were saving some rare weeds! During the week we had one day off when we made a tour of the surrounding scenic spots including Cheddar Gorge and Wells Cathedral.'

Aidan Doherty/Stefan Lindemann

The following have recently reached Award standard:

Gold: S Chittenden (H), A Doherty (W), T Petit (W85).

Silver: C Osborne (B).

Bronze: C Elwell (J), M Killourhy (H), J Knight (H), R Meehan (A), J Peel (O), N Reed (W), A Reid (H), A Reynolds (J), R Steel (B), T Thomasson (C).

CHESS CLUB

In the 'Times' Schools' Competition, which we entered for the first time, we won against Beverley Grammar School 4-2 in Round 1. In Round 2 we drew against Woldgate School 3-3, but under the handicap system we were knocked out. We played against St Martins' School's masters and beat them 6-1, winning on all boards except 1 and 2 where we drew. We have also entered some Yorkshire Schools' Chess Association competitions, but as yet no matches have been played. Through the generosity of the Headmaster and others we have been able to obtain six chess clocks for the club, which are used in matches as well as during the weekly club meetings. This year has seen the awarding of the first School Chess Colours to Karl Leydecker (the previous Secretary and Captain), Geoffrey Greatrex (the Captain), Christopher Spalding (the Vice-Captain), Andrew Fattorini (the Secretary), Michael Marett-Crosby, James Peel, and Piers Butler. James Gotto and Theron Rohr were also members of the team.

Andrew HT Fattorini

SENIOR DEBATING SOCIETY

The quality of debating during the term improved markedly, especially as there were so few seventh-term Oxbridge candidates surviving as veteran speakers from last year. Several Thursday afternoons were devoted to members of the society to impromptu public speaking games and a large number of people developed their skill as floor speakers. Mr Tams succeeded Mr French-Davis as secretary at the start of term and proved not only a gifted writer of the minutes but also a most energetic and competent organiser. He was assisted by Mr O'Malley as secretary.

The first debate of the autumn term: '*This House holds that the age when arts education was supreme is dead and ought to be buried*', saw quality debating from our two guests, Fr David proposing the motion and Fr Richard opposing, ably supported by Mr Chittenden and Mr McHale. The motion was won largely by the power of Fr Richard's summing up. Ayes 18, Noes 14, Abstentions 2. The second debate, that *There is nothing so unsporting as sport*, was proposed by Mr Williamson and Mr Tomlinson and opposed by Mr Carty and Mr Record, all of whom acquitted themselves admirably and showed potential. It was defeated by 13 Noes against 9 Ayes with 15 abstentions. In our third debate we welcomed an old distinguished member of the society, the Hon Richard Norton, to propose the motion, that *Mrs Gillick is merely an over-protective mother*. He spoke and was ably supported by Mr Kelly. The opposition was led by Fr Stephen, assisted by Mr T Gibson. The quality of argument was high and the motion passed with 16 Ayes, 14 Noes and 2 abstentions. At the end of the debate, Mr Norton described

his experiences of different sorts of debating at Ampleforth, in the Oxford Union, in the House of Commons and the House of Lords, a performance which delighted and enlightened the House. The final debate of the term, *This House would like to see Bob Geldof knighted*, preceded the furore when it turned out that he was not in the New Year's Honours List. The motion, proposed by Mr Mountain and Mr Healy and opposed by Mr Mountain and Mr Healy and opposed by Mr B. Gibson and Mr Morris, aroused considerable enthusiasm but was defeated by 35 Noes against 21 Ayes with 2 abstentions.

Bernard Green OSB

DIPLOMACY CLUB

The Club was started in 1984 by Br Jeremy. The game simulates the struggle for dominance in Europe at the turn of the century and involves players and one referee/gamesmaster. The seven players represent one of the major powers of the time — Austria, Hungary, England, France, Germany, Italy, Russia and Turkey. Players write out orders for their armies and fleets, and the results of any conflict are worked out by the gamesmaster, so that luck plays no part.

Geoffrey Greatrex was the gamesmaster for the 1984–5 school year, and games were won by Andrew Fattorini, Michael Crosby and John Doyle. During last Christmas term, Michael Marett-Crosby ran a game which was won jointly by Guy de Gaynesford and Geoffrey Greatrex, and Tim Carty ran a variant game, simulating the struggle for mastery in Europe in 18th century, won by Andrew Fattorini. Finally this term Geoffrey Greatrex has organised two variant games, the one simulating the second World War (for 5 players) and the other, the war described in JRR Tolkien's "Lord of the Rings" trilogy (for seven players), invented by himself, while Mr Hunt is also running another variant. Several boys play it as part of the Duke of Edinburgh award scheme.

Geoffrey Greatrex.

ESPERANTO SOCIETY

Once again, after an interval of about 25 years, Ampleforth College has an Esperanto Society. Its re-establishment, last September, was a consequence of my own almost accidental introduction to the international language and movement plus the totally convincing experience of attending the 1985 Universal Esperanto Congress in Augsburg. After less than a year's non-intensive study, it was gratifying to find myself able to chat reasonably freely with like-minded Finns, Poles, Danes, Czechs, Japanese, Germans, Bulgarians — anybody! — and to hear the language being used with natural fluency between friends and in official discussions. The Chief Delegate of the Chinese Esperanto Association welcomed us all (in anticipation!) to the 1986 Universal Congress in Pekin, and there was much said about preparations for the Centenary (1887–1987) Jubilee Congress to be held in Warsaw, in the country of the language's creator, Ludwig Zamenhof. (1989 Congress — Brighton, England; I hope to see some of us there!)

An introductory talk in September about these experiences and the language itself resulted in the Ampleforth College Esperanto Association (the ACES!), and meetings every Wednesday evening. The initial nominal roll was about 15 members, although attendances are variably less than that. The main aim is to learn the language (the grammar is simple, clear and logical, and the root-word vocabulary has the ring of happy familiarity to much of it), but interest is maintained with a lot of conversational asides and diversions into magazines, travel brochures, illustrated books (including "Asteriks la Gaŭlo") and news from the hundreds of world-wide Esperanto groups — there are listed groups active in 95 cities in Britain, 200 in France, 65 in Italy, 101 in the U.S.A., 66 in Sweden, 32 in the U.S.S.R., 22 in China, 65 in Japan. One or two members are about ready to try replying to some of the "Volas korespondi" ("Wishes to correspond") notices from (mainly young) Esperanto learners all around the world, which appear regularly in Esperanto journals; it is a unique pleasure to receive — and understand — a letter from a "samideano" ("someone with the same idea") in a country with an impenetrable national language and to know that he feels the same way about your own letters. In a wider, less personal context, the use of Esperanto as a central bridging language for document translation at the E.E.C. or U.N. would be of enormous economic potential, and is being investigated with particular financial help from the Dutch government. It is of interest, too, to read that the officials of the Universal Esperanto Association, based in Rotterdam, in their advance planning of the Pekin Congress, report government support "as never before experienced" from the Chinese Authorities. Is there a message here for the West?

DB Kershaw

FILM SOCIETY

The Christmas term opened with Michael Radford's 1984 which disappointed many by the absence of the Eurhythmic soundtrack. However the film proved a worthy tribute to Orwell as Radford recreated perfectly the depressing atmosphere of the novel with masterful performances from Richard Burton (his last) and John Hurt. There was a superb cameo performance by Cyril Cusack. SOPHIE'S CHOICE starred Meryl Streep who played Sophie who carried with her the mysterious experiences in the concentration camps. Though the denouement was long in coming, director Pakula managed to sustain our interest. ONCE UPON A TIME IN AMERICA was a tour de force by Leone outgunning in complexity and range his ONCE UPON A TIME IN THE WEST. It was well received by those who managed the 3 hour plus screening. CHRISTIANE F was only moderately received — although it took the audience through the traumas of heroine addiction and its consequences with credible characters. The term ended with O LUCKY MAN, Lindsay Anderson's second foray into British society. Some of the society found themselves distanced by its episodic format, and did not relish seeing Malcolm MacDowell moving from one set piece to the next like an up-market James Bond. However all appreciated the appearances of Arthur Lowe, Ralph Richardson and Rachel Roberts.

The committee, Robert Buchan, Edward Foster, Nick Ryan and Patrick Magrane wish to thank the cinema Box and also Fr Stephen.

VENTURE SCOUTS

The re-furbishing of the Venture Scout room, prompted by the acquisition of various useful items from the now demolished central building, took up a lot of the Unit's time and energy during the Christmas term, but it did not prevent participation in a number of outside events. We attended three canoe slaloms at the beginning of the term, during which Colin Corbally and Luke Smallman were promoted from the novice division to division 4. A good dozen of our members took part, along with two or three hundred others, in the County's annual "Raven" weekend. A team of us went in for the County Challenge Hike on the moors and did quite well, but didn't win. No less than five teams entered the "Cleveland Navigator" night way-finding competition, which involved hiking right through the night; we didn't win any of the trophies this year, but came close to the one for the best three teams from any one Unit. We enjoyed, in the middle of the term, a slide lecture by one of our former members, Simon Durkin, on the Edinburgh University Greenland Expedition, 1982, of which he was a member; Simon has, since then, been active as a Venture Scout Leader in Holland, where he has been working. Edward Elgar, Graham Sellers and Chris Preston retired from the Committee at the end of term; Matthew Record, Michael Pritchett, Luke Smallman and Crispin Vyrer-Brooks were elected and Colin Corbally was re-elected to the Committee for the next two terms.

A.C.

BEAGLES

The season started with M.G.O. Bridgeman as Master and J.S. Cornwell and C.J. Ghika whippers-in. The exceptionally wet summer meant a late harvest and it was October before hunting started, two useful short days up the Avenue at Gilling getting things going.

The Opening Meet at Levisham was hot, sunny and scentless, but a succession of good days followed: Lastingham, where their second hunt took hounds up almost to Rosedale Chimney; Beadlam Rigg, a good hunt down on the moor by Mitchell Hagg; Spout House; Rudland Chapel and a first class and fast hunt at Sikisons. It was the same after half-term: Grouse Hall, Riseborough and an outstanding hunt from the meet at Bonfield Ghyll where a wide circle out over the moor by Piethorn was followed by a straight run almost to Ankness with only the Master and First Whip in touch. It was dark when hounds got back to the van. The term ended, as last year, with a meet at Brink Hill and again hospitality from the Peckitts at the farm.

Early in the Christmas holidays hounds were taken up to Northumberland for a day arranged by the Bridgemans who also provided lavish hospitality, even to kennelling hounds for the night. The weather was perfect, and as to hunting this must have been one of the best days this pack has had.

It should be recorded that Mr Alfred Brown, late of Horn End Farm, Farndale, has retired from being secretary of the Farndale Hunt and handed over to Miss Hilary Hebron, now Mrs Mintoft of the Crown Inn, Hutton-le-Hole. There could not have been a happier relationship over many years and we are deeply grateful.

MUSIC

THE AMPLEFORTH SINGERS

The Ampleforth Singers' Christmas season is short but well-filled. This year it began with a concert at Escrick Parish Church, in conjunction with a band from Queen Margaret's School, in aid of Save the Children Fund on the eve of Advent Sunday. On Advent Sunday itself we sang Mass with carols at St Aelred's Church, York, again regaled with a generous supper by the parish. A new venture was carols three days later in Helmsley market place, at the invitation of the Helmsley Chamber of Commerce; it was bitterly cold, and we felt that the few urchins letting off bangers failed to appreciate our finer nuances — but The Feathers came to the rescue with an invitation to soup.

All this was in preparation for the Singers' first foreign tour. Peter Howard (T52) had invited us to give a charity concert for the Hertford British Hospital in Paris. With the ink hardly dry on the last exams the minibus and car left for our first concert at Letchworth, where Alan and Anne Pink had invited us to give a concert in aid of St Francis' College Appeal. Between sumptuous meals provided by Mrs Pink we sang to a packed church and were nicely thanked by the headmaster. Next day was a full one: an early start to catch the ferry at Dover and drive down to Paris. The journey went smoothly except that Paris traffic was utterly snarled up because of a visit of African heads of state, with the consequence that the car arrived later and boiled over in the traffic-jam. We were duly soothed and looked after by Lady Fretwell in the magnificent Residence of the Embassy, before giving a concert in the ballroom to a glittering audience, with several ambassadors and other dignitaries (tickets £30 each). The concert ended with champagne, and it was midnight before we reached our accommodation in the Old Hospital.

Next day was spent sight-seeing and shopping. One unforgettable moment was when the trebles found themselves in the church of the Madeleine, and spontaneously sang the two-part "I sing of a Maiden" in the quiet church, with its dozen or so worshippers at midday. In the evening we had been invited to set off a vigil of prayer at the school of S. Martin de Pontoise; it was a pity that there was so little opportunity to meet the boys of the school. Next morning again sight-seeing, and several parties met at the Tour Eiffel. A somewhat difficult and harrassing rehearsal at Notre Dame in the afternoon, under the beady and demanding eye of the Maitre de Chapelle, left the group edgy and dissatisfied, but harmony was restored by a charming concert for the local community at the Conservatoire of Levallois; honours were perhaps shared by Andrew Greasley's brilliant violin playing and Fr Henry's fluent commentary in French!

The final challenge and the climax of the tour was undoubtedly the Mass in Notre Dame, crowded at 11.30, for which we sang the Byrd 4-part Mass interspersed with Christmas music, including Walton's *All this Time*, Britten's *Hymn to the Virgin* and Warlock's *Bethlehem Down*. Then began the epic dash for the coast, notable for such incidents as a suitcase jumping off the roofrack — and retrieved — in the middle of the motorway and running over a dog. Arrived at Boulogne we were strikebound and transferred to Calais, from where, after some impromptu busking on the harbour's edge, we eventually got across, reaching London just before midnight.

JHW

HANDEL'S MESSIAH — 8 December, Abbey Church

It was a young man's Messiah. Thick fog failed to deter a large audience which was amply rewarded for its pains. Leading the combined forces of Ampleforth Schola Cantorum and Ampleforth Chamber Orchestra for the first time was 24-year-old Jonathan Leonard, a recent and valued addition to the College's substantial music department.

Mr Leonard's excitement over Handel's Christmas section led him into several tempos that bordered on the chorally impossible and kept his soloists on tiptoes. But it says much for his generalship that his troops followed him into the heat of the fray and emerged by and large without casualty.

His soloists also did excellent service, and even in one or two instances, slowed the flow of his adrenalin. Jacqueline Connell's contralto is relatively new to solo ranks, but she acquitted herself admirably. Taken at breakneck pace through the refiner's fire, she held her own. She came as close to a contemplative mood as the evening allowed in *He Was Despised*.

Margaret Thomas is a more hardened campaigner and was a wonderfully steadying influence. In *Come Unto Him*, she ignored the previous tempo and quite justifiably established a new one. Mr Leonard politely complied. Her soprano was distinguished for its magical pianissimo which must have caused more than one spine to tingle.

Not quite in smoothest voice was tenor Joseph Cornwell, whose phrasing tended to the unimaginative but who proved absolutely reliable at high speed. Christopher Keyte's lusty baritone was never in sharp focus, though *The Trumpet Shall Sound* — with agile obligato from Martin Appleyard — was undeniably stirring. Crispin Davy was the remarkably composed treble angel.

The Orchestra, surprisingly stiffened by trumpets, stood its ground superbly and the choir gave its all. There was occasional roughness in the lower voices whose numbers were slightly fewer than balance required, but trebles and altos blended well and overall enthusiasm never flagged.

Martin Dreyer *Yorkshire Evening Press*

HARPISCHORD RECITAL by Virginia Black 29 September

Virginia Black's return to Ampleforth to play a recital of music by 18th-century tercentenarians, was eagerly awaited by a large audience in the College Theatre. Initially, they may have been disappointed as in her opening Handel group, which included the famous "Harmonious Blacksmith" variations, she sounded strangely ill-at-ease and insecure. However, in the major Bach works that followed — the Chromatic Fantasia and Fugue and the Fantasia and Fugue in A minor — her interpretations, which left no dramatic stone unturned or avenue unexplored, seized and held the audience's concentration throughout the music's often tortuous and complex course.

It was, however, in the Scarlatti sonatas after the interval that Miss Black gave of her very best, demonstrating once again that she has few equals in this repertoire. Under her astonishingly agile fingers, the composer's scintillating evocations of Spanish guitars, solemn processions and sheer Mediterranean joie de vivre came irresistibly to life and that which on paper looked forbidding (eight successive sonatas), proved a varied and fulfilling experience.

THEATRE

Romeo and Juliet

Upstairs Theatre, 29, 30 November

Romeo and Juliet is a play about young lovers in a hurry, because they can't wait, and that is not only the fault of their families' mutual hatred, the star-crossed pair rush headlong to tragedy. As Juliet excitedly anticipates her first night with Romeo, she wishes that Phaeton were galloping away with the chariot of the sun; that, she says, would bring in night immediately. So it would, but she overlooks the disastrous end of that particular story, which came in the shape of Zeus' thunderbolt.

Shakespeare must have been in his early thirties when he wrote the play, but it is extraordinary how much of the ardours and pain of first love it contains. When Berlioz first saw it in Paris, at the height of the Romantic era, he tells us that he ran from the theatre clutching at his heart, near-suffocated by the recreation of baking Italian nights and youthful passion. I managed to sit through the A.C.T. production last November, but I couldn't help catching my breath from time to time and remarking once again what a marvellous play this is. Any successful production has got to communicate that sense of breathless love and youth's aggressive spirit, and this one certainly did.

I enjoyed it, immensely, above all because the play, and especially its verse, was given the chance to work its magic. The outstanding performances were those of the two young protagonists, but the show was much enlivened by Richard Gibson's diminutive and earthy Nurse. Romeo's is not an easy role, partly because, with the exception of one speech in the last act as he contemplates the still miraculous beauty of his dead love, the best verse in the play is given to Juliet and Mercutio. But Anthony Corbett played him convincingly as a spirited young man, who could be forceful and angry, and not as the wet victim of fortune moping under Juliet's balcony that we sometimes meet. Alasdair Redmond's Juliet was similarly direct and unsentimental. He spoke the lines, if not always with the passion and lyricism they call for, at least with intelligence and clarity so that we could savour the poetry. Other notable performances were Paul Aveling's Tybalt, a particularly unpleasant Renaissance yob, and a remarkable feat by Andrew Lodge who played both old Capulet and the quick and witty Mercutio. I liked James Sandbach's comic servant too. The whole cast worked well together as a company.

The production was drawn in clean lines and delightfully colourful costumes, and care had been taken to have all the words well paced and clearly spoken. All this is much as I expect this play might have looked in Shakespeare's own theatre, especially as the College theatre is now using its new apron stage which successfully brings the action down closer to the audience. I look forward to watching more such imaginative Shakespeare there.

Andrew Carter

Also in the cast were: *Benvolio*: Sam Bond; *Prince*: David Tomlinson; *Montague*: Giles Mountain; *Paris*: Peter Goslett; *Friar Lawrence*: Michael Marett-Crosby; *Balthasar*: Peter Perceval; *Apothecary*: Stephen Keely; *Page*: Ben Warrack; *Lady Capulet*: William Gibbs; *Lady Montague*: Charles Grant.

THE JUNIOR PLAYS

Downstairs Theatre, October

The Junior Plays fulfilled their purpose in both giving a glimpse of the acting capabilities in the lower half of the school and providing two thoroughly entertaining evenings. *Talk in the Park* by Alan Ayckbourn was directed by Tom Harding (B) and Paddy Hartigan (W); the play was notably well cast with Tom Rist as a lecherous tramp, Alex von Westenholz a harassed housewife, Peter Goslett a 'city slicker', Barny Wells a gauche spinster and Paul Kassapian as himself.

Edmund Vickers (B) and Ben Simonds-Gooding's (B) play, *Teeth* by Tom Stoppard, was handicapped by a degree of improvisation on stage: Nicholas Fleming and Liam Gavin were convincing as Agnes and Flora, whilst Piers Eccleston, Robert Sturges and Ben Warrack formed a comic, if highly confused, 'eternal triangle'.

The difficulty for the actors and the directors in appearing on the same night as two other shows is that one play will invariably attract all the comment, will catch everyone's imagination. Brendan Kelly (D) and Richard O'Mahony's (D) production of *Alice in Wonderland* was that play: the sheer innovative energy of the youngest of three pairs of directors brought about some memorable theatrical moments. Another proof of the skill of the directors is that the cast was too large and too consistently effective for it to be possible to mention each actor here. There were particularly striking performances from James O'Brien, William Eaglestone and Nicholas Kenworthy-Browne and from Edward Martin as an hysterical megalomaniac Queen. The highlight of the whole evening was Patrick Taafe's Mock Turtle: his remarkable stage presence captivated the audience and provided a magical end to the Junior Plays.

Benedict Cave

Cast of *Alice in Wonderland*:

Alice: Patrick Boylan; *White Rabbit*: Ashley Williams; *Caterpillar*: Julian Walter; *Duchess*: Hugh Young; *Cook*: Rupert Titchmarsh; *Cheshire Cat*: Andrew Nesbit; *March Hare*: James O'Brien; *Mad Hatter*: William Eaglestone; *Dormouse*: Nicholas Kenworthy-Browne; *Queen*: Edward Martin; *King*: Tom Tutton; *Gryphon*: Anthony Balfe; *Mock Turtle*: Patrick Taafe.

Backdrops for *Alice*: Brendan Kelly and Alexander Downes.

Stage Manager for Junior Plays: Peter Shuttleworth

Production Manager for Junior Plays: Rui Fiske de Gouveia

Theatre Staff: Autumn 1985.

Stage Manager: Pete Thomas; *Crew*: Pete Shuttleworth, Rupert Cotterell, Dominic Rayner, Daniel Nolan, Mark James, Alex von Westenholz, Alex Reynolds, Ben Warrack; *Props*: Tom Seymour; *Lighting*: Damian Mayer; *Sound*: Alex Bermingham; *Production Manager for Romeo*: Dominic Rayner; *House Manager*: Edmund Vickers.

Theatre Laurels were awarded to Peter Thomas (B).

COMBINED CADET FORCE

RSM FJA Baxter

It is with great pleasure and pride that we note the award of the British Empire Medal to Sergeant Major Fred Baxter. This is a well deserved recognition of his long service at Ampleforth. After fifteen years in the Coldstream Guards, he came here just before Christmas 1959, and had held the post of School Staff Instructor more than twice as long as any of his predecessors. Many generations of boys have benefited from his instruction and wise guidance — often very forthright, but never causing lasting resentment. Perhaps those who know him best are members of his shooting teams, many of whom seek him out when they return to the school as old boys. All, however, boys and staff, recognise in him the most loyal and proud of Amplefordians; Amplefordians everywhere rejoice that he has been honoured by the Queen.



ARMY SECTION

There was better support at the start of this school year from senior boys, and in particular, there was a healthy number of third year volunteers. We were lucky to have Major Peter Garbutt (E72) at Catterick commanding C Squadron 14th/20th Kings Hussars; he arranged a Cadre Course for the 16 young NCOs and they enjoyed some imaginative and varied training, including live firing and NBC complete with a gas tent. They also spent a weekend at Catterick, were introduced to Chieftan Tank and did a realistic night exercise. We are grateful to his excellent team of instructors — particularly Sgt Stobart.

Other parts of the Army Section have continued as usual. UOs Mark Bradley and Angus Neale have run the 1st year cadets; UO Aidan Doherty and CSM Stefan Lindemann have conducted the Adventure Training together with a small team of assistants. UO Ben Morris and CSM Philip D'Netto have been in charge of the Signals Section; BSMs David Bennett and Peter Thomas, with strong support from Sgt Tom Harding, have been the senior members of the Royal Artillery Troop. The Tactics Course has been run by Sgts Barnaby Cunliffe, James Eyre, Julian Fernandes, Chris Ghika and Tom Scarborough. It was a pity that the Night Patrol which was planned for the end of the term had to be cancelled because of bad weather.

ROYAL NAVY

The senior cadets, PO G. Sellers, PO H. Martin and LS T. Carty carried out the Proficiency Training efficiently. They were ably assisted, when required, by our stalwart CPO Ingrey and CPO Hearne, who replaced CPO Crane at RAF Linton-on-Ouse. The cadets of the Section were able to attend the Naval Presentation in November, which was primarily for the Sixth Form. The masterly flying display by a Lynx helicopter was followed by skilled presentation of the varied aspects of the life of junior Naval and Royal Marine officers. Later in the term we had another interesting lecture from a young Sea King Helicopter pilot, Lieutenant Hon A. Howard RN, on flying in the Royal Navy. Both these visits helped to keep us up to date on Naval matters.

ROYAL MARINES PRESENTATION TEAM

On Thursday 7 November The Royal Navy and Royal Marines sent their Presentation team to the school. At 2.15 a Royal Navy Lynx helicopter flew in over the playing fields where the school was gathered, and gave a demonstration of the versatility of this helicopter followed by a simulated air-sea rescue from a rubber dinghy moored in the centre of the field. Afterwards two senior naval cadets, T.M. Carty & G.D. Sellers, were taken for a flight in the Lynx, an experience they had little expected.

On completion of the flight demonstration the Sixth Form went to the theatre for a professional presentation of the role of the Royal Navy and Royal Marines in Britain's overall defence policy. Lieutenant Commander Nigel Williams RN and Lieut John Davis RM shared the platform and gave a well co-ordinated talk interspersed with slides and stretches of film. This part was clearly well rehearsed, but they then laid themselves open to questions from the floor, which soon came thick and fast once it became clear that the answers were not slick, but genuine attempts to meet some of the tricky issues raised by the school. It is a tribute to both speakers that the school paid them the compliment of shooting the hardest questions, and continued questioning until time had to be called.

Our thanks go to all the members of the team for a professional presentation and display, and in particular to Lieut Commander Williams who was in charge of the whole operation.

RAF SECTION

The cadets were successful in the proficiency examinations this term, obtaining 100% pass rates in both Part 2 and Part 3. This reflects the extremely good instruction offered by our senior NCO's. The first year cadets have demonstrated excellent aircraft recognition ability as well as a good grasp of RAF general knowledge. I have entered a team of five cadets in a national competition organised by the Air Force, in which the cadets will have to compete against other schools in general knowledge and rifle target shooting. I am pleased to be able to say that two of our cadets have already achieved marksman status here in our own range at Ampleforth.

The second year performed well in their field craft exercises throughout the term. Cadet Auty and his team winning the para-tipi exercise with a well constructed and concealed shelter.

Flt Lt Steve Duffil came to the end of his tour of duty as our liaison officer during the term. He has been posted back to a flying job after what I hope has been an enjoyable interlude in his career. He is now a flying instructor on the Jetstream at RAF Finningley. The primary role of that particular aircraft is to train the navigators needed by the RAF. I hope Ampleforth's contact with Steve has not been severed permanently; indeed we plan to spend field day with him in March. Flt Lt Bob Constance-Taylor has joined us as our new link with Headquarters Air Cadets; he was an Administration Secretary at RAF Odeon in Hampshire. Bob is new to the liaison job and is full of enthusiasm and new ideas.

Flt Lt P. Brennan

SHOOTING

The major Miniature Range competition in the Christmas term is the Stanisforth. Our score of 761 out of 800 was poor by our normal standard and was only good enough to gain 31st place out of 82. J.B. Stephens and E. von Habsburg scored 98 out of 100, but to win one needs the team average to be that or better. The inter-House .22" competition was won by St John's with 572 out of 630, St Edward's were 2nd with 558, and St Oswald's 3rd with 512. The following scored 100 or over out of 105: C. Kemp 103, E. Radeliffe 102, T. O'Malley 101, S. McKeown 101, J. Stephens 100, S. Johnson-Ferguson 100. The only full-bore shooting was the North East District Skill-at-Arms Meeting at which we won the Falling Plates, but were otherwise not very successful. The March and Shoot Competition — Exercise Colts' Canter — took place on the holiday weekend and it proved very difficult to raise a team. The captain C. Kemp put in a great deal of work collecting and training a team, but was frustrated in the last few days by a crop of Rugby injuries, so that in the end we were unable to take part. It was a great disappointment to everyone.

THE JUNIOR HOUSE

STAFF

Dom Henry Wansbrough, M.A., S.T.L., L.S.S.
Dom Stephen Wright, B.A.
R.D. Rohan, B.A.
T. Aston, B.Ed.
C. Lawrence, B.A. *Science*
M. Conlon, B.A.
D. West, B.Ed.
S. Bird
Miss M. O'Callaghan
Miss Ann Barker, SRN
Mrs M. Gray, SRN

Matron:

Assistant Matron:

OFFICIALS

Monitors:

R.B. Massey, A.J.M. Jolliffe, L.N. Campagna,
R.A. Crossley, C.B. Davy, N.R. Duffy, L.H.W.
Dunbar, P.J. Dunleavy, B.J.E. Guest, M.W.R.
Hoare, G.J. Lascelles, C.J. O'Loughlin, T.N.
Belsom.

Captain of Rugby:

Music Monitors:

S.P.G. Habbershaw
C.B. Davy, E.D. Cragg-James, F.P. Gotto, B.D.
Quirke

Sacristans:

C.J. O'Loughlin, A.P.G. Cooney, S.P.G.
Habbershaw

Bookroom

Librarians:

F.P.R. Mollet, M.R. Bowring, F.A.D. Nevola
M.W.R. Hoare, J.P. Cleary, J.T. Coulborn, A.J.
Layden

Postmen

Cinema Operators:

T.N. Belsom, S.B.L. Greenfield
R.A. Burke, C.J. O'Loughlin, E.B. Kilner

The term opened with the House fuller than ever, two over our theoretical maximum of 104. Two new members of staff joined us this term. Miss Miriam O'Callaghan took charge of the music, on which a report occurs later, and Mr Stephen Bird took over Craft and Art. The Art department provided a generous display of work throughout the term, and especially noteworthy were the gigantic wall-size paintings which served as a backdrop to the Retreat Plays and to the Christmas party. Mrs Jean Baben kindly took over the remedial English tuition which Miss Hill-Wilson had developed; she came in every weekday evening for an hour, and presided over a little club of those who would benefit from extra coaching in reading and spelling. This is also the place to record our thanks to M. Franchetti (D) and I. Paternina (W) who for a year now have come in regularly in the evenings to provide coaching in written Italian and Spanish for those who are fluent in speaking those languages. We have still not managed to provide the same service for Dutch and Japanese. To other Sixth Formers who help we are also grateful, notably Andrew Fattorini (O) for his help with the Chess.

The weather was good for all three first-year expeditions. On the first weekend, at Redcar Farm, it was warm enough for a good walk in the woods before breakfast, ending up with a swim in the Lake, and later the wind got up for some excitingly dangerous sailing. On the next Sunday's trip on the North Yorkshire Railway to Malham Topp everyone got thoroughly wet and muddy in the two streams, but as usual the third Sunday's trip to Lightwater Valley followed by another huge tea as guests of Mr and Mrs Holroyd (ending with an air-rifle tournament in the gathering dusk) was the climax. This was followed by a third-year trip to Hadrian's Wall; the Wall itself had difficulty in competing for excitement with the Night camping in William Loyd's parents' barn and the Mass sung in his grandparents' historic chapel at Hesleyside — not to mention the magnificent breakfast which followed.

The Retreat before half-term was dominated by the two productions whose rehearsal forms such a large part of the activity. The Singers gave a spirited performance of "The Pilgrim" focussing on some excellent miming by a small group coached by Paul Aveling (W); perhaps James Bagshawe as the Narrator and Marc Dumbell's acting as the Pilgrim were particularly good. Pairing with this was a mystery play, "Whistle Stop", written and rehearsed by Mr Stuart Manger, who kindly gave up his Sedbergh half-term to join us; Rohan Massey's flamboyant performance as The Hero and Christoph Warrack's apt representation of the Spirit of Evil were memorable. There were two further little plays as part of the Vigil of Prayer, and a dramatic reading from the Last Supper by Dorothy Sayers formed the preface for the Retreat Mass, so that drama featured largely from beginning to end.

Nearly a third of the House were coming skiing in the holidays, so we had a couple of training sessions on the Catterick dry slope before setting off with 31 boys and four sisters for Les Arcs 2000 at the end of the holidays. For once there was too much snow, but most of the party carried on skiing bravely through the blizzard of the last two days, and we ended up with an impressive number of 4-star skiers.

CONFIRMATION

It had been decided to move confirmations from the first half-term to the end of the Lent Term, both to bring the sacrament nearer the end of a boy's time at the Junior House and to give more opportunity for a parish project during the holidays than is afforded by the disruptions of the summer holiday. At the beginning of the first holiday weekend parents of possible candidates were invited to a briefing, and some twenty came for a couple of hours discussion of the *pros* and *cons* of confirmation at this age, and of how parents and parish can play their part in this important step. Some guidelines also emerged about a parish questionnaire and a Christian service project to be undertaken during the Christmas holidays.

COMPUTERS

Under the remote guidance of Dr Murphy, the house is gradually extending its competence in computer operations. Three PETS live in Mr West's room and are eagerly programmed by the first year. In Fr Henry's room the Mullin BBC is fitted with LOGO and does battle against a variety of computer games. Fr

Stephen has a BBC with a disk drive and Silver Reed printer/typewriter. This has a VIEW family of ROMs — a word processor, spread sheet and datastore, and also EDWORD — an easy-to-use education word-processor. There is also MICRO VIEWDATA, a programme which is a database compatible with Prestel, though, as yet, we have not got the facility to link up to this system. The system has been used in history to compile a database on the Anglo-Saxons and the Vikings. A Viking programme also fits into the history syllabus, and there are two spelling games and a programme to teach touch typing.

MUSIC

Scarcely had the autumn term begun when the Junior House presented its first concert. The refectory had been transformed into a concert hall, and an impressive string orchestra of 24 players (leader: Ben Quirke) began with a fine Handel suite, which was notable for the fact that the boys played from memory. The string orchestra, under the baton of Mr Bowman, went from strength to strength. Too contrasting to be considered rivals, the Wind Band performed *The Grandfather Clock*; Gareth Marken (Tuba) and Gregory Lascelles (bass clarinet) rescued this ensemble from its treble domination, holding their own against a battery of trumpets and clarinets. The Junior House Singers' first appearance was more enthusiastic than melodious, but their enjoyment of *One Misty, Moisty Morning* and *The Cat Came Fiddling* was infectious. The string quartet made their debut and we heard solos from Guy Dammann, Crispin Davy and Robert Crossley.

This was the first of five concerts in the term, and the problem with so many willing instrumentalists was always what to leave out. But everyone got an opportunity to perform at a lunchtime recital: among the 27 who played we heard accomplished violin playing from Crispin Davy and Sebastian Greenfield, a beautiful rendering of Fauré's *Sicilienne* from Charles Dalglish (cello) and some very good pianists, notable among whom were Kest Dann, Alexander Guest, Robert O'Leary, Richard Burke, Jonathan Cleary and Andrew Crossley. Almost every orchestral instrument was represented from trumpet (William Loyd) to double-bass (Oliver Irvine). Sam Belsom (trombone), Duncan Scott and Archie Clapton (horn) and Matthew Ayres (trumpet) were courageous enough to entertain us after only a few weeks on their instruments. Tom Gaynor's performance belied his brief acquaintance with the horn.

It was stimulating and enjoyable to present a joint concert with Gilling. W. Hilton's proficient rendering of Mozart's *Rondo* from the 4th Horn Concerto was an inspiration. While Gilling presented wind and brass ensembles, the Junior House had two quartets, which made a fine balance.

The Christmas concert on the last day of term came with a rush. With some dismay it was discovered that the lead clarinettist had packed his instrument, and the quartet was nowhere to be found. But the concert went ahead, and the String Orchestra played their best performance of the term, a Fugue by Hedges. Carols by the Junior House Singers and Form II Schola were illustrated by readings from Betjeman and Heine. Christopher O'Loughlin played a delightful flute accompaniment to Kodaly's *Dance of the Shepherds*. The band rang a change with *Yankee Doodle Rides Again*, and the term finished off with a roof-raising 'O Come all ye Faithful'.

As the strains of the concert were dying away eight boys and housemaster

set off on the Ampleforth Singers' four-day tour of Paris, beginning with a charity concert at the British Embassy and ending with the unforgettable experience of singing Sunday Mass in Notre Dame. The tour, the other concerts of the Ampleforth Singers, and the very distinguished singing of the treble aria in the *Messiah* by Crispin Davy are chronicled elsewhere.

SCOUTS

The term opened with five large patrols under the leadership of Luke Dunbar, Rohan Massey, Mark Hoare, Leo Campagna, and Sebastian Greenfield and Toby Belsom sharing responsibility for Tigers. In the mild weather excursions to the Lake were popular and much site repair and development took place, enlivened by orienteering and obstacle courses. Rohan Massey's Kestrels won the patrol competition for this part of the term. As the days shortened wide-games and treasure-hunts became routine, while patrols took turns at canoeing in St Alban Centre. There was a weekend of intensive activity at the Jubilee Centre at Comondale, much of Sunday being taken up with a hike up Roseberry Topping in some early snow. On the last weekend of term a swimming gala brought keen competition and Mark Hoare's Scorpions won to bring them equal first in the monthly competition. Initiative tests had provided evening entertainment, and the final one decided the fate of the trophy. Despite a good entry from Scorpions, Luke Dunbar's scheme was voted the best, and Panthers won the trophy by a single point.

GAMES

The Rugby team had few survivors from last year's successful team, so it was a relatively inexperienced side which began this year's campaign. The first game brought a heavy defeat by Gilling, but this was soon compensated by a win against Howsham. Unfortunately this was the last victory of the term, although several teams were run close, notably St Martin's, Barnard Castle and Howsham in a return match.

Too often the side conceded early points, which made every game an uphill battle, though with great credit the side recovered control in several matches. Simon Habbershaw carried the captaincy with character and sportsmanship, never slowing in effort till the final whistle, and being an admirable captain also off the field — no easy task with an unsuccessful side. He was aided by the solid efforts of Gregory Lascelles, Rohan Massey, Ben Guest and Alexander Jolliffe, with occasional inspired play by Alexander Scrivenor.

The team contained a good number of Under 12 players, and the experience gained by Edward Willcox, Ben McFarland and others will be a useful asset. They too lost their only match against St Olave's, conceding early points but storming back, so that a few more minutes might have brought them victory.

For a team new to rugby in September the performances of the Under 11s against experienced opposition were respectable and promising. All four games were lost, the margin of defeat being reduced each game until the last match against St Olave's was lost only by a last minute try. There were notable achievements by Simon Easterby and George Hickman.

At any rate in other sports we were more successful, beating Gilling twice at hockey and once at swimming, to soothe slightly our injured pride.



GILLING CASTLE

SCHOOL STAFF

Headmaster:

1st/2nd Form:

3rd/4th Form:

5th Form:

Fr Adrian Convery, M.A.
Fr Nicholas Walford, M.A.
Fr Gerald Hughes.
Br Christopher Gorst, M.A.
Mr David Callighan
Mr R.P.K. Barnes, B.A., Cert. Ed.
Mr J.J. Bunting, F.R.B.S., A.R.C.A., N.D.D. Art
Mr C.P. Callighan
Mrs P.A. Elliot, Dip Ed Art
Mrs M. Hunt
Mr M.P. Lorigan, B.A., Higher Dip. Ed.,
L.R.A.M., A.R.C.M.
Mrs F. Nevola, B.Ed. English
Miss S. Nicholson
Mr C.J. Pickles, M.A. (Hons)
Mr C. Sketchley, M.A. (Cantab) P.G.C.E.
Mr J. Slingsby, BEd Physical Education
Mr R. Ward Carpentry
Mrs R. Wilding, B.A., P.G.C.E.
Mr P. Young, B.A. Music
Mrs Margaret Clayton, S.R.N.
Miss Jacqueline Howell, S.E.N.

Matron:

Nurse:

OFFICIALS

Head Monitor:

Monitors:

Captains:

Captain of Rugby:

Jonathan Dore
William Price (Etton)
Christopher Yates (Fairfax)
Christian Weaver (Stapleton)
James Browne (Barnes)
Alistair Graham, Nicholas Daly, Joseph Vincent,
Benedict Bigland
Jonathan Dore

The following boys joined the school in September:

4th Form:

3rd Form:

2nd Form:

1st Form:

H.G. Erdozain, D.H. Reitzik
W.T. Barton, D.F. Erdozain, G.H. Grantham, P.M.
Griffin
A.S.T. Adamson, P.W. Bramhill, N.E. Foulser,
R.D.B. Lewis, R. Pepper, A.A. Richter
P.M. Barton, A.M.G.B.W. Bean, R.E. Blake James,
A.P.R. Foshay, R.W. Greenwood, N.D.J. Hickie,
J.M. Holmes, W.F. Howard, A.R. Kelly, M.R.C.
Lambert, N.R. McDermott.





DIARY

We began the new school year with 115 boys, twenty three of them coming for the first time. As usual, at the start of the year, there were a number of small changes. It was decided to give the 5th Form a greater sense of identity as the top year, and to help their work, by making them a form on their own. The 4th Form, therefore, remained under Br Christopher with the 3rd Form. It was also decided to abolish the long standing (sic) tradition of 'Order', and to have morning prayers under a new format, in chapel before classes begin.

We welcome Mr Richard Barnes onto the staff as Senior Mathematics Master, and hope he will be very happy here.

The most important piece of news to greet the school on their return, was the announcement that Mr John Slingsby and Miss Jackie Howell were engaged to be married. The wedding is to take place on April 5th, and we offer them our warmest congratulations, and look forward to the great event.

One day, in the first few weeks of term, we were asked to pose in various attractive settings, (including cricket whites!) for a photographer to take pictures for a new Prospectus. For those who have applied to Gilling in the last few years, it must have been clear that the old one was in need of revision!

The school organised an increased number of outings this term, which included a visit to the Mask Museum in Knaresborough, a couple of visits to the Jorvik Centre for the 4th Form, and a trip to see the play 'Wuthering Heights' for the 5th Form in Harrogate. A rather longer expedition was made by the Choir which will be mentioned later.

At half-term, the 3rd Form produced a lovely and colourful production of 'James and the Giant Peach' by Roald Dahl. To have produced this in half a term was due to the untiring work of Mrs Nevola, Mr Young, Mr Pickles and all the boys concerned. The production was great fun and the costumes most imaginatively designed by Mrs Elliot and Mrs Hunt.

During the term, two lectures were organised for the 5th Form. Fr Timothy, housemaster of St John's, gave them a thought-provoking talk on South Africa, which he illustrated with his own slides. This was followed by a talk from Fr Henry, housemaster of Junior House, on 'Masada' which he too illustrated with his own slides. Both talks contributed greatly to our general knowledge and interest, and we would like to thank both our speakers for the time and trouble they took.

The end of term brought the usual excitement of Christmas which we celebrated with the Christmas Dinner and the Christmas Feast. Our thanks to Nurse who organised it all with Mrs Harrison and the staff — and to Mrs Donnell who, with her staff, produced such marvellous food on both occasions. Matron, who had been away ill during this term, was unfortunately unable to get to the Feast due to snow and fog, but we are delighted to hear of her recovery, and look forward to her return in the Spring term. The festivities ended with Carols round the Christmas tree, accompanied by mince pies, cocoa and Sean Farrell on the piano!

We were greatly saddened to hear of the death of Eric Blake-James on October 10. He taught at Gilling for 17 years, and was especially successful and devoted to the less able boy, though he was loved and respected by everyone. He maintained his connection with Gilling after his retirement in 1973, to the great

pleasure of all who had worked with him. To his widow, Peggy, his doctor sons Robert and Justin, and his grandchildren, of whom three are in the Valley at the moment, we offer our prayers and sympathy, and to God, our gratitude for the inspiration of a devout and selfless life.

ACTIVITIES

This year we have tried to broaden the range of activities, under the direction of Mr Sketchley. The following are now available:

aeromodelling	make your own games
art and craft	ornithology
carpentry	perambulation
chess and draughts	plastic kits
clay pottery	riding
computer programming	soft toy making
cooking (2 courses)	stamp collecting
first aid	string instruments
gardening	table tennis
Gilling model	wind group

Riding costs a little extra (£4.50 per hr), but a number of boys have taken advantage of this new facility, and will soon be proficient enough to trek through the woods. The gardeners are digging their own plots this year, and hope to have colourful patches to show off at Exhibition.

THIRD FORM PLAY: JAMES AND THE GIANT PEACH

CAST

James Henry Trotter's Mother — Nicholas Bell; *Father* — Hamilton Grantham; *Narrator* — William McSheehy; *James* — Andrew Oxley; *Aunt Sponge* — Christian Furness; *Aunt Spiker* — Oliver Dale; *Little Old Man* — Dominic Leonard; *Old Green Grasshopper* — Dominic Ibbotson; *Centipede* — Max Titchmarsh; *Spider* — William Barton; *Ladybird* — David Greenwood; *Earthworm* — Julio Martino; *Glow Worm* — Dominic Weaver; *Captain* — Paul Howell; *1st Officer* — Augustus Della-Porta; *2nd Officer* — Nicholas Bell; *Cloudmen* — Peter Griffin, Damian Caley, James Lovegrove, James Holmes, Dominic Erdozain, Jonathan McGrath; *Lighting* — Mr Christopher Pickles, Joseph Vincent, Andrew Daly, Paul Moorhead, Richard Fattorini, Charles Thompson; *Scenery* — Martin Pickles; *Creatures' costumes* — Mrs Pat Elliot with the help of 11th Form. Songs set to music by Mr Paul Young; play produced by Mr Paul Young and Mrs Fiona Nevola.

MUSIC

We have been most fortunate this term to have the help of two Old Boys from Ampleforth, Sean Farrell and Richard Henderson. Richard stayed for this term only, and has been an enormous help, not least in checking that music practices took place. Sean is staying for the year and helping in all aspects of music, as well as being our regular organist. We would like to thank them at this stage, for all they have done, and hope they themselves have gained something from the experience.

The choir has flourished under Mr Young's direction, and their singing improved enormously. They now appear in red cassocks and surplices on Sundays and look and sound professional. In mid-term, they were invited to

take part in a Festival at Westminster Cathedral, and to be the guests of Brentwood Cathedral Choir, whose director, Andrew Wright, is an Old Boy of Ampleforth. The visit was a success, and it was a privilege and experience to sing with several other choirs at a special Mass presided over by Cardinal Basil. The parents of the Brentwood Choir, and several others, were wonderful hosts, for which we thank them profoundly. It is hoped that we can reciprocate their hospitality sometime.

There were two concerts during the term, one at Gilling, and a second combined concert at Junior House. The standard of music is steadily rising, and there are now some notable players, especially William Hilton on the French Horn, Joseph Vincent on Recorder and Clarinet, Thomas Wilding on the Cello and Christian Weaver on the Trumpet. Two boys, Joseph Vincent and William Hilton are being entered for Music Scholarships next term.

HOUSE COMPETITION

The House Competition was won this term by Barnes. It was sad that the House Rugby had to be abandoned because of illness in all the teams. However, individual and House red marks were added up and produced the following totals:

Barnes	2,178
Fairfax	1,937
Etton	1,713
Stapleton	1,664

SPORTS

After its recent facelift, the gym has sprouted four basket-ball nets and vigorous inter-form matches have been played in the evenings since half-term. This has been a most welcome innovation to relieve the long winter evenings, and thanks must go to Mr Slingsby for all the time he has spent in organising this activity. It is hoped to produce a team next term and compete with other schools.

HOCKEY

The hockey has been approached with enthusiasm this term. Out of the seven matches played, we only managed to win one. But the team played well in all their games, being only narrowly beaten in all except one when they lost convincingly 10-2. We look forward to next term which holds a fairly full fixture list and entry into two six-a-side competitions.

Regular members of the team were as follows: L. Brennan (Capt), C. Yates (Vice-Captain), R. Furness, J. Vincent (Goalkeeper), J. Gillespie, D. Fox, B. Fairbairns, C. Mansel-Pleydell, D. Reitzik, J. Leonard, S. Raeburn-Ward. The following played as reserves: D. Viva, D. Ibbotson, W. Price, W. Hilton.

U11 RUGBY

The team this year won 5 and lost 2 of its matches. They were a blend of experienced and inexperienced players who took some time to come together as a team, but towards the end of term, produced good rugby. The Forwards progressed well as a unit and will pose problems for the opposition in the future. The three-quarters overcame their tendency to lateral running, and produced good handling movements towards the end of the term. Gilling rugby appears to be in a healthy state for some years to come.

The following boys played for the team: J.F. Holmes (Capt), E.W.D. Barry, N. Bell, A. Crabbe, D. Erdozain, H. Erdozain, J. Freeland, J.P. Gavin, P. Howell, C. Little, J. Lovegrove, M. Middleton, C. Minchella, S. Mullaney, J. Murphy, A. Oxley, A. Richter, M. Thornton, M. Titchmarsh, J. Twomey, M. von Habsburg.

1st XV RUGBY

The 1st XV has shown promise this term, but unfortunately all efforts to achieve any form of continuity and consistency have been frustrated by illness and bad weather, which gripped the school after half-term. Only 7 matches were played. The team won 6 of these and lost 1. In all, a further six fixtures were cancelled. Of the 7 matches played, the team scored 179 points and conceded 29, playing a style of rugby which has become a hallmark at Gilling and has proved successful in previous years.

The captain, J. Dore, led the team with great example, both on and off the field, and his influence moulded the kind of spirit which enabled the boys to cope with the many frustrations which lay ahead after half-term. The team itself had all round strength. There was strong mobile pack, weaned on the ruck, coupled with a set of skilful three-quarters, who could move the ball wide and quickly.

Our first match against J.H. gave us a great start with a 48-4 win. This put us in the correct frame of mind for the visit of Malsis Hall. In probably the best match of the term, the team showed courage and commitment to win 8-7. Further wins against a big St Martin's team 11-0, and Red House, York, 42-0, showed that this side, given a bit of luck, could well develop into another of the great Gilling sides. The next match, against Howsham Hall, being the last before half-term, the team seemed to peak, and this proved to be the day when everything 'clicked'. The score ended 54-0 to Gilling, and although Howsham met us on our best form, they never gave in, and played their own part in a entertaining and skilful match.

After half-term things began to go wrong. We knew that St Olaves (away) would be the big match, but, on the eve of the game, there were 3 main players including the captain, in the infirmary. We lost 14-0, though the forwards showed great courage. From then on, for the next three weeks, the team was decimated by a nasty virus, and matches had to be cancelled. After this, the weather became wintry, and other schools began to suffer the same health problems. It was a sad and frustrating end to what had promised to be something special. The following represented the school: J. Dore (Capt), C. Adamson, J. Browne, J. Camm, L. Cotton, N. Daly, A. Freeland, T. Gaisford, J. Garrett, A. Graham, D. Lowe, A. Mayer, P. Medlicott, W. Oxley, D.

Robertson, C. Thompson, J. Towler, C. Weaver, R. Wilson.

The following were awarded colours: J. Browne, N. Daly, T. Gaisford, D. Lowe, C. Thompson, J. Towler.

Junior House	(h) Won	48-4
Malsis Hall	(h) Won	8-7
St Martin's	(a) Won	11-0
Red House	(h) Won	42-0
Howsham Hall	(h) Won	54-0
St Olaves	(a) Lost	0-14
U14 B/C	(h) Won	10-4



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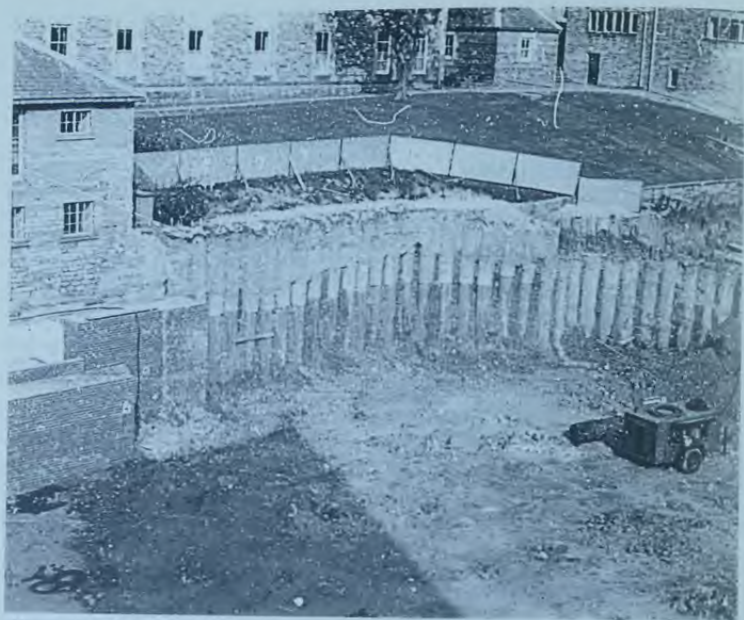
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HOW THE HOUSE SYSTEM WAS ADOPTED

FR ABBOT

In the Ampleforth Journal for July 1912 there appeared an article by Fr Paul Nevill with the title: "Liberty and Responsibility for Boys". Fr Paul's teaching and duties in the school at the time brought him principally into contact with junior boys. The article, however, showed concern about how older boys should be treated in order to give them the best prospect of sound development in preparation for life after school. It argued against close supervision; it was necessary to give boys freedom and responsibility without which they could not develop any true moral sense; to keep boys under constant supervision was to teach them distrust and evasiveness. The article was far-seeing and seminal for the development of educational ideas at Ampleforth, but the ideas it expressed were at the time rather revolutionarily and not in accord with traditional thinking in this valley. Among the proposals for innovation which the article put forward was a brief reference to the value of a house system: "The evils that supervision attempts to meet would be largely met by the adoption in our Catholic Schools of the House System. The main difficulties of boarding schools come from the herding of boys or the barrack system, and this is best remedied by the adoption of the House System, which gives all the advantages of a big school and allows for the play of all those good influences which come from a small school."

There is no evidence of follow-up to this article one way or the other, but it does not seem to have done its author any harm. Fr Paul was made subprior in 1912 and also put on the Council for the first time; he remained a councillor until his death. This did not make his ideas acceptable to everyone. In 1914 he was made parish priest of the village, which took him away from the school, but he remained close to Fr Edmund, the Headmaster, whose ear was always sympathetic. Their relationship was critical for the development of the school and the community. How close their friendship and understanding was is illustrated by a curious incident in 1919.

Abbot Smith had a habit of making far-reaching decisions and then communicating them in a rather off-hand way. In 1919 just after Exhibition he met Fr Edmund in the cloister and said that, if he was to be any use on the parishes, it was time he began life there; in other words he was to cease to be Headmaster in September, but the matter was to remain confidential between them. That was how it still remained when Fr Edmund went away on holiday. After he had gone, Abbot Smith had another inspiration on meeting Fr Paul, so he said to him: "I want you to be Headmaster." This encounter reduced Fr Paul to a state of shock. When he had recovered he wrote a long letter to Abbot Smith in which he set aside the question of whether he should succeed as Headmaster now or at any future date. He tried objectively to assess whether it was



the right time for Fr Edmund to retire, even though he had been Headmaster for 16 years. Fr Paul pleaded that for the sake of the community and the school he should stay. One of his most telling arguments was that "in the future development in a very conservative body of which we are members, Fr Edmund's advocacy and experience would be invaluable, and without which it is quite likely we may go back rather than forward." It was very much in character that Abbot Smith responded with a brief note:

Dear Father Paul: Your letter has convinced me. Will you get me Fr Edmund's address as soon as possible. Yours devotedly, J. O. Smith

And so it happened that in the middle of his holiday Fr Edmund was informed that after all he would still be Headmaster in September. He wrote to Fr Paul. He had not sought to give up the job but would be quite happy to do so. He thought Fr Paul would have supplied some things which he lacked; he ended with the phrase. "In any case I shall always be your friend and whatever happens we shall work together." It was an episode which revealed a side of Fr Paul's character not always appreciated in later years; it shows also how closely the relationship between Fr Edmund and Fr Paul was cemented at this time.

Abbot Smith had not yet finished. In September 1919 he obtained the approval of the Council for the appointment of Fr Paul as Prior. The appointment, however, was not made and in December Fr Bede Turner was made Prior and Fr Herbert Byrne subprior. Fr Paul, having escaped two other jobs was made secretary of the Council and also of Chapter and was responsible for an outstanding series of minutes during the coming years. He continued to serve the parish in the village; he was established as confidant and supporter of Fr Edmund as Headmaster and the ideas of his 1912 articles began more and more to take shape in Fr Edmund's plans for the development of the school; but the way ahead was neither smooth nor simple.

In the Council of December 1919 Abbot Oswald Smith opened a discussion about developments. He spoke about "the lack of accommodation in the church, monastery and school." There were twelve novices that year and the Headmaster was in serious difficulty over finding room for the boys expected in the following year. A committee had been set up a year earlier to consider a proposal for a War Memorial Chantry Chapel and make proposals about the Abbey Church. On the subject of the school it was decided that the Abbot, Procurator, Headmaster and Fr Paul should investigate ways of dealing with the immediate demands "by some form of temporary buildings". It was the beginning of wide-ranging deliberations.

In April 1920 an extraordinary conventual chapter was held. In June of the previous year Mr Gilbert Scott made his first visit to Ampleforth and accepted the commission to make plans for the new church to include a war memorial chapel. Now, in April, 1920, he was invited into the chapter to explain the options and costs. After he had left the chapter, the discussion inevitably broadened to include a survey of other development problems facing the community. In due course Fr Edmund reported that the proposal for a temporary building (which was to be in the garden behind the Old House) was both too expensive and unsatisfactory. He then spoke with energy and at length on the future of school policy and the needs which he foresaw. He committed himself to the idea that the school should increase to about 300. "He had", he then said, "With great deliberation come to the conclusion that, if we are to have a larger school, we must develop along the lines of the house system or some modification of that system." Thus was the proposal for a new building which

would be the first of the houses put on the agenda. At the end of that part of the discussion in Chapter the proposal was put that we should build a house to take forty boys at a cost of £20,000. It was passed unanimously. This chapter was the first hurdle, but after it the going became more rough. In the following years the financial and planning problems about the choir of the new church took a lot of time and energy but that was not all. There were other pressing needs; the gas plant was overloaded and electricity would have to be installed; new central heating was required; there was urgent need for better science labs; the washing facilities in the main school were inadequate; additional rooms and provision for the sick were needed in the monastery as well as refectory and kitchen (planned for the west end of the monastery before the war in 1914); the Preparatory School (now Junior House) was in need of more room to be provided by building the chapel and dormitory above it; finally the farm was inadequate; expert advisors had decided that it must be moved into new buildings away from the site adjacent to what is now the Grange. Over the next six years these issues came again and again before Chapter and Council competing with each other for money and attention. There were times when it seemed that the proposals for a new house and the house system were in danger of submerging without trace. In the end the idea survived. St Cuthberts was completed; the house system was set up. The other projects were all completed within the decade - all except the monastery refectory and kitchen.

Apart from competition of these projects there were other questions at stake which threatened the development of a house system. Plans for making the school larger and educationally more up to date could have been counted on to cause some anxieties among parish fathers. The anxieties were heightened by the much publicised views about Benedictine parochial work of Abbot Cuthbert Butler of Downside, who was at that time President of the Congregation. They had their effect on a discussion on manpower in the annual Chapter of 1921. All the arguments that were ever heard were brought out in that and later discussions. Abbot Smith somehow maintained a balance and did not waver from the general policy about the school which he had accepted from Fr Edmund with Fr Paul's support. In 1923 he put before the chapter a proposal that we should give up six of our parishes. Fr Edmund on that occasion felt that he had to assure the chapter that the proposal did not come; "from any of those who were responsible for the working of the school." He still received generous support in his plans for the school from many parish fathers.

The development of the idea about the new house went through some strange phases. After the April chapter in 1920, which had unanimously accepted the idea, Scott was asked to submit plans. By July the Council had the first outline plans. The cost was £45,000; this was more than double the budget of £20,000. Scott quickly produced another plan for £32,000. This was still too much and modifications were demanded. Reference to the modifications reveals that the plan had been conceived with only private rooms and no dormitories. It raises the question of what the concept of school development at this stage really was.

It was surprising also that at this stage of planning Scott proposed to site the house "adjacent to Bolton bank" - presumably on the present site of St Wilfrid's. At the time there was no building east of the big passage. Naturally enough Scott was asked to think again. He was working quickly and had done so by December 1920. He then appeared with new plans and announced that "he thought we had an ideal site on the

Bathing Wood hill". Thus, when Bolton bank was turned down, he wanted the first house on the site of Romanes. Fr Edmund seems to have supported him in presenting the plan, but the council were so put out by all this that it was decided to ask the resident community to come to Council individually to give their opinion. The majority opposed the site but approved the idea of the house system, provided the first house was sited nearer the existing buildings.

The first essay in planning the new house had not been a success and the initiative was lost. There was a note of desperation in 1921 when Council considered buying Grimstone Manor to provide "more accommodation for boys". The usual committee decided the obvious and everyone was brought back to reality in April. Abbot Smith said that the needs of the school could not be longer neglected. It seemed as though Fr Edmund would settle for anything and pleaded at least for a mechanics room - made out of "ferro-concrete" - as quickly as possible east of the study block. The discussion opened out and in no time it was settled that we must have a science block. Scott responded to a request for plans with his usual alacrity. By June 1921 he unveiled his proposal to build it on the lower walk in front of the Old House with a flat roof aligned with the top walk. Plans for this building were submitted to Chapter in August 1921 and they were accepted in principle.

The next critical event in the saga of the new school house was a Council in April 1922. Tenders were submitted to this Council for the building of the choir of the new church, for the extension to the preparatory school and for the first part of the science block on the site below the walk. The first two went forward but the tender for the science block was too expensive. The Headmaster was told that, if he wanted that, he couldn't have the new house and the house system. It was a second crisis of principle. Fr Edmund's firmness with Fr Paul's support vindicated the policy in principle, but the building of the church, the installation of electricity and the central heating and the addition to the preparatory school were established as priorities. The year 1922 went by and the walls of the choir began to rise. In 1923 the Exhibition was cancelled because of the work in progress for central heating and the conversion to electricity. The school house and the science block had to wait.

In August 1923 after the chapter the question of the new house came before Council again. No decision had been reached about the site but there was eagerness to press on. The Headmaster also needed boot rooms and washing facilities and more rooms in the main school; the new house would not solve all his problems. A plan was produced by Mr Wortley the quantity surveyor for a modest building east of the study block; it wasn't satisfactory and Scott was called in again. He had not liked this site originally but now he accepted it and abandoned his expensive plan below the front walk. He produced his plan for the north side of a quadrangle east of the study block. However by December 1923 the Council was discussing the site for the new farm. The new house and the science block were again set back.

In 1924, as the new church choir was nearing completion the development of the school and the plans for the new house came again into the centre of debate. There was an extraordinary chapter in April. It was called to vote an extra £3,000 for the new house bringing the cost up to £23,000. Scott could not get it lower and awaited the chapter's approval. The discussion in chapter broadened out. The whole principle was questioned once more from the point of view of finance and all the arguments were examined again. Fr Edmund rose to the challenge and spoke at length; he dealt with

the whole subject exhaustively. He carried the chapter, as he had four years earlier, and the building could then go ahead. Even the site had been agreed; it was to be built between the monastery and preparatory school (JH). Fr Paul had been right in that letter to Abbot Smith in 1919. There had been three moments of crisis and decision for the development of the school and the introduction of the house system - in 1920, in 1922 and in 1924. The ideas had been largely Fr Paul's, but the advocacy which had carried the community on each occasion was Fr Edmund's. The Abbot had provided steady support and a moderating hand in the background.

Abbot Smith died on November 4th 1924 and Abbot Edmund Matthews was elected by the community on December 17th. One of his first acts was to appoint Fr Paul Nevill as Headmaster. The crucial decisions had been made and he could proceed in bringing his ideas into fruition with the certainty of support and understanding from the Abbot. By September 1926 the new house was ready for occupation and the science block was under way; it was completed in 1927. These were the two buildings essential for the setting up of the house system. The Journal announced the completion of St Cuthbert's House in September 1926 and added that "for the sake of convenience the remainder of the Upper School were divided into three bodies under Fr Hugh, Fr Stephen and Fr Augustine." It may be that the editor was recognising how inadequate the arrangements still were for the other houses.

The three inside houses only gradually acquired their full separate identity. During the years of discussion one of the worries had been how the other houses could be given facilities in any way comparable to the new house. It was Scott who persuaded Fr Edmund and Fr Paul that the Old House and wing with the library and study in it could be adapted, but the process was far from complete in 1926 when St Cuthbert's began its life with everything perfect for boys and Housemaster. The other three houses had to share the study block with as much separation of dormitories as possible. St Bede's Housemaster was in the room at the end of the study. The Housemasters of St Aidan's and St Oswald's were side by side in rooms which were later united to give a good sized room for the Housemaster of St Aidan's. The Sixth forms were not separated but shared the rooms in the Old House and in the study block. The rest of the Old House was occupied by the Lower School and of course the Headmaster was still housed there.

Four years later, in 1930, when Gilling was bought, the Lower School went to the preparatory school building and became the Junior House. Then the fifth house, St Wilfrid's, began its life in the Old House. St Oswald's went to the Old House in 1933, when St Wilfrid's moved to the new building on Bolton bank; St Oswald's had to wait another three years for the Headmaster to move and leave them a house really their own. It was then, in 1936, that St Bede's first got its own sixth form gallery and St Aidan's could call the rooms flanking the study their own. St Cuthbert's had seemed rather grand with everything of their own in 1926. The others had to wait ten years before they could claim anything like parity. In spite of all this there was no pining or jealousy of St Cuthbert's. The boys and Housemasters of what came to be known as the 'inside houses' were resourceful enough (even from the beginning when they were really deprived) to find grounds for thinking themselves superior to the occupants of the 'new house' and of the other 'outside houses' as they came along over the years. They pitied the exiles who were so far off, because they - the insiders - were at the centre of things. It may be that, when the new central building is completed in 1988, the inside houses will be able safely to boast again.

Patrick Barry OSB



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OBITUARIES

ANTHONY AINSCOUGH O.S.B.

During the night of 12 April 1979, while he was staying at Parbold with his family for a period of convalescence after a prostate operation in York, Father Anthony suffered a severe heart attack. He thought he was dying and was not alone in thinking that; but he made a good recovery and was back in the Abbey on 9 June. He was a man always sensitive to the help he received from others and ready in his appreciation, but prayer was the first recourse for him in times of trouble. On his return he expressed his gratitude for the "immense kindness" and care that had been showered on him, but he attributed his recovery principally to prayer. "It is a joy to be home," he wrote, "and to know what it is to face death." That return was the beginning of the last phase of his life and his comment at the time summed up the spirit in which he lived the seven years to come. He was at home in the Abbey and at home in the prayer through which in strong faith and hope he faced death and eternity.

There was a gradual deterioration in his health during those last years. He had to go carefully and there were times of anxiety and crisis. In February 1985 he had another heart attack and was in hospital again, but he recovered, seemed to be restored to his former self and returned to his quiet and prayerful life in the monastery - not giving in, as cheerful as ever and involved in the life around him so far as his health would allow.

It was during these years of retirement and threatened health, when he could no longer be active and fully involved in work, that Fr Anthony came into his own and radiated an influence which never failed to draw the best from anyone who responded to it. It was not surprising that an Old Boy wrote at the time of his death describing him as a "holy, kind and courteous man who gave more than he received," and he added that in his opinion Father Anthony had done much to make Ampleforth - monastery and school - so highly valued. Father Anthony had always been approachable as a confidant and guide. This was especially so during these latter years. It was not only his kindness and sympathy that made him a source of encouragement through advice and example; he had on him the mark of one who has known difficulty in his path of faith and stability and obedience and who, because of his experience of fidelity and perseverance, knew how to help those who came to him because of the radiant peace which grace had brought to him. It was never through analysis, argument, theorising that he had an effect on others; that sort of thing did not come readily to him; it was his own personal influence and the example of his faith and charity that did it. He was valued for what he was rather than for any theories he might hold or expound. His theories and thoughts about life were simple and uncomplicated: sincere devotion, fidelity, obedience; they were held with unshakeable firmness; it was the transparent fact that he lived what he professed and taught that impressed. Perhaps also there was another thing; his unflinching sense of humour was particularly captivating and powerful in its influence; he never took himself too seriously and always tended to puncture self-importance and pretentiousness in others.

Anthony Lawrence Ainscough was born at Woodlands in Parbold on 10 May 1906. He was the third and youngest son of Thomas and Jane Ainscough. When

Anthony was about 12 they moved to Lancaster House, the old family home. This brought him even more to the centre of the extended family in the midst of which he grew up. It was an exceptionally secure base in an increasingly insecure world. In the heart of Lancashire stability and certainty were dominant values during Anthony's childhood; they have survived in Lancashire longer than elsewhere. In more recent times another Ainscough responded to an invitation to London by saying that he never left Lancashire for London except to see Lancashire play at Lord's. Together with all around him Anthony breathed the air of strength and security as a child. It was the Benedictines of Ampleforth who served the Parbold parish in the Church built by the Ainscoughs and that perhaps justified the move to Yorkshire for schooling at Ampleforth. Ampleforth had a further claim to respectability because the community there had been built up from the Ribble valley after 1830 and in Anthony's youth it was still overwhelming Lancastrian.

He was eight years old when he came to school here. He was the youngest in a school of about 150 boys. It was 1914 – the beginning of the war in which there was such indiscriminate slaughter of young men; even in a small school the roll of honour became depressingly long. At first Anthony did not like school at all and had to be corrected from hiding at home for the beginning of term. He was only twelve years old at the end of the war and so the main and formative part of his school life fell during the more expansive period after the war while dreams and hopes of better things were still in the air. He began to enjoy life at Ampleforth and even asked to stay on an extra year at school. It was a time of change and development. When he reached the sixth form the Choir of the New Church was being built. In 1924 there was a new Headmaster, Fr Paul Nevill. There were plans and murmurings of changes to come. Shortly after Fr Paul had taken over he was amused to overhear Anthony speaking words of warning to some of his companions in the sixth form. They were to be careful, he told them, not to let this new Headmaster interfere with the established traditions of the school; they had to teach him how things should be done.

In his last year Anthony was in the rugby team and Captain of Cricket and a school monitor. He stayed until December in 1925 so that he was only five months short of his 20th birthday when he left school. It was not unusual in those days for boys to stay until they were 19 or 20. Except for the few who went to university, they were expected, when they left school, to plunge straight into the commitment of a career. For that reason they were glad to stay longer than now and the last year at school had something special about it. When he did leave Anthony began an apprenticeship with a firm of Cotton Brokers in Liverpool. Somehow it is difficult to picture him in that sort of career, but he persevered in it for the next two years. He played rugby for Birkenhead Park and cricket at Ormskirk. He took every opportunity that offered for shooting and fishing and developed his interest in racing. Given his background it was a predictable life, until the unpredictable happened. He was accepted in 1928 for the novitiate. He had applied a year earlier but Abbot Matthews had told him to wait for a year. During that year his father died, in November 1927. After that he came back again and was accepted.

It was in June 1928 that Abbot Matthews gave him the habit. It was unusual to start a novitiate in June. He might have waited to join Br Peter Utley and Br Bernard Boyan, but somehow he stole a march on them; by doing so he qualified for the Juniors' holiday in 1929 while they stuck it out in the novitiate. Anthony's life in the

monastery continued smoothly through Solemn Profession in 1932. He was up at Oxford at St Benet's Hall from 1931 to 1935 when he returned with a third in Zoology. He was a Junior still, doing his theology with a little teaching. In those days an assistant was usually appointed for the Novice Master – someone young enough to relate easily to the novices and not too solemn to give them some relief. Br Anthony, back from Oxford, was the ideal choice and he filled this not very demanding role for the next few years. No one could doubt his stability and the good influence he would have.

In 1938, after a last minute panic because he was taken suddenly into York in May to have his appendix out, he was ordained on 17 July. To mark the occasion his mother gave a gold watch, which had belonged to his grandfather, to Abbot Matthews. She had it inscribed "In gratitude for the vocation of my son Anthony Ainscough to the Order of St Benedict". It was a loving gesture, a seal of approval and thanksgiving which meant much to Fr Anthony. He was 34 and already his life in the community had that quality of centrality which gave it particular strength. His readiness for whatever was asked of him, his fidelity, his devotion, his humour were all attuned to the life of the community in monastery and school. It was no surprise when he was appointed Games Master in the September after his ordination in succession to Fr Terence, when he became Housemaster of St Aidan's.

Before he left the school in 1925 Anthony had seen the beginning of change. The building of the choir of the Abbey Church was far advanced but work on the first of the new school buildings (St Cuthbert's and the Science Block) had only just begun. During all his 11 years experience as a boy at Ampleforth the school consisted of the Old House, the Study Wing, The Theatre and the Gymnasium. In those years the central focus of the school inside was the Headmaster's Room at the top of the circular stairs; outside it was the bounds in front between Theatre and Ball Place. Br Anthony came back from Oxford to find the House system established and then a year after his return the whole balance altered with the Headmaster's move to the Lower Building. Now the Old House was taken over by St Oswald's and the new building of Bolton House (to which St Wilfrid's had moved from the Old House in 1934 being joined by St Edward's in 1935) was a remote outpost approached by crossing a field. The games room was in the centre and Fr Anthony very naturally became a central figure.

Fr Anthony's management of the games was done with efficiency in face of great difficulty during the war period. There were many who owed much to his encouragement and he nurtured marksmen over many years right into the 70's when he took over the shooting team and prepared them for Bisley and other competitions. With such work and his teaching he was making a notable contribution to the school; yet his most important contribution (the one remembered especially by many Old Boys) was what is best described as pastoral work – his influence, general and particular, exercised from his niche in the games room. Long before the canons of the art of counselling had been revealed in paperbacks, Fr Anthony knew that the most important thing is to listen; he was exceptionally good at doing that. He was never a man of new ideas and special insight; he had no message which he might seek to press upon others to fashion them in some ideal mould. The only ideas he had were the ones he lived – faith and prayer and stability. Not naturally very articulate he would pause for words and then shut his eyes. It wasn't that he was thinking what to say, because he often made some trenchant comment with his eyes still shut. This could be disconcerting, but in the end what was remembered was his readiness to hear a whole

story with real sympathy and his ability to give firm guidance; there was usually a twist of humour which made the advice come home. Fr Ralph Wright, on hearing in St Louis of Fr Anthony's death, wrote a little verse about him:

He looked into our hearts
through closed eyes
and then
with bridled laughter or
unbridled grin
told with a stark comment
what he was
concealed within.

As to his teaching - biology was a somewhat neglected subject when he went up to Oxford in 1931. The biology lab was built in 1934, when the science block was extended south, but it was appropriated to incubate the new house, St Edward's, until in the summer of 1935 Fr Raphael was able to transfer his embryonic house to the new building over the road. The lab was put into commission during Fr Anthony's first year of teaching in 1935. This was the principal scene of his teaching until his illness in 1979. He was a very successful teacher indeed who consistently obtained excellent results. He was so unobtrusive about it and so lacking in the ability or will to sell himself that his real skill in teaching was not always recognised; but it was recognised by the boys who benefited from it. It was his careful and meticulous preparation of his work, his understanding of the difficulties of boys and his own high standards that made him so successful. Although his natural bent was not academic, he was a very good schoolmaster as a classroom teacher quite apart from his success as Games Master and Housemaster.

It was in 1948 that he became Housemaster of St Aidan's following Fr Terence. The high reputation of his House during those years testifies to his success, but it made him less available to the school as a whole. St Aidan's had been known as a House of spirit and good achievement, especially on the games field; but the image was not without a suggestion of toughness which could be forbidding. It was widely noticed that Fr Anthony, while giving up nothing of the manly and honest values which characterised St Aidan's, much softened and humanised the outlook of the House. He was an unfussy Housemaster and never required lengthy conferences with individual boys; it was up to them to come to his welcoming door. He was apt to rattle his keys as he arrived down a passage. On the other hand his eyes were open and his communication with senior boys was good. There were limits to his understanding and judgement, but those were the limits of his temperament and nature. His good will was always patent, his steady consistency an invaluable point of reference for the adolescent.

In 1960 Fr Anthony was called back to the monastery to become Prior and he held that post until 1975. From 1961 to 1963 he was also Junior Master. His time as Prior covered a period of great difficulty and change in the country, in education, in the church as a whole. He did not find it easy to cope with the aftermath of Vatican II - the new liturgy, the loss of Latin, the effervescence of new ideas, the iconoclasm and irreverence of the late sixties and early seventies. For him it was particularly hard to adjust and he acquired an image of conservatism and extreme caution. In the end he adjusted in many things, but not all. It was a painful time for him. However, it was the

values not subservient to fashion that saw him through - his faith, his prayer, his fidelity to obedience and there was a sense of balance which kept reasserting itself. As he came through those times a calmness came to prevail in his life; his fidelity to the Church never wavered. It was thus that he came to help others who sought some firm reference point in a changing world. His steadfastness was often a stay and inspiration to others but the cost was not light to himself.

After Fr Anthony's retirement as Prior he was elected to the Council for another year. He had first been elected by the community in 1946, and so he had served on the Council for 30 years. Now he settled down to a quieter round: still a little teaching, the prayer of the community, his occasional ministrations in the chapel at Sledmere, meeting and talking with friends and many Old Boys, his care of the fishing and the lakes with Fr Gervase, occasional shooting in season. All his life Fr Anthony had been a real countryman. It went beyond shooting and fishing. He noted in his diary when the house martins and other migrants came and went, noted the effects of winter on wildlife, what date the harvest began and when it was completed. He served for many years on the Farm Board and came to know personally those who worked on the Farm and on the estate and always had time to talk to them. His style did not change as his health declined. He never looked for sympathy; he was ever more ready to give it.

That evening of his life we should all have loved to prolong, but it was not to be; and he was ready. He noted on 31 December last year that "Fr Oliver, bless him, remains serene and expressed his happiness. What better way to pass through his remaining days prior to being gathered into heaven". Next day, 1 January, Fr Oliver "was called to everlasting happiness on the feast of the Mother of God". On 7 February he noted that Fr Kenneth was "called to his creator RIP DG."

On 10 February Fr Anthony himself had another heart attack; it was not too serious and he remained fully conscious. He was taken into hospital in York and had a severe attack early next morning. He recognised his brethren who came in soon after and died peacefully during the prayers for the dying. It was, he would have loved to note, the feast of Our Lady of Lourdes.

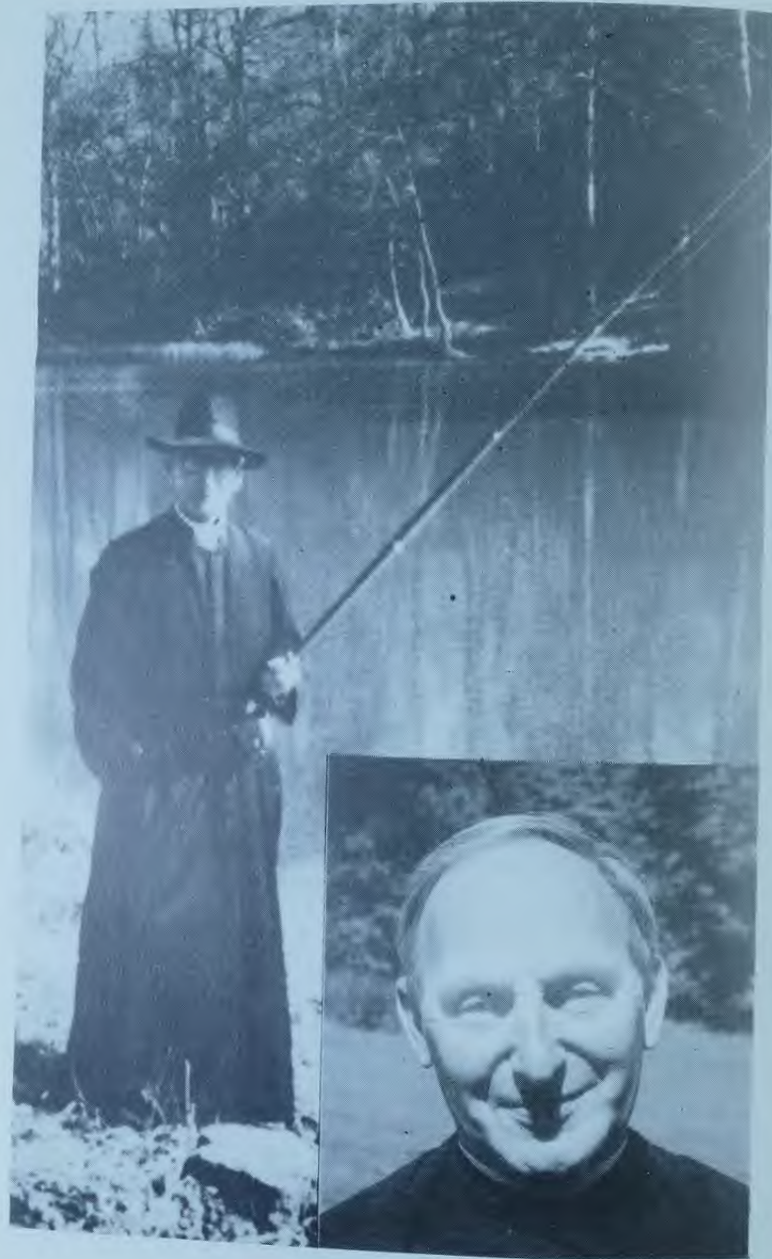
Patrick Barry OSB

CARDINAL BASIL HUME preached at Fr Anthony's Funeral Mass as follows:-

I trust I shall be forgiven if I confess to feeling a bit strange on returning to Ampleforth to find the Old House gone, new buildings being planned and built. Of course, it has to be so - there will always be changes in every monastery: new buildings, new policies, new members of the community - all these are signs of life.

I find it, however, less pleasing to accept the changes that inevitably take place in the ranks of the Community. I am speaking of the loss of the old and familiar faces. I notice the gaps and feel sad until I remember that one after another we leave the monastery for another home where the vision of God rivets us for ever, the ceaseless song of praise and an outpouring of love. The monastery after all is but the antechamber to eternity.

Today we are assembled to pray and to speed Fr Anthony on his way to God. It is a deep Catholic instinct to pray for the dead. It is instinctive to want to say something about the man, to praise and thank God for what he was and what he did among us. And there is always grief to be sanctified. Grief has to be offered to God and any wounds it may inflict be healed by Him. There are always two families to grieve when



a monk dies, his monastic one and his relatives. In this case the two families, the Ainscoughs and ourselves, have for many a year been so closely united; to all of them we offer our sympathy.

I spoke a moment ago of change, both within the ranks of the community and in the material environment where we live and work. But those changes do not ever affect those profound and timeless values which characterise every monastery. Nor those special qualities which are the atmosphere and the ethos of this or that monastic family. No two monasteries are ever the same. Now I would think that the monk whom we are burying today was typical of our Community and, to a remarkable degree, loved and lived those values we know to be important. What were the special characteristics of Anthony Ainscough? Doubtless we should have our own list; here is mine.

First, he was a very obedient monk. There was nothing conformist or servile about his attitude: a strong faith made him free to embrace God's will as it was shown to him through that combination of persons, circumstances and events whereby God speaks and calls. It was the school that Fr Anthony served longest and perhaps, but who can judge, most effectively, as Games Master, as Biology teacher and especially as Housemaster. He did all this supremely well because he believed in what he was doing and he enjoyed it. That was one of his strengths. It was, I think, far less congenial for him to become Prior; it is not easy to be the Prior of a monastery. St. Benedict, rather grudgingly, saw the need for that official and every abbot discovers pretty quickly that need also. The Prior must be always there with the Community, in the choir, in the refectory, in the calefactory, in his room, available to all. It needs special gifts and much virtue. Fr Anthony had them in abundance.

In the second place: his fidelity. He was faithful to all those monastic exercises expected of every monk whether actually resident in the monastery or living outside it. He was meticulous too in his school work. He had a firm principle; what was right and important for the boys was to be done as well as possible. If you dropped into his room, either the Games Master's Room or St Aidan's or, later on, the Prior's Room, you would find him preparing a class or doing his spiritual reading; though often enough he was sorting out his fishing tackle or being disturbed by one of his many callers, and he had many of them because he was a man who had a remarkable capacity for friendship. And that gathering of friends, that extended community of old boys and parents had admiration and respect; witness this congregation today. They all knew Fr Anthony's remarkable and beguiling charm and courtesy but they knew these to be but the expression of his respect and his concern for others. And he was faithful to the community, he was everyone's friend and we were all his friends. It is rare for a person to be disliked by no one but Anthony was one such. I believe also that under God, Fr Anthony owed much to Abbot Matthews, who was a family friend, to Fr Paul, to Fr Stephen and Fr Sebastian, all these great monks. The Ampleforth which they had fashioned was a stable place, remarkably effective and very good.

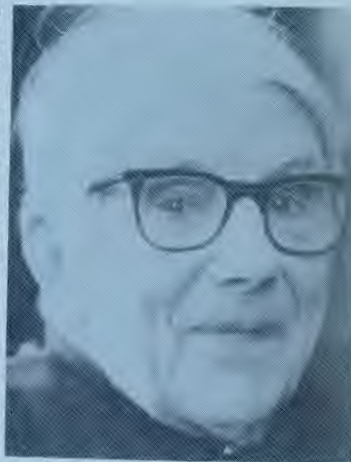
Fr Anthony was more at ease in their world than in the one that took its place as a result of the Council and the profound change of our society so prevalent in the 1960's. It was a struggle for him to accept so much that he did not understand and with which he had difficulty in having sympathy. His mind was never really won to what was new. His finest achievement was precisely this, to accept decisions about the monastic life, about the Offices, the manner of saying Mass with which he found it difficult to agree;

and he stayed with the community, always a much respected and loved figure and he kept true to what he knew to be fundamental and important for a monk. He understood the real meaning of the vow of stability.

So I come to the end - sad like you to have a lost a good friend. Grateful, like you, for so much given by one who was just a thoroughly good and holy monk. Do any of us wish for any other epitaph?

DAVID OGILVIE FORBES O.S.B.

Fr David was born at Fraserburgh on 22 May, 1904, was for a time at school with the Ursulines in what became St Benet's Hall and came to Ampleforth College in 1917. As a boy he was appreciated by all as a friendly person. He took a full part in sporting activity, being a member of the Rugby XV and a Whipper in for the Hunt. In 1923 he was clothed in the monastic habit. As a young monk he judged himself to be of too pliable a nature and rapidly developed a remarkable degree of inner determination, yet without losing his former pleasant exterior. This combination of qualities remained with him all his life: where others had good ideas he translated his into action. He made so strong an impression of his personal commitment on others that on one occasion at Chapter of Faults, when he confessed to having broken not only a plate but the monastic silence, Abbot Smith said in the hearing of all, "I don't believe it!"



Although not of particularly academic gifts he was sent to St Benet's Hall in 1926 to spend the next six years in Oxford. First he gained the BA in the Honour School of Modern History. History was and remained an interest - he had an article in the JOURNAL on the early period of Rievaulx Abbey. He then studied with the Dominicans at Blackfriars for three years, receiving there the thorough theological formation which remained a major guiding element in his subsequent apostolate. He was appreciative of this, and especially of what he had learnt from the Regent of Studies, Fr Luke Walker who lectured in Scripture, having himself been a pupil of Père Lagrange at l'École biblique in Jerusalem.

Fr David had taken solemn vows in 1928 and on returning to the Abbey in 1932 after his Oxford courses he was ordained priest. Losing no time he was pressing for the introduction of the Scouts into Ampleforth College and despite difficulties brought about what soon became a recognised feature of College life. He proved to be one of the most dynamic monks on the Staff with a reputation for holiness recognised by all including boys, some of whom included him in their short list when they speculated fancifully on who the next abbot might be. A potent factor in his profound spirituality

was his devotion to Our Lady, with an unqualified acceptance of the strong Marian doctrine of Louis Marie Grignon de Montfort's "La vraie Dévotion." Was this something owed as much to his family back-ground as to his monastic formation?

In 1935 he was appointed Novice Master and in this role he displayed all his characteristic qualities. He was, in the opinion of one novice of that time "a truly great and holy monk" and Cardinal Basil Hume, also one of his novices, has said that although he was strict he showed that he cared deeply for each of them. He drove himself hard in these years and more than once had a period of ill health. In 1942 he was sent to St Benedict's, Warrington for six months rest and stayed there 27 years, becoming Head Priest in 1952. This was the time of his greatest apostolate, still spoken of by parishioners as 'the great days' of the parish. It was also the principal period of his work with the Young Christian Workers, both locally and nationally. The two fields of action were not seen by him as separate. In the parish his concern was to bring about the fullest lay participation in the life and work of the Church. In this he was in action years ahead of Vatican II. St Benedict's was one of the most populous parishes in Warrington in the fifties and, in terms of the Lay Apostolate at least, became perhaps the most prestigious. Fr David's work with the YCW was outstanding. To this day many Catholics in Warrington owe the persistence and vigour of their faith to the formation they received from it. Fr David had the gift of helping young workers to see the Gospel as wholly relevant to their lives at work and at play. Above all he was able to guide them to recognise themselves as objects of God's love, as chosen sons and daughters to be formed in the image of Christ. His strong Marian outlook led him to a firm Christology; he had a deep sense of the human nature of Jesus "God came down to earth for us in Our Lord" he said, "and we have been trying to push him back into heaven ever since." All the time he trained his young workers to apply to their daily lives the simple YCW formula: 'SEE, JUDGE, ACT.' The YCW apostolate led later to that of the FSA, Family and Social Action, providing a field of reflection and action for older Catholics who by then were bringing up their families. This development largely coincided with the time of the Vatican Council and its aftermath and was an excellent vehicle for pursuing its implementation, an objective to which he gave himself without hesitation.

Pat Keegan, former International Secretary of the YCW, knew Fr David well over these years. His personal tribute should not go unrecorded: "After my Air Force stint in 1946 I got to know Fr Forbes and established a friendship. By now he was heavily involved in building YCW groups. He had grasped the simple truth that the YCW existed to awaken young working people to a lifelong apostolic commitment in ordinary daily life. He also gave great support to the struggling National Team of young YCW organisers, a number of whom came from his groups. He gave retreats, attended Study Weeks and other events. He gave up his holiday time and was full of good humour. To me he always seemed to be at ease with his priesthood. And this certainly gave me confidence to turn to him for advice on many issues not least the central matter of prayer. He had a very gentle approach. I never felt dependent. I hope that we will be blessed with more priests like Fr Forbes who like the Lord gave priority to calling, forming and sustaining apostles."

Fr David moved to St Peter's, Seel Street, Liverpool in 1969 to be in charge of a parish now much reduced and struggling. At this period he was serving on the Abbot's Council. Moving now and working between the Abbey and the Archbishop's City

he continued to be involved in the life of the Church in the early post-Vatican II years. He had been working with YCW, but now more with FSA, and a new interest developed for him in the FOCOLARE movement. This continued with his final pastoral assignment as an assistant priest at St Mary's, Bamber Bridge, from 1976 onwards. There, despite advancing years, he maintained a vigorous apostolate, showing always an interest in new ways of promoting it.

Perhaps the most noticeable thing about Fr David in his later years at Brownedge, Bamber Bridge, was an almost childlike serenity. Failing memory and inadequate hearing, far from making him discontented with himself, became a constant source of amusement and though he made constant efforts to cope with his disabilities (sometimes with comic results) they never got him down. He displayed no tendency whatever to recline into his shell, he had time for everybody - though he could seldom remember their names, and was always to be found at the Church door after a Sunday Mass. His advice and counselling were widely sought and it was always wise, optimistic and encouraging. He developed a regular round of prayer groups and scripture groups, and seemed to be father confessor to most of the parish.

It was all a beautiful example of the recognition of goodness by good people, for Fr David's goodness, even holiness, stood out. Those who knew him well knew that it was the fruit of hours spent in prayer before the Blessed Sacrament; he was indeed a spirit filled priest. When he died, something vital was taken from the parish, and many parishioners were heard to say that they prayed to him and not for him; many kissed his coffin as it lay before the altar the night before his funeral. Even today his obituary card is still on the mantelpiece in numerous houses in the parish. Anyone who knew Fr David recognised what our Lord meant when he said "Unless you become as little children..."

Fr David always lived and worked on excellent terms with the Diocesan Clergy. At Warrington he invited the priests of the town to a special dinner after Christmas each year including on the list priests who had now moved elsewhere. Such a one was Fr John Murphy of Latchford, later Bishop of Shrewsbury and then Archbishop of Cardiff who mourns the loss 'of his golfing friend'. Another was the late Fr Maurice Dillon who was appointed by the Liverpool Archdiocese to develop part of St Benedict's into the new parish of St Stephen's, Orford. Fr David welcomed him, gave him accommodation for several months and a handsome subsidy to start the project.

All this illustrated the Catholic instincts of Fr David. He was a faithful monk and member of his monastic community. He was a fully committed pastor in the renewed life of the Church. He was open to all channels of apostolic endeavour, the ally, the friend of both people and priest, and all recognised him as such.

Philip Holdsworth O.S.B.

KENNETH BRENNAN O.S.B.

Fr Kenneth was appointed by Abbot Byrne to receive the post-war novices. This was not a job in which he felt wholly at ease. He preferred the informality of personal counselling and the relaxed companionship of Community life, and his own unpretentious spirituality made the disciplinary aspect of the Novitiate a little irksome to him. He was not at his best in the formal weekly conferences and the official periods of recreation, and his style as Novice Master was at times awkward and inarticulate. Paradoxically enough, this was where his real strength lay. His conscientious fulfilment of his office as Novice Master was unquestioned, but his real influence on the novices went deeper than the formal structures and is a good deal harder to describe. The clear priority that he gave to personal prayer, his kindness to individuals, his deep and ill-concealed stream of



good humour were always accompanied by a complete lack of inclination to attempt to make a good impression. By concealing his own strengths, he inadvertently created an atmosphere in the Novitiate which allowed the deeper aspects of the monastic tradition to become clear in a natural way to each novice in his own (and God's) time. He never attempted to hurry novices into premature patterns of holiness. He knew that the Novitiate was only a beginning, that the needs and the experience of novices (particularly in the large Novitiates with which he was faced) varied greatly, and he somehow gave the impression that the role of Novice Master was, after all, not very important. He was quite without fussiness and whenever he felt obliged to make a fuss, his amusement at having to do so generally broke through. He appreciated personal eccentricities instead of mistrusting them, and his own capacity for friendship created a humane space in which novices were unlikely to go seriously astray.

The fact that he was not an Old Boy of the School and had had pastoral experience unrelated to the Valley gave his role a special dimension at a time when the Novitiate, consisting largely of old Boys, might have run the risk of becoming inbred. He attached no special importance to the background of the novices. He had a healthy affection for the School without having any particular interest in its happenings. He was tolerant both of the frivolity of younger novices and of the rather different characteristics of older ones. He made a point of ensuring that the Novitiate should be as unglamorous and as tedious as possible, since he believed that one of its main purposes was to strip novices of any illusions they might have about the monastic life, so that their subsequent commitment to it might be realistic and down-to-earth. The best tribute to him is that his novices invariably remained on terms of warm friendship with him after the Novitiate. He never made any claims on their gratitude, but he certainly had it.

Dominic Milroy O.S.B.

Memories and Reflections by JONATHAN COTTON O.S.B.

Fr Kenneth was a man intensely interested in people, thoughtful and reflective, who saw pretty clearly into the reality of what life is. He would neither unduly exalt his fellow human beings, friends, relatives, fellow monks or acquaintances, nor ever despise or look down on them. He knew the limitations of men and women, their weaknesses, and he knew how to love, encourage and support them.

Born in Ireland, on the borders of Kilkenny and Laois, he had the memory and support of a God-fearing and loving family. The solid goodness and down to earth piety of his parents was instilled into the six living brothers and sisters and this family was a close and loving support for him all his life, with the new generations of nephews and nieces being a close part of him, as he was of them.

He had a genuine deep faith in God which ranged far beyond a limited or particular vision. As a young boy he was the cleverest lad in the village school, and both his parish priest and teacher ear-marked him for priesthood early on.

After seminary training he entered the Arch-diocese of Glasgow. Why he particularly chose that diocese I do not know, but I do know that he did not want to stay in the particular rut of that calling, because he asked the Bishop each year for eight years if he could become a Religious, and later on the decision was made to become a Benedictine of Ampleforth Abbey. He was a well known young priest in the diocese, he was the first priest ever to broadcast from Glasgow in the Empire exhibition from the Catholic pavilion in 1938, and he was well known for his sermons. His fellow diocesan priests were astonished at his decision to become a Religious and a monk of Ampleforth. He was loved by the people of Glasgow and at St. Peter's, Partick, where he used to visit his old friend Fr Tierney, he was remembered affectionately.

He entered the monastery in 1938 at the age of 31. He had been ordained at the very young age of 22, with special permission from the Vatican, and so had the distinction of being in his 56th year as an ordained priest on his death. Few priests indeed can count such a high number of years in the ministry. He always told me the reason he became a monk was because he wanted to be a better priest, and typically he would say, with humorous realism for his self-understanding, that he was not sure it had had the effect.

He felt all his life that others over-estimated his capabilities; again from his understanding of himself we can understand his view. But I don't think he realised sufficiently what a support and encouragement it was to be in the company not of an administrative genius, nor of a brilliant thinker, but of a formed and whole personality, who was well-read, with a dry and amusing wit, gentle and courteous, and above all in love with God and his fellow men. He was undoubtedly an original thinker, and any contribution whether in personal advice or dealing with "weighty matters of policy" his contribution would not have the mark of a stereo-type.

A quality he had was his openness to new ways and new ideas. He was able to appreciate and live with the post Vatican 2 church through his rich humanity rather than through theological conviction. Temperamentally he belonged to an earlier era, and he was thoughtfully worried about the present state of world and Church. But for companionship, counselling and friends he was sought after by all the generations. The young primary school children loved him, as he told them to regard him as their special friend. Those of the twenties to thirties felt understood by him, as he could relate to them about things which were at the heart of their lives, and so many people

confided in him, of all ages and both men and women.

He was particularly interested in those who suffered, whom he would help if possible. For instance, at his death-bed was a boy of a family of six children who had come to visit him. They had lost their father about five years before, and Fr Kenneth remained continuously in touch with them, fondly looking after them with visits and his interest. The young forty year old widow described him as like a new father to the whole family.

He had a strong interest in younger priests and their progress; and he would also do his best to support and help them, as I know from a long experience of my whole priestly life since 1971. The way he helped was by his friendly kindness and interest, although he was also capable of kind correction.

It is clear to me now also that he remained a thoughtful man right to the end. One week before he died he told me he wanted to talk over one or two matters of importance and so he did, despite his tedious illness which might have left him to turn in on self. He got very deaf at the end of his life, and he found it dull to remain in his room for almost three months. But there seemed to be no alternative. Just before Christmas he confided in me in hospital that he thought he probably had cancer, so I asked him if he wanted to get better. "If it is God's will" was the reply. There was an insight into his mind which gave him the strength to remain day interested in all that was going on around him. He greeted with a wave or a word of farewell all those who came to him on the last day. His illness was his last prayer, and he offered it all for the conversion of sinners, for the monks, parishioners and his friends and family. He was down to earth about the reason for his interest in those who were far away from God. He said that to die with God is hard enough, how hard it must be for those without him? He was a man the better for knowing and he has left a gap that will be felt by many people. May he rest in peace.

A.J.C.

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SPIRIT OF OBEDIENCE

KENNETH BRENNAN O.S.B.

A lecture given at the Conference of Novice Masters (November, 1962)

The Benedictine noviceship is different from most others in that it is conducted in the actual monastery for which the novices hope to be professed, with sufficient segregation to satisfy the requirements of Canon Law. Our novices take a prominent part in the liturgical offices, they do the sacristy work, eat in the common refectory, wait at table and do many other monastic chores which bring them into contact with the members of the community. This arrangement has some drawbacks: it exposes the novices to the distractions of the activities going on all around them, and to a certain amount of disedification from the example of their seniors in matters of silence, punctuality and monastic deportment. But it has advantages too. It seems to fit in with the peculiarly family character of a Benedictine community; it gives the novices first-hand knowledge of the ethos of that community and puts them in a better position for deciding their vocation. As the novices for a single house will be comparatively few in number, it ought to be possible for them to get more individual attention in their spiritual formation. And as a counterpoise to the disedification, it is useful to have frequent reminders of the imperfectibility of human nature; - perhaps it is no great evil that they should see us as we are, warts and all.

As to the novice-master himself, all that Saint Benedict says is that he should be a senior monk who is skilled in winning souls and that he should watch over his charges with the utmost care. There is nothing very striking in that, though like many commonplace things, it implies a great deal more than it says. But I am sure that what the Rule says about the qualities the Abbot ought to have, could be fairly applied to the novice-master and indeed to anybody who has the care of souls.

"Let the Abbot when appointed consider always what an office he has undertaken, and to whom he must render an account of his stewardship; and let him know that it is his duty rather to profit his brethren than to preside over them. It behoves him, therefore, to be learned in the divine law, so that he may have a treasure of knowledge whence he may bring forth things new and old; and to be chaste, sober and merciful. Let him always set mercy above judgement, that he himself may obtain mercy. Let him hate ill-doing but love the brethren. In administering correction, let him act with prudent moderation, lest being too zealous in removing the rust he break the vessel. Let him always distrust his own frailty and remember that the bruised reed is not to be broken. By this we do not mean that he should allow evils to grow, but that, as we have said above, he should eradicate them prudently and with charity, in the way which may seem best in each case. And let him study rather to be loved than to be feared. Let him not be turbulent nor anxious, over-bearing or obstinate, jealous or too suspicious, for otherwise he will never be at rest. Let him be prudent and considerate in all his commands; and whether the work which he enjoins concerns God or the world, let him always be discreet and moderate, bearing in mind the discretion of holy Jacob, who said, 'If I cause my flocks to be over-driven, they will all perish in one day'. So, imitating these and other examples of discretion, the mother of the virtues, let him so temper all things that the strong may still have something to long after, and the weak may not draw back in alarm." (Rule, ch. 64)

To take a few salient points from that passage and to apply them in our present context, it is clear, in the first place, that the novice-master ought to be a man of sound doctrine, learned in the divine law. That does not mean that we should expect him to be an expert in theology or Sacred Scripture. That might be desirable, presuming he had the other qualities, but surely it would be expecting too much. But he ought to have a reasonable acquaintance with these sacred sciences because they are, after all, the main sources from which the Religious life draws its inspiration. It must be said emphatically that a solid spiritual formation can only be based on dogma, on what we believe about God and all that He has done for us, on the doctrine of the super-natural life, our incorporation in Christ and our growth in Him. There were no manuals of theology in Saint Benedict's time but he was to lay much stress on the importance of *lectio divina*, deep and pondered spiritual reading from the Bible and the writings of the Fathers. The doctrinal education is even more necessary in our time when we can be so easily bemused, even on the religious level, by superficial thinking, tabloid knowledge and clever phrase-making. The novice-master, then, ought to be a man of doctrine and also a man of judgement with a shrewd knowledge of human nature and a seeing eye for its complexities and contradictions. He must beware however of dabbling in psychiatry and treating his subjects as cases. There are few things more calculated to alienate their sympathies and diminish their confidence in him. What is wanted is a normal man, without quirks or prejudices, who prays for guidance and carries out his duties tranquilly under the eye of God.

Secondly, the novice-master must have a supernatural love for his novices, based on reverence for God and respect for human personality. His influence over them will be in proportion to this love and this respect. He should not try to mould them in his own image, or fancy that he can take over the functions of the Holy Ghost. There must inevitably be a certain amount of drill in the novitiate and a uniformity of discipline but, for all that, it must be remembered that no two novices are exactly alike in temperament or character or in the circumstances which have formed their character. You cannot train them by a rule of thumb which takes no account of these diversities. As Saint Benedict puts it, you must adapt yourself to each one's dispositions and understanding. Young men coming to the religious life have ideals and generous impulses but these soaring aspirations are likely to be hampered by some measure of self-love and self-will. The discovery of this may come as a revelation to the novices themselves, because it is only when we have to share our lives with others that we realise what deep roots selfishness has in ourselves. Tensions may be created by this humiliating increase in self-knowledge; the reason why we cannot put up with others is often because we cannot put up with ourselves. It will be the business of the novice-master to sort out all this. There must be an easy and calm relationship between him and his novices. There must be frankness and sincerity on both sides. Confidence cannot be commanded but it can be won. The novice must be encouraged to talk about himself and his difficulties; provided he has the essential aptitude for the religious life, he can be given the assurance that there is nothing wrong with him but can be put right, there is nothing wanting to him but can be supplied.

Thirdly, there must, of course, be correction. This should be administered firmly, courteously and mainly privately. The novice must be told the truth about his faults and convinced that it is only he who can correct them. In the long run the only discipline that will work is self-discipline. If he manfully accepts this challenge to his

ego, then "his heart will expand and he will run with unspeakable sweetness of love in the way of God's commandments". This will be the reward of detachment from self and from all that is not God.

Saint Benedict and Saint Ignatius may be taken to represent two diverse forms of the Religious life, but there is so much of the former's spirit in the latter that it has occurred to me to wonder whether Saint Ignatius did not get more than absolutism at Montserrat. In his teaching on obedience the founder of the Society had a way of using vivid metaphors which have exposed him to a lot of crude misrepresentation, but you will find the same teaching, less tidily and in less exuberant language, somewhere or other in the Rule of Saint Benedict. And if you want a practical demonstration of how a Benedictine abbot ought to adapt himself to different dispositions, you have it in the way Saint Ignatius knew how to handle the able and steadfast Laynez on the one hand and the unstable Sirnon Rodriguez on the other, to say nothing of his patience with the irrepressible and heartbreaking youth Ribadaneira. I think it is true to say that Saint Benedict was the first monastic legislator to make the taking of vows a public and juridical act. The monk wrote out his vows with his own hand, pronounced them in the presence of the abbot and community, and placed the document on the altar at the Offertory of the Mass, as a token of the dedication of his whole self to God, in union with Christ. I would make bold to say that Saint Benedict introduced these vows, not so much to provide a framework for the pursuit of perfection, - for that was there already, - but rather to give stability to the monastic life in an age when monks tended to wander from monastery to monastery. The Benedictine vows are Stability, Conversion of Manners and Obedience. Stability was the principal vow and its purpose was to buttress and give permanence to obedience. You could not have a real spirit of obedience if you could wander from one superior to another according to your fancy.

It is significant that Saint Benedict, though he had the Roman sense of justice and order, never appeals to the specific obligation of the vow of obedience as a motive for obeying. He does not seem to show any awareness of the distinction we now make between the virtue and the vow of obedience. Canonists tell us that the vow can be violated only in special circumstances, and anyway does not embrace our interior dispositions. So long as we obey the command, we fulfil our vow, no matter in what spirit we do it. I am not finding fault with that teaching, much less am I belittling the vow, but there is some danger of the virtue being stifled by the vow, that is, by a too legalistic concept of obedience. At any rate, it was a way of thinking about obedience that was foreign to Saint Benedict's mind. "If a disciple obey with an ill will, and murmur not only in words but even in his heart, then even though he fulfil the command, his work will not be acceptable to God who sees that his heart is murmuring. For work such as this he will be given no reward; nay, rather, he will incur the punishment due to murmuring, unless he amend and make reparation". (Rule, ch. 5).

On the first page of the Rule you will find a clue to Saint Benedict's thought. You have come to the monastery, he says, to return, by the labour of obedience, to God from whom you have strayed by the sloth of disobedience. You must be prepared to renounce your own will and take up the strong and shining weapons of obedience to fight for Christ, our true King. It was not a question of entering upon a way of life in which obedience happened to be an element; it was not a question of being willing to do what you were told: it was a question of being willing to be told what to do. You

came to seek God; you will find Him only by doing His will, which will be made known to you by the Rule and by the commands of the superior. You will find Him only by living a life of obedience.

In his chapter on humility Saint Benedict carries the idea further. You must not delight, he says, in fulfilling your own desires, but rather in following Him who says, "I came not to do my own will but the will of Him who sent Me". You must, for the love of God, subject yourself to a superior in all obedience, imitating our Lord of whom the apostle says, "He was made obedient unto death". Meeting in this obedience with difficulties and contradictions and even injustices, you should, with a quiet mind, hold fast to patience and not run away, "For he that shall persevere to the end shall be saved". It is clear that Saint Benedict thought of monastic obedience not as an esoteric ideal but as the perfection and full flowering of normal Christian obedience. He was always conscious of God's plan for our redemption. The old Adam sinned through pride, manifesting itself in disobedience, and planted in his descendants the seeds of disobedience. So there is in all of us a built-in tendency towards disobedience, towards independence: we want to be a law unto ourselves, we want to go our own way without let or hindrance. But the new Adam came to undo this mischief in our nature and to win the battle for us at the point where the old Adam lost it. He came to live a life of submission and obedience culminating in His death on the Cross. Again and again, our Lord makes it clear that the motive of His life is to do and to accept His Father's will: "I always do the things that are pleasing to Him" - "My meat is to do the will of Him who sent me" - "The chalice which my Father gives Me, shall I not drink it?" - "Not My will but Thine be done". And Saint Paul says, "He humbled Himself becoming obedient unto death, even the death of the Cross". And the Apostle sums it all up elsewhere when he writes, "For as by the disobedience of one man many were made sinners, so by the obedience of One many shall be made just."

We can only return to God under the cover of Christ's obedience and by assimilating our obedience to His. That is true for everybody, whether in the world or in the Religious Life. So, Saint Benedict tells his monks that they must be good Christians; they must love Christ and imitate Him; they must prefer nothing whatsoever to Christ. "Obedience without delay becomes those who hold nothing dearer to them than Christ." There is perhaps a new emphasis here. The pre-Benedictine monks practised severe bodily mortifications and employed obedience itself as an ascetic principle in their endeavour to acquire purity of heart. Saint Benedict equates obedience with the ultimate aim of both the Christian and the Religious life, namely the quest for God. That, I suggest, is the way to teach obedience to novices. It is to take it as the basic principle of the Christian way of life which cannot be altered or played down. If you do not go to God in Christ and with Christ and through Christ, you cannot go at all. No work that is done in opposition to obedience, however glorious it may appear in the eyes of men, is blessed by God.

We must be on our guard, then, against over-stressing the secondary ends of obedience, motives of utility and efficiency, esprit de corps, loyalty to our founders and congregations. These are good so far as they go, but they are not good enough for supernatural obedience. Union with God, which is the primary end of the religious life, cannot be made subordinate to any other end, however good it may be.

THE RESURRECTION IN DISPUTE

BERNARD GREEN O.S.B.

Under the unexpected headline 'Bishops back belief in the Resurrection', *The Times* in June 1986 published the official response of the Anglican bishops to the doctrinal issues raised by the Bishop of Durham. The headline was unexpected because most people would have thought the possibility of the bishops doing otherwise quite unthinkable. But the *Times* reader more familiar with the writings of theologians and scripture scholars on the Resurrection over the last hundred years would not have taken the confidence of the bishops quite so much for granted, or on reading the report found their hesitations quite so surprising. Very little said or written today in this dispute is new: it has been raging for a hundred years, but it has taken the Bishop of Durham to bring it to the public's attention.

Writers in the last century such as Strauss or Renan who denied the supernatural element in scripture presented the Resurrection as the fruit of the subjective assumptions of the apostles; they expected a resurrection and in effect invented one. This view is not so remote from that of one of the most extreme of modern writers on the Resurrection, the German Willi Marxsen in his *The Resurrection of Jesus of Nazareth*. There he describes the Resurrection as the affirmation that the cause of Jesus lives on, rather as one might say that the cause of Che Guevara or the cause of Martin Luther King lives on even though they are dead. The real miracle for Marxsen did not happen to Jesus but to the apostles. Jesus did not rise from the dead, it was the apostles' faith that rose from despair.

Of course, that miracle requires an explanation. If the disciples had so sunk into despair that it is remarkable, a resurrection, for them to have recovered their faith, then it seems a contradiction to suggest that it was their expectation of Jesus's Resurrection that led them to think it had happened. Thus, there is a more moderate school of thought which argues that God gave new faith to the apostles after the despair of the crucifixion, and that in this change of heart they believed Christ had risen. They had shared the Jewish hope in a final resurrection and when they regained their faith they naturally thought it had happened to Jesus. This view was put forward very clearly by the Anglican theologian B.H. Streeter in *Foundations* (1912), the book satirised by Ronnie Knox in *Absolute and Absof Hell* and which probably pushed him over into becoming a Catholic. Streeter faced the question of what happened to the body quite boldly: he suggested that it was probably stolen to reinforce the new preaching. When asked what happened to the body, Bishop Jenkins echoed a similar view recently. Streeter was not alone in wondering how the tomb came to be empty. His contemporary, Professor Lake, argued in 1907 that after the crucifixion the apostles fled to Galilee, where they re-found their faith; meanwhile in Jerusalem the women had got confused about the tomb where Jesus had been placed and hysterically thought it was empty; when the two groups met, they decided Jesus must have risen from the dead: in short, the tomb of Jesus got lost. This view has been put forward again this year in an article in the journal *Theology* by the Anglican Professor Lindars of Manchester.

Yet Jenkins and Lindars, while doubting the empty tomb, say they believe in the Resurrection. The bishops in their report argued that the scriptural evidence for the

empty tomb is strong, but concede that one can believe in the Resurrection and still remain agnostic about the corpse of Jesus. The reasons for this are twofold. First, scripture scholars have maintained for a long time that belief that the tomb was empty arose after belief that Jesus had risen from the dead. They base the argument to a great extent on theories about the dating of the New Testament books, theories that have become very widely accepted in academic circles though their flimsiness was exposed a decade ago by J.A.T. Robinson in *Re-dating the New Testament*. They argue that St Paul nowhere mentions the empty tomb and that furthermore he regularly speaks of the Resurrection as the glorification of Christ, not really separate from the ascension or eternal intercession at the right hand of the Father. They claim that the Gospel stories are later elaborations. In their report, the bishops questioned these arguments and found them unconvincing, stressing that the scriptural evidence for the empty tomb is strong. Yet they still accepted that belief in the empty tomb is optional for Anglicans; why?

The reason really lies in those texts of St Paul, that the Resurrection is really the glorification of Christ in heaven. When the Bishop of Durham made his notorious attack on people who thought the Resurrection was a conjuring trick with bones, he was hitting out against the misconception that when Christ rose from the dead he returned to life in this world. But the Resurrection of Christ was not like the rising of Lazarus; both rose from death, but Lazarus returned to this earth, whereas Christ rose to the glory of the Father. Christ's was a Resurrection, not a resuscitation. In their report, the bishops stress the utter mysteriousness of the Resurrection. No one saw it. St Thomas Aquinas argued that no one could have seen it, because Christ passed from death, which is beyond human vision, to glory which is also beyond our sight (*S Theol* III 55.2 ad 2). The risen body of Jesus is not a human body that the apostles see and touch just as they would any other natural body. It is a glorified body, and it is only by an exceptional privilege a miracle, that they are enabled to do so.

If the Resurrection of Jesus is thus not a return to this world and the body of Jesus is not physically located, or seen or touched or heard in any natural way, then the mysteriousness of the appearances of the risen Christ becomes apparent. It was not natural for the risen Jesus to have appeared; the Resurrection would have been in no way lessened had He not appeared to them; Jesus did not rise from the dead in order to appear to His disciples, but to fulfil the act of becoming man in the glory of heaven. Sometimes, reading the works in St John 'Blessed are those who have not seen and yet believe', one might be tempted to think that those who did not see the risen Christ have an incomplete experience of Him; yet the Holy Spirit was given to the Church to complete His work on earth and Jesus is still with us in the sacraments. Could not the Holy Spirit have been given without the appearances and Jesus still be with us in the sacraments?

Seen in this light, the controversy about the empty tomb makes more sense. We believe in the general resurrection on the last day, yet we do not expect any material continuity between our physical earthly body and our risen glorious bodies. Why should the physical body of Jesus have been exceptional, swept up in His Resurrection? Furthermore, if the Resurrection is this altogether mysterious passing from death to glory that could not have been seen, photographed, heard or tape-recorded, not an event in the natural order, then why should the corpse of Jesus have been taken from the tomb and transformed? That surely was an observable event: at

one time the corpse was there, then the corpse had gone.

People such as Bishop Jenkins who say they believe in the Resurrection but find the empty tomb unnecessary or inexplicable are stressing that the Resurrection is not a return to this world, that it is not an event next in the series after the arrest, passion and death of Jesus, but that it is the glorification of eternity of Christ. One trend in modern theology has expressed anxiety that the empty tomb should become a proof of something that could never be proved for it is entirely beyond our world. The great conservative and neo-orthodox Protestant theologian Karl Barth, who led a reaction against the liberalism that had first led to questionings about the Resurrection, insisted that the Resurrection was not an historical event and so the empty tomb was an irrelevance (*Church Dogmatics* IV i 153). Another trend has stressed that the glorification of Christ cannot be seen as the next event after the crucifixion, and thus is not really separate from the passion and death of Jesus; Jesus was glorified in death (eg Karl Rahner SJ, *Theological Investigations* 4, p 128).

With this last point of view, we are again near the views of Streeter and the early modernists; that the Resurrection is the re-interpretation of the meaning of the death of Christ, not as defeat but as victory. For Rudolf Bultmann, the greatest 'demythologiser' in modern Protestant theology, the Resurrection was 'the expression of the significance of the Cross' and 'Faith in the Resurrection is really the same thing as faith in the saving efficacy of the Cross'. (*Kerygma and Myth* pp 38, 41). And the only difference between this and Willi Marxsen is that for Bultmann the faith was grounded in reality, the Cross really was victory, for Marxsen the apostles simply thought it was.

One of the most elaborate expositions of this style of interpretation recently has been Dominican Edward Schillebeeckx's book *Jesus*, on account of which he was summoned to Rome and made to clarify his views on the Resurrection. Fr Schillebeeckx claimed that the death of Jesus seemed an awful defeat for His mission but that God restored the disciples' faith and gathered them together as a community. They saw the mission of Jesus in a new light and saw that His death had not been a defeat. They expressed this new faith in various ways: the crucified one is the coming judge, or the crucified one is still working and present with miraculous power, or the crucified one has risen. This faith was an entirely new experience of the presence of Jesus, and the expression of it that finally absorbed the others was that Jesus had risen. (*Jesus* pp 387, 394, 396) Faced with what they cannot explain, why the tomb should have been empty, why the risen Christ should have appeared to the disciples, these theologians resolve the problem by downgrading or even dismissing these events.

But the greatest defender in modern theology of the significance of the empty tomb, who still argues eloquently that the Resurrection must be understood as something that happened to Jesus, is the Protestant Wolfhart Pannenberg. In *Jesus God and Man* he insists that though the historical facts, the empty tomb and the appearances, are not the ground of faith they are necessary for faith. Christianity is an historical religion and our faith and trust require knowledge. He argues that if Jesus was not truly glorified and that Resurrection made known to us by historical signs, then our faith would only be a subjective certainty, an interpretation of previous historical events that the world understands differently.

Another way of putting this is that the modern debate is beginning to turn on the significance of the Resurrection for our salvation: how are we saved through the

Resurrection. Despite the old devotional emphasis on our being saved by the death of Jesus, and the theological explanations of our salvation going back to St Anselm and before, the orthodox doctrine was always that men were saved by the death and Resurrection of Christ. But how does the Resurrection save us? The weakness of Schillebeeckx's line of reasoning is at once apparent; he can give no clear account of the saving significance of the Resurrection; in fact, he gives no clear account of the saving significance of the Cross either. Schillebeeckx sees the salvation preached by Jesus as liberation. The Cross merely shows how very dangerous that message was, challenging the powers from whom men must be liberated. Resurrection is thus only one model describing that liberation, an interpretation of the message of Jesus. The experience of liberation gives rise to that interpretation. But the orthodox view has always been that our understanding of the scope and meaning of our salvation arose from our experience of the Resurrection; that Jesus rose from the dead showed his followers what true salvation means. This in effect is the view re-iterated recently by Pannenberg.

So the key question is this: do we experience salvation and then describe it as faith in the Resurrection of Jesus, or do we experience the Resurrection and come to see the salvation we are being offered? If the second is right, and orthodox Christianity has always maintained that 'it is, then the meaning of the otherwise mysterious appearances and the empty tomb becomes apparent. Jesus involved the Church in His Resurrection: He united Himself with us in His Resurrection: He made the full scope of our hope known through His Resurrection. The risen Jesus appeared to the disciples and took the physical body to glorify it because He did become man for us, He did die for us, and He did rise for us.

When the Anglican bishops' report conceded that for the Church of England belief in the empty tomb is optional they made two tragic concessions: first, that because modern scholars cannot understand something they can dispense with it and secondly that the empty tomb has no real saving significance, but is no more than an option. The greatest weakness of the report was that it failed entirely to offer any theological explanation of the Resurrection or how men are saved by Christ's rising from death. Had the report attempted this, the fundamental differences would have surfaced. Both sides say they believe in the Resurrection, but they understand it quite differently. For the deniers of the empty tomb, we are saved by Christ's teaching and death and the Resurrection is His glorification and our re-interpretation of his death. For the believers in the empty tomb, we are saved by Christ's teaching, death and Resurrection all of which involved mankind. That *Times* headline is perhaps more misleading than the innocent reader, or even the Anglican bishops might think: have they really backed belief in the Resurrection?

COMMUNITY NOTES

NEWS FROM THE PARISHES

In September 1986, Ampleforth is responsible for sixteen parishes, twelve of which have permanently resident priests. Over 30,000 Catholics live in these parishes. Twenty-eight members of the Community live and work on our parishes.

Ampleforth	350	Knaresborough	1450
Brindle	2000	Leyland	7000
Bamber Bridge	5000	Lostock Hall	2550
Cardiff	3100	Oswaldkirk	40
Easingwold	400	Parbold	1300
Gilling	60	St Mary's Warrington	1100
St Austin's, Liverpool	3000	Warwick Bridge	550
Kirkbymoorside	240	Workington	2700

ST BENEDICT'S WARRINGTON

On 22 April 1986, Fr Augustine Measures handed over the parish to the new parish priest, Fr Brian Crane of the Archdiocese of Liverpool. Fr Augustine and Fr Gregory O'Brien both remain in Warrington, at St Mary's.

OUR LADY AND ST BENEDICT'S, AMPLEFORTH

On 15 May 1986, approximately half an hour after the evening Mass and during a severe freak storm, the west end of the church was struck by lightning. A hole was blown through the roof and a small amount of damage was suffered by the masonry of the west wall while the electric wiring was rendered useless. As some of the masonry travelled from the west wall to the east end where quite sizable pieces of stone were found on the floor, we are grateful that no one was in the church at the time and no one therefore was injured. During the time temporary repairs were being done we accepted the generous hospitality of the Rector of St Hilda's, the Rev David Newton, to use the Anglican parish church for two weeks. During the past few months, consideration has been given to a re-ordering and extension plan for the church prepared by a York architect, Martin Stancliffe, and it is hoped we may carry out this work in the near future.

BAMBER BRIDGE

On Good Friday 1986, there was a live television broadcast of the children of St Mary and St Benedict's Primary School in Bamber Bridge acting out the Stations of the Cross interspersed with meditations and music. Fr Damian produced this moving service at short notice, but he is famous for his children's liturgies. The success of the broadcast was shown by the shoal of letters it drew in and another is planned for the future.

BRINDLE

St Joseph's Church in Brindle celebrates its second centenary this year. To commemorate this historic event, Miss Teresa Lawson of the parish has produced a booklet, 'A Place called Brindle', tracing the history of the parish and recalling its customs and memories of the past; (it can be obtained from the parish priest for £1.50, incl postage). The proceeds of the booklet go towards the church restoration fund,

which aims at a target of nearly £200,000. After a recent outbreak of dry rot, a thorough inspection revealed that the roof timbers and other woodwork in the church were rotten and that roof slates and gutter linings needed replacing. Rather than demolish such a fine old church, a monument to Lancashire's Catholic history, the decision was made to restore it and launch an appeal for the money.

St Joseph's parish has close links with the martyr, St Edmund Arrowsmith, who was arrested in the parish after celebrating Mass in a house in Gregson Lane. He was taken to Lancaster Castle where he was tried, condemned and executed in August 1628. Remarkably, within 50 years of his execution, in 1677, his niece Alice Gerard built a house and a chapel in the parish, and a Benedictine priest, Fr Leander Green lived there as parish priest. In 1718 the persecution flared up again, Fr Leander was arrested and tried. He was not imprisoned but the property was confiscated, and once again he had to say Mass in the homes of his parishioners, until in 1726 Protestant friends bought Stanfield House and Fr Placid Naylor, O.S.B. was provided with a home and a chapel.

Fifty years later the parish had grown large enough to need a proper church. Because the penal laws were still in force wise precautions were taken to build it in a secluded location and in an architectural style which looked more like a farm complex than a Catholic church. The church was opened in 1786, and until the Act of Emancipation over forty years later in 1829 it was used under the threat that it might have been confiscated as the previous chapel had been. Historically, therefore, the church is a monument to the courage of the parishioners of that era and their fidelity to their religious beliefs.

Although the exterior of the church has changed little, much work has gone on through the years to beautify the interior. The altar, pulpit, font, pictures and statues, stained glass windows and oak panelling have been installed. An extension was added to house the Lady Chapel. These furnishings have enhanced the devotional atmosphere of the church and they are a monument to the generosity and sacrifice of succeeding generations of parishioners.

In the light of all this it is not surprising that the present day parishioners will not hear of the church being replaced with a new one. If all goes well, the main celebration of the bicentenary year will be a solemn re-opening of the church when the restoration work has been completed.

EASINGWOLD

The parish is spread over 28 villages in an area of about 300 square miles, 'village' being not a neat row of houses but including the surrounding country. It contains two hospitals and several old peoples' homes. Visiting is irregular and exploratory, but the sick are visited regularly. Many children do not go to Catholic schools, and the parish priest tries to arrange instruction for them. It is strongly felt, and with reason, that a family will not integrate with its village unless its children go to the village school. This is more of a mission area than a parish in the accepted sense, and all the villages are separated by several miles from each other; much therefore depends on the parents and how they run their home. The parish priest, in addition to the usual administration, looks after a large garden and maintains the buildings, which are old. He spends time encouraging Christian unity and is also chaplain to RAF Linton.

WARWICK BRIDGE

In 1841, Henry Howard of Corby Castle employed Pugin to design the Church of Our Lady and St Wilfrid. Recently, this delightful Church has been cleaned and repainted. The ceiling in the Sanctuary, the Memorials in the Nave and the decorations once again stand out. The Parish also serves the chapel of St Ninian, housed in a large Victorian Mansion in Brampton. It is mainly a rural Parish, covering many square miles, from the Bewcastle Fells near the Scottish Border in the North, to Armathwaite in the Eden Valley in the South; East, it reaches to the Pennine Fells and the Northumbrian Border, and to the West almost to the outskirts of Carlisle.

A number of Old Boys live in the Parish. The descendant of Henry Howard, John Howard (C51) now lives in Corby Castle. His two sons, Philip (C79) and Thomas (O81) were also in the School. John Howard's father, Sir William Lawson (1927), lives up the hill from the Church. Sir William's second son, Hugh Lawson (C54) lives nearby in Heads Nook. His son, Simon (C80), works in London. Across the River Eden, in the Annex to Warwick Hall is Richard Murphy (C59). He has two sons in the school, Dick in St Cuthbert's and John at Gilling. Farming in the Warwick area, is Aidan Liddell (C68). His younger brother, Mark, (C72), lives in the village of Cumrew in the shadow of the Fells. David Stapleton (C51), lives upstream of the Eden, at Armathwaite. Next to the Church, in Warwick Bridge, lives Ralph May (C45). His son Marcus (C77) is occasionally at home. His younger son, Timothy (C78), works with David Stapleton's firm, 'Pinney's of Scotland' near Annan over the Border, but lives in the Parish at Hallbankgate, East of Brampton. To complete the preponderance of St Cuthbert's in the Parish, the Parish Priest is Fr Francis Vidal (C38). In a recent Journal, boys of St Cuthbert's were described as having ferrets bulging from their tweed coat pockets. Whilst sometimes a Labrador might wander in uninvited, the Parishioners generally leave their ferrets at home when they go to Church.

ST MARY'S WARRINGTON

Four monks, Fr Augustine Measures, Fr Edmund FitzSimons, Fr Christopher Topping and Fr Gregory O'Brien, run our small 'city-centre' parish. The Masses and confessions are attended by a surprisingly large number of people, many from outside the parish. The regular midday Mass is valued. They are in the throes of preparations for building a new presbytery on a site behind the church. Property, which includes the present house and the old primary school, is being sold to offset the cost of the new house. It is hoped that building will begin before the end of the year. Large-scale repairs to the parish hall (Ashton Hall) are also due to start soon.

PERSONALIA

In 1985, throughout the world there were 9,453 Benedictine monks, a decline over the previous five years from 9,610 of 1.63%. 451 of those monks belong to the English Congregation, of whom 100 belong to Ampleforth. But the overall decline is offset sharply by a notable rise in the number of young men joining monasteries. In 1980, throughout the world, there were 359 novices but in 1985 there were 457 (an increase of 27.3%). In the five years 1975 to 1979 there were 833 professions, but in the five years 1980 to 1985 there were 972, an increase of 16.69%.

Ampleforth is far larger than the great majority of monasteries, but there are seven others that have about 100 monks: Solesmes and La Pierre Qui Vire in France, St. Andre in Belgium, Beuron in Germany, Mount Angel and St. Benedict's Atchison in America and Waegwan in Korea. Waegwan is expanding rapidly, with many young recruits. These monasteries are all in roughly tenth place in size in the world, following some undisputed giants: Pannonhalma in Hungary, Einsiedeln in Switzerland, Montserrat in Spain, St Ottilien and Munsterschwarzach in Germany, St Meinrad, St Vincent's and St John's in America, Peramiho in Tanzania. Again, the clearest growth is to be seen at Peramiho, which belongs to the same missionary German congregation as Waegwan and attracts many novices.

In England, the Benedictines greatly outnumber all other religious orders. There are 440 Benedictines in England, of whom 327 belong to the English Congregation. By comparison, there are 281 Jesuits. The Ampleforth Community alone outnumbers all other religious orders apart from Jesuits, Salesians (152), Mill Hill Missionaries (118) and Redemptorists (115).

THE AMPLEFORTH COMMUNITY: SEPTEMBER 1986

A list of where the monks are and what they do, in order of clothing (the date in brackets after each name refers to the year in which the monk was clothed with the monastic habit).

The two second-year novices, Br Blaise Davies (1985) and Br Sebastian Percival (1985) have made their simple profession and continue in the novitiate for one more year while beginning their studies for the priesthood. Three new juniors have emerged from the novitiate: Br Barnabas Pham (1984) teaches RS and creative activities and takes scouting and games in JH; Br James Callaghan (1984) teaches French and RS, works at photography in the Sunley Centre and takes games; Br Cuthbert Madden (1984) teaches Biology, RS and pottery. All three continue their studies in scripture, philosophy and Church history in the monastery. Br Benjamin O'Sullivan (1983) is studying Theology at Blackfriars, Oxford, living at St Benet's where he has joined Fr Jeremy Sierla (1981) who is continuing with his studies for one more year. Fr Bede Leach (1980) is in charge of our Gilling parish and teaches RS in the school.

Fr Hugh Lewis-Vivas (1977) teaches French, Spanish and RS, is in charge of the Bookroom and handles the printing in the Sunley Centre and is extensively engaged in music. Fr Lawrence Kilcourse (1977) has suffered serious ill-health which has greatly reduced his activities on our Cardiff parish, where he is stationed. Br Terence Richardson (1975) combines the offices of Monastery Librarian and chief of the Fire Squad and teaches CDT, Physics and RS. Fr Bernard Green (1975) teaches History and RS. Br Daniel Thorpe (1974) has returned from Rome to be Monastery Infirmary and also teaches RS. Fr Cyprian Smith (1973) teaches Portuguese and RS and is working on liturgical music. Fr Peter James (1971) is on our parish at Bamber Bridge where he is a school chaplain.

Fr Christian Shore (1969) is Housemaster of St Hugh's, teaches Biology and RS and photography; he is also a judge on the diocesan marriage tribunal. The Monastic Choirmaster is Br Alexander McCabe (1969) who also teaches Spanish and RS. Fr Justin Price (1969) is Housemaster of St Oswald's and director of the Theatre as well as

teaching Biology and RS. *Fr Christopher Gorst* (1967) is on the staff at Gilling where he is a form master in charge of the 3rd and 4th years, and Senior Geography and Senior RE Master. *Fr Francis Dobson* (1967) is manager of the School Shop, teaches Politics and RS and takes games. He also co-ordinates the confirmation preparation in the school. The Housemaster of St Thomas's is *Fr Richard Jfield* (1966) who teaches Physics, RS and CDT and runs sailing courses. *Fr Gilbert Whitfeld* (1964) teaches Classics and RS. *Fr Edgar Miller* (1963) has just ceased to be Estate Manager and takes over the Grange at the end of the year, though he will continue to look after the grounds, forests and orchards. *Fr Timothy Wright* (1962) is Junior Master, Housemaster of St John's, Head of RS, is extensively engaged in educational affairs outside Ampleforth, teaches Geography as well as RS and takes games. *Fr Matthew Burns* (1962) is Housemaster of St Wilfrid's, teaches French, Spanish and RS and takes games. Kirkby-moorside has been given a new parish priest, *Fr Bonaventure Knollys* (1962) but he will only reside there at weekends; he also presides over the pottery in the Sunley Centre. *Fr Felix Stephens* (1961) is Housemaster of St Bede's, Editor of the Journal and in charge of 1st XI cricket; as he finishes the Appeal, he is returning to teaching History and at the end of the year will succeed *Fr Benet* as Second Master. *Fr Jonathan Cotton* (1961) is on our parish at Leyland, where he is a school chaplain; he is also actively engaged in the Focolare movement. *Fr David Morland* (1961) is Head of Classics and also teaches RS, as well as being director of the juniors' studies in the monastery where he teaches Philosophy and Theology. *Fr Leo Chamberlain* (1961) is Housemaster of St Dunstan's, Head of History, teaches RS and runs the golf course. He has extensive involvement in support of Christianity behind the Iron Curtain. The Novice Master is *Fr Aelred Burrows* (1961) who teaches Church history in the monastery, History and RS in the school. *Fr Alberic Staupole* (1960) is Tutor at St Benet's Hall, lectures in the University and writes and reviews widely on Theology. *Fr Gordon Beattie* (1959) is in Germany as chaplain at RAF Bruggen; he also edits the Benedictine Yearbook. In Australia, *Fr Placid Spearritt* (1959) is Prior of New Norcia and President of the Clerical Major Religious Superiors. *Fr Gregory Carroll* (1958) is Warden of Redcar Farm and parish priest of Oswaldkirk as well as teaching Latin and RS. *Fr Stephen Wright* (1956) is assistant in Junior House, teaches History and RS, runs the Ampleforth Film Society and is in the CCF, and also does much work with the renewal movement, especially the Ampleforth Days of Renewal. For five years *Fr Thomas Cullinan* (1955) has developed the house of prayer and hospitality at Ince near Liverpool, which succeeded the house at Little Crosby. *Fr Alban Crossley* (1955) is coordinator of the liturgy in the Abbey Church and teaches the novices Liturgy, as well as assisting in the School Library. He does scouting on a national basis as well as at Ampleforth. *Fr Piers Grant-Ferris* (1955) is assistant on our parish at Workington, where he is a school chaplain; he is a member of the national Association of School Chaplains. *Fr Anselm Cramer* (1954) is the School Librarian, a job which has linked well with much of the development of computing at Ampleforth. The Housemaster of Junior House is *Fr Henry Wansbrough* (1953) who teaches Scripture in the Monastery, Classics and RS and takes games in the school; he reviews, writes and broadcasts widely on the Bible. *Fr Dunstan Adams* (1953) is based at Ampleforth, engaged in retreat work and monastic formation. The Housemaster of St Edward's is *Fr Edward Corbould* (1953) who is also Head of History, teaches RS, takes games especially cross-country, and is second-in-command of the CCF. For twenty-five years, *Fr Gerald Hughes* (1953) has been on the

staff at Gilling, where he is Second Master, Head of Science and form master of the first and second years. *Fr Michael Phillips* (1952) is the Procurator. *Fr Fabian Couper* (1952) is based in London where he practises as a psychotherapist, one of the few priests working in this field in the country. *Fr Mark Butlin* (1952) runs the 'recyclage' programme of theological renewal for Benedictines from all over the world at St Anselmo in Rome. *Fr Osmund Jackson* (1952) is parish priest of Easingwold and chaplain to RAF Linton. *Fr Dominic Milroy* (1950) is Headmaster. *Fr Charles Macauley* (1950) is School Guestmaster, teaches RS and CDT. *Fr Rupert Everest* (1950) is parish priest of Lostock Hall, Nr Preston. *Fr Herbert O'Brien* (1950) is parish priest of Parbold, Nr Wigan. *Fr Gregory O'Brien* (1950) moved to St Mary's Warrington when we surrendered St Benedict's earlier this year. *Fr Ian Petit* (1950) is at Bamber Bridge, Preston, involved in retreat work especially through the charismatic renewal; at the end of the year he is joining the new community in York.

Ampleforth village is served by *Fr Kieran Corcoran* (1949). *Fr Adrian Convery* (1949) is Headmaster of Gilling Castle. The Warden of the Grange and Abbot's secretary is *Fr Geoffrey Lynch* (1948) who has also done much work on national monastic commissions and local ecumenical organizations; at the end of the year, he will become prior of the new house in York. He will be joined by *Fr Aidan Gilman* (1948), presently chaplain to the nuns at Stanbrook. *Fr Joseph Carbery* (1948) retired to the monastery from St Benedict's Warrington in 1984. In the spring, *Fr Augustine Measures* (1948) surrendered St Benedict's to the diocese and moved to St Mary's Warrington where he is parish priest. *Fr Nicholas Walford* (1948) is a member of the community at Gilling Castle and has retired from full-time work, but is active in the entire restoration of rockeries on both sides of the valley. *Fr Simon Trafford* (1948) is Housemaster of St Aidan's and Officer Commanding the CCF as well as running Golf; he teaches Latin, RS and calligraphy. *Fr Justin Caldwell* (1947) moved this year from Leyland to Bamber Bridge where he is chaplain to St Catherine's Hospice and continues as chaplain to HM Prison Wymott. *Fr Benedict Webb* (1946) is parish priest of St Austin's Liverpool. *Fr Gervase Knowles* (1946) has given up being Monastery Infirmary and teaching, but continues to look after the lakes and fishing and is chaplain to St Martin's. *Fr Julian Rochford* (1941) teaches RS and is in charge of Sub-Aqua; he is chaplain to the domestic staff and also at Howsham Hall; he also teaches at Ryedale Comprehensive. *Fr Edmund Hatton* (1941) has moved from Kirkbymoorside to be parish priest of Bamber Bridge; he is involved in Marriage Encounter. *Fr Theodore Young* (1940) is parish priest of Knaresborough. *Fr Martin Haigh* (1940) is on our parish of St Austin's Liverpool and has been Director of the Ampleforth Lourdes Pilgrimage for over 30 years, a post which he has now retired from.

Fr John Macauley (1939) is parish priest of Workington. The Master of St Benet's Hall is *Fr Philip Holdsworth* (1939). *Fr Francis Vidal* (1938) is parish priest of Warwick Bridge and chaplain to the RAF station at Spadeadam. *Fr Mauris Green* (1938) has moved from St Mary's Warrington to join the parish at Leyland. *Fr Raymond Davies* (1938) is assistant on the parish at Brindle. The parish priest of Cardiff is *Fr Kevin Mason* (1936). *Fr Leonard Jackson* (1936) has ceased to be parish priest of Bamber Bridge and moved to St Austin's Liverpool. *Fr Damian Webb* (1936) is on the parish at Bamber Bridge. *Fr Vincent Wace* (1935) is Monastery Guestmaster, co-edits the Congregational ordo and teaches CDT. The Second Master, *Fr Benet Perceval* (1934) is to retire from the school at the end of the year and become Sub-Prior and Abbot's secretary; he is

Secretary of the Ampleforth Society. Through ill-health, *Fr Christopher Topping* (1933) has retired from being parish priest but continues on the parish at St Mary's Warrington. *Fr Walter Maxwell-Stuart* (1933) has been Housemaster of St Cuthbert's for over thirty years and is Secretary of the Hunt. *Fr Thomas Loughlin* (1933) is parish priest of Brindle. *Fr Wilfrid Mackenzie* (1930) is on the parish at Leyland.

Fr Bernard Boyan (1928) is on the staff of the Metropolitan Cathedral in Liverpool and chaplain of the Royal Liverpool Hospital as well as being involved in Marriage Encounter and Engaged Encounter. *Fr Edmund FitzSimons* (1925) is on the parish at St Mary's Warrington and also has responsibility for the central finances of our parishes. *Fr Gerard Sitwell* (1924) has been retired at Ampleforth for several years. *Fr Henry King* (1923) has also retired to the monastery from St Austin's Liverpool where he spent all his 34 years on the parishes, 11 as parish priest. *Fr George Forbes* (1923) has recently been forced to give up his work of supplying on our parishes and lives at Ampleforth. *Fr Laurence Bevenot* (1919) is on our parish in Cardiff; he directs the Latin Torch Choir preserving the Latin musical heritage and edits the Bulletin of Monastic Musicians. *Fr Aelred Perring* (1919) retired from active parish work several years ago and is now settled in the monastery, where he has been joined this year by *Fr Aidan Cunningham* (1922) who has moved from Cardiff; *Fr Aidan* holds the title Cathedral Prior of Chester. He has had 57 years of service on our parishes, 37 as parish priest. The Cathedral Prior of Durham is *Fr Columba Cary-Elwes* (1924) who is Director of the Lay Association of Oblates, is busily engaged in writing, and does a great deal of work in the school and the Grange as confessor and spiritual guide. *Fr Cyril Brooks* (1953) is the Sub-Prior, the Prior's deputy, and is also director of vocations and extensively engaged in parish and retreat work. *Fr Ambrose Griffiths* (1950), who holds the title Abbot of Westminster, is parish priest of our largest parish, Leyland, and Inspector of Accounts for the English Benedictines. The Prior is *Fr Sigebert D'Arvy* (1931), responsible for the administration of the Community's daily life. *Cardinal Basil Hume* (1941) has completed ten years as Archbishop of Westminster. For the past two and a half years, the father of the Community has been *Abbot Patrick Barry* (1935).

Br Bede Leach and Br Jeremy Sierla were ordained priest by Bishop Augustine Harris on 6 July 1986.

Six new novices were clothed. On 5 September 1986, Fr Abbot Clothed:

Martin Browne as Br Paul
David Sale as Br Anthony
Christopher Forrester as Br Miles
Thomas McCaffrey as Br Andrew

And on 17 September, Fr Prior Clothed:

Paul Wright (A82) as Br William

On 6 September, Fr Abbot received the Simple Vows of Br Sebastian Percival and Br Blaise Davies.

Fr Columba Cary-Elwes has just had a new book published by Sheed and Ward: *Experience with God, A Dictionary of Spirituality and Prayer*. He was revising the proofs in

the spring of 1985 but began the book in the mountains of Cameroon in 1973. On November 1, 1986 his correspondence with Arnold Toynbee, *An Historian's Conscience*, will be published in the USA; it will be produced by the Oxford University Press in the UK in 1987.

During April 1986, Father Dominic visited the Apostolic Movement of Manquehue in Santiago, Chile. The founder of the Movement, Senor Jose Manuel Eguiguren, has visited Ampleforth frequently during the last few years and has founded two schools which are based explicitly on the Rule of St. Benedict and on the academic and pastoral tradition of Ampleforth (cf. Journal, Spring 1986, Article by Fr Timothy Wright).

Since Father Dominic's return, links of prayer and support between Ampleforth and the Movement have been formalised by a vote in Conventual Chapter.

Fr Ian Petit writes: For two weeks I worked with an ecumenical team trying to contact the non-church goers in the Kings Road area in Chelsea. This was done by street dramas, hand-outs, and visits to pubs (with the prearranged consent of the landlord), and gatherings for set talks. My normal work is talking to Christians, trying to help them look at familiar truths with new eyes. This experience needed a completely different approach, and I realised how inadequate I was for it. The young members of the team seemed much more able to make good contacts.

In May 1986, Fr Placid Spearritt was elected President of the Clerical Major Religious Superiors in Australia, where he is Prior of New Norcia. He attends the Council of Major Religious superiors three times a year in Sydney and is an observer of the national episcopal conference. When the Pope visits Australia in November, Fr Placid will have to escort him up and down the aisle of St Patrick's Cathedral in Melbourne, but he is relieved that this will be done in silence.

Fr Alberic Stacpoole has completed the degree of Doctor of Philosophy (Faculty of Theology) at Oxford, submitting a thesis entitled: 'The ARCIC agreed statement on ministry and ordination in the context of Canterbury-Rome relations'. While visiting Rome at Eastertide, he deposited a copy of the longer version at the Secretariat for Promoting Christian Unity, and later received a letter of thanks from +Johannes Cardinal Willebrands: 'Your thesis will be a valuable source for our Secretariat...I am sure that this work will bear fruit in the context of your own ministry'. He returned to preach at Sunday evensong at Westminster Abbey: *attendite ad petram unde excisi estis*. He has since brought out a book entitled *Vatican II by those who were there* (Chapman 365p £15), a series of chapters by Cardinals, prelates and theologians who directly influenced the Council and are still there to tell. Alas, Cardinal Ratzinger proved too busy to contribute!

Br Daniel Thorpe has returned from Sant'Anselmo in Rome after two years of study in Theology at the Beda. He has been appointed monastery Infirmarian, responsible not only for the small daily needs of the brethren but especially for the elderly retired fathers. Fr Jeremy Sierla took a First in Theology at St Benet's Hall; he adds this to the First in English he had already obtained before joining the monastery.

Fr Timothy Wright, the Junior Master, led the first Juniors' Holiday to have been held for some years. He was accompanied by Br Benjamin, Br Cuthbert, Br James and Br Barnabas, to Coniston to stay with Fr Bede Moore from Belmont, a most welcoming host.

EASTER 1986

One of the events in the Ampleforth year is the Easter retreat, as visitors join the monastic community to celebrate the Passion and Resurrection of Our Lord. 338 guests attended. Formal retreat discourses were given by Fr Aelred Burrows in the Theatre, but in addition six talks and discussions were led by various monks: Fr Alberic on Vatican 2 Twenty Years After; Fr David on the Sacrifice of the Mass; Fr Henry on Why was Jesus Executed?; Fr Hugh on Christ's Real Presence, an historical perspective; Fr Jeremy on What is a Christ?, a meditation on Jesus as the Christ; and Fr Stephen on Confirmation in the Church Today, problems and opportunity. The centre of the retreat, as always, was the Holy Week liturgy from the Maundy Thursday evening Mass to the morning of the Resurrection, and the heart of the liturgy was the great Vigil, the greatest liturgical event in the Abbey Church each year.

ST MARGARET CLITHEROW CENTENARY

On East Monday, 31 March 1986, the Abbey Church was packed and an overflow congregation filled the Theatre to attend a Mass celebrated by Cardinal Hume together with the Archbishop of Liverpool, the Bishop of Middlesbrough, the Bishop of Hallam, Bishop Wheeler, Bishop O'Brien and Fr Abbot. This gathering was in honour of the fourth centenary of St Margaret Clitherow, martyred in York in 1586 after she had harboured priests in her house in the shambles and let them say Mass there. In the morning, Cardinal Hume and the bishops had attended an ecumenical service in the Minster in York where the Anglican Archbishop preached. His theme was to deplore the fanaticism of her executioners but to praise the courage and conviction with which St Margaret died; he avoided comment on the truth or otherwise of the convictions for which she died. The Minster was full, almost all the congregation being Catholics.

THE BUILDINGS AT AMPLEFORTH

are shared during the summer holidays as far as is practical and possible with people in need. Here is a list of the holiday use of buildings over the summer of 1986:

13 July	Spring Board	
19 July - 9 August	L'Arche	St Thomas
21 - 26 July	Liverpool Cathedral Choir	Aumit House
25 July - 1 August	Yorkshire Holiday School	St Cuthberts/Junior House
26 July - 9 August	Hull Handicapped	Aumit House
2 - 16 August	Bury Family Week	Nevill House
4 - 8 August	Lancaster Handicapped	St Cuthberts
9 - 16 August	Young Peoples Conference	St Thomas
9 - 16 August	Middlesbrough Handicapped	Aumit House
31 August	Red Cross Day	

PATMOS PILGRIMAGE 1986

I was asked by Fr Simeon, one time housemaster of the Orthodox house in Oswaldkirk, to join him on a pilgrimage during their Holy Week to the Orthodox

monastery on this remote Green island. It was a unique chance to discover a little about an idiorhythmic Eastern community that has a long history, the place where St John was exiled and wrote the Book of Revelation. We met at Corfu but had to go on to Pireus to get a boat to Patmos. From the quay we covered the 1½ miles to the monastery partly by taxi and partly by moped. It is built as a fortress with three gates, to withstand 11th century pirates and the Turks.

There was a lay doorkeeper and we asked for the guest-master, to learn that there is no such person. 'Whose guest are you?'; 'The abbot's'; 'He cannot meet you till 2pm as he is very busy with the liturgy'. So we sat on our suitcases in the open courtyard of the monastery till a novice came along and, taking pity on us, showed us the guest quarters at the top of the monastery. Guests cook for themselves and so we had to go out shopping in the village of Chora that clusters all round the walls of the monastery. We went down to the church as soon as we were settled in. It is about as large as SS John and Thomas and the surrounding chapels in our crypt. The only seating being around the walls. It is filled with icons, lamps and cantors' music stands, with lots of visitors coming and going during the liturgy, which is all sung. Six cantors take it in turns with the Abbot to sing unaccompanied not only the psalms but the scriptural readings. This ceremony was interrupted at the Easter Gospel by fireworks in the courtyard outside and the kiss of peace. At 3 am we wended our way up to our rooms and were aware that lots of people were following us. They headed for the conference room which had been laid out with 50 places for the Passover meal - we made for our beds but were stopped and brought into the meal of boiled lamb and wine. I was placed next to the Abbot by order of clothing, which was embarrassing as I knew no Greek and he no English, French, German or Italian. His Prior knew some French, so kept the party going for ½ hour until the Abbot retired and it became informal. Luckily Fr Simeon kept me in the picture. They have three novices, but with no major commitments outside the island this seems adequate for their continuity. They minister to 4 small village chapels, the cave of St John and a convent which we visited.

Fr Vincent Wace

INCE BENET, LIVERPOOL

Ince Benet has been a-building for five years. When it began, there were four monks but as walls rose numbers fell, so in a way it became a strange story. But it has been in other ways a blessed story - recovering materials from Liverpool demolitions, gratefully receiving help from various firms and rejoicing in the labour of many friends. It is all but complete and has cost £17,000 (equal parts from Ampleforth, from gifts and from earnings). As the building has grown, so it has been used. A group of regular friends are part of its daily work and prayer. Guests come to stay. Day groups use the larger upper room, chapel and garden. Easter is always a happy time; staying guests plus local friends; culminating in an all-night vigil. The Liverpool L'Arche Community bring a team once a fortnight, and thirty of them (handicapped and assistants) came for a three-day retreat. There are a few family groups, a group from Lancaster University. Six Asian visitors, on a three-day CAFOD visit to Liverpool, came with all their Liverpool contacts for a memorable evening.

Fr Thomas Cullinan acts as a somewhat bemused caretaker of the place, trying to focus on a normal round of monastic life and providing space for such activities to happen as they will. He serves a local parish on Sundays and ventures out for away-

fixtures from time to time (ranging from a seminar on prayer in a marquee on Aintree Racecourse to scriptural reflections on contemporary issues of peace and justice). The most often repeated comment from those who have come to love the place is that it provides space where they feel whole and can be themselves, where they can touch realities away from the romantic fantasies of the rest of life, where prayer and God and work seem natural to each other. It does not always feel like that when the sewer pump breaks down, wood for the boiler is soggy, or a prayer vigil becomes painfully open to the affliction of so many in the Inner-City area! Pax inter spinas?

POLISH BABY MILK APPEAL

Fr Leo raised over £4,000 in the summer with which 4000 kg of baby milk was bought and sent out to Episcopal Charity Commissions and Pediatric Institutes in Poland. The largest sum for £2,867 in the Abbey Church collection on Exhibition Sunday; £1180 was given by our local parishes of Ampleforth, Kikbymoorside, Helmsley, Oswaldkirk and Gilling, the School Shop, St Dunstan's and St Thomas's Houses, the Brothcare Shop, the Weissenberg Fund, Miss Houlihan, Cdr and Mrs Stewart and the Abbey Charity Fund.

The organisers of the Jacob's Well Polish Appeal, Drs Beryl and Peter Beynon, wrote as follows: "The milk arrived just in time. A few hours ago we learnt that the Polish powdered milk has been withdrawn from the shops and no children are allowed to drink it - it is supposed to be contaminated, but I don't know any details about it. The fact however is that mothers are running about like mad trying to get the milk for the babies. Some friends who have just returned from Zielona Gora report that milk was very difficult to get there in the shops but some convents received some aid and the children were living on that milk; those who went to the church were able to get as much as ten pounds for each baby so that'll last for a while."

FIRE SQUAD

In the summer of 1986, the fire squad acquired a new fire engine from the North Yorkshire County Fire Brigade. It is a Dennis, and we hope that it will be more reliable than the old Bedford Green Goddess had become in the last year or two. This is just one example of the help given to the squad by the North Yorkshire Brigade, to whom we are grateful, not least for the opportunity to train with them.

The Malt Shovel Inn, Oswaldkirk

(Ampleforth 461)

A former Manor House and Coaching Inn, 'The Malt' is run on traditional lines with traditional fayre and traditional ale from the wood. Sheltered gardens for summer and open log fires in winter. Three letting bedrooms.

The Pheasant Hotel, Harome, Helmsley

(0439 71241)

A new country hotel with 12 bedrooms, all with private bathrooms, colour TV and tea and coffee making facilities. Enjoy a snack in our oak-beamed bar or the best of English food in our dining room. AA and RAC Two Star and Ashley Courtney recommended.

The Rangers House, Sheriff Hutton

(Sheriff Hutton 397)

Featured on the BBC TV Holiday programme. A 17th Century house in secluded and peaceful surroundings offering excellent cuisine and accommodation. Personal attention by the owners.

The Ryedale Lodge, Nunnington

(Nunnington (04395) 246)

So long a favourite resting and dining house for Ampleforth Parents and Boys; now entirely refurbished to luxury standards under the new ownership of Jon and Janet Laird.

The Worsley Arms Hotel, Hovingham

(Hovingham 234)

A Georgian Coaching Inn situated in the delightful village of Hovingham, only 5 miles from Ampleforth. The 14 individually decorated bedrooms all have private facilities and the good food provided by our chef makes a truly worthwhile stay.

White Swan Hotel, Ampleforth

(Ampleforth 239)

We are now able to offer accommodation in newly converted and fitted bedrooms as well as our usual bar meals every lunchtime and evening. Dining Room open to non-residents 7-10.

SAINT BENETS HALL 1985/6

During this academic year about half the total, and three quarters of the living-in, membership was monastic. We welcomed the following new members to start the year: Brs Columba Stewart (Collegeville), Edmund Brokenshire (Downside), Richard Jones and Joseph Marsh (Douai), Kentigern Walsh and Aidan Doyle (Belmont) - all to read Theology; also Manfred Albl (Munich University - Law), Philip Basset (Eton - Classics), Brian Hall (Leeds Diocese - Theology), David Hubbard (Malvern College - English), and, to read Modern History: Angus Chilvers (Radley), Richard Jordan (Ratcliffe College) and Adrian Muldrew (Austin Friars).

In Final Schools all passed with honours, Fr Jeremy Sierla gaining a first in theology and there were the following seconds: Br Francis Straw (Buckfast) and Br Michael Fava (Farnborough) in Theology; Julian Blake in Modern History; Michael Lacey and Mark Stevenson in Modern Languages; also David Hubbard in English Mods. Manfred Albl gained the Diploma in Legal Studies.

Our sporting year was less successful, especially on the river. But Julian Blake was captain of the O.U. Hockey for the year, gained a Blue against Cambridge in March and joined the Canada Tour in August. In rugby Mark Roberts was in Cuppers and Richard Jordan in the Whippets. Simon Miesegaes pursued his part in the Drag Hounds as secretary and master.

Although it fell out of term the most notable occasion was the visit of the Chancellor, the Earl of Stockton, who accepted an invitation to dine with us on St Benedict's night in March. At table he took the occasion to speak some gracious words, insisting on standing for this despite his 92 years. The Earl and Countess of Longford and the Principal of St Hugh's were also present at the dinner, which was attended by friends of the Hall, staff and some tutors and members, monastic and lay.

During the year we had visits from: the Bishop of Klagenfurt, Fr Abbot, and the Abbots of Belmont and Glenstal, also from many brethren including Frs Columba, Julian and Leo; Iltyd Trethowan and Alexander George (Downside), Sylvester Houedard (Prinknash), Francis Studer (Collegeville), Rene Kollar (Latrobe), Mgr Michael Buckley stayed the night, Fr Patrick Jones (Holy Cross, Dublin) was with us for some weeks, as was Augustine Schutte (Cape Town University) and P. Benedikt Michels O.Cist. (Marienstatt, W-Germany) was with us during the two Summer Schools both of which received and provided as much delight as ever.

Next year we expect the living-in membership to be virtually all monastic and the life style of the Hall to reflect this recurrence to a former state.

Philip Holdsworth O.S.B.

CHANCELLOR of OXFORD UNIVERSITY

St. Benet's Hall 21 March 1986



EARL of STOCKTON
HAROLD MACMILLAN O.M.
dined with the Master and Community

YORK

- REFLECTIONS ON THE REORGANISATION OF CATHOLIC
SECONDARY SCHOOLS

TIMOTHY WRIGHT O.S.B.

This article is written at an important moment for education, especially in the maintained sector. 1985 was a year marked by unparalleled disruption in schools; lack of preparation is jeopardising the new G.C.S.E.; fundamental questions are being asked about the comprehensive system, and falling rolls are making reorganisation both inevitable and traumatic.

It would be good to report that Catholic schools are exempted from this. Alas, they face the additional problem of having to justify their existence both to a clergy, who wonder about the catholicity of schools, and to parents who are concerned about academic standards. Indeed, there are indications of increasing antipathy towards denominational schools because they are divisive, selective and confessional. Those of us within denominational schools would indeed be surprised if our Catholicism didn't distinguish us from our neighbours, but would reject any suggestion that there was anything sinister in our methods.

It is against this background that the reorganisation of Catholic schools in York was undertaken. This article, the third in a series on current changes in the city's catholic community, assesses both the reorganisation itself and the questions which arose out of it.

It could appear impertinent for one so committed to the independent sector to ask questions about voluntary aided schools. My qualification is that I was invited to join the diocese's Working Party on reorganisation in York and later to be a member of the governing body of the new school. This has given me an insight into the three traditions of education involved. Firstly that of the selective grammar school, epitomised by the Bar Convent, a girls school run by the I.B.V.M. nuns for 299 years. In July 1985 it had 510 pupils of whom 100 were in the sixth form.

Secondly, the secondary modern tradition represented by 2 schools, both owned and run by the diocese of Middlesbrough, St George's for boys and St Margaret Clitheroe's for girls. In July 1985 each had about 200 pupils; neither made provision for pupils over 16.

The third was the comprehensive ideal to which the reorganisation was directed. This ideal aimed to provide something for everyone within one school community, thereby avoiding the unpleasant consequences of selection, on academic or other grounds. In York one medium sized (5-6 form entry) comprehensive school would be big enough for the catholic community.

Reorganisation provided an opportunity to stand back and ask important questions. In the first place there were the practical questions which needed an answer before any proposal could be made. Next, were questions raised by the proposal to which no final answers can yet be given. Thirdly, there were questions which could not expect to be answered yet. And finally were the questions which were not open to discussion.

The first attempt at reorganisation in York was made in the 1970's, when numbers

were high. The most acceptable compromise was to use two sites some three miles apart, the Bar Convent and St Margaret Clitheroe's, leaving the I.B.V.M. in control, itself a controversial decision. The plan was turned down as unworkable because of the distance between the sites. Selective education continued.

In the early 1980's, falling rolls forced the city of York to produce a new plan for reorganisation. In it some secondary schools would become 11-16 comprehensives, some would be closed and a sixth form college opened. This provided the catholics with an opportunity, and, after long hours of deliberation, the Working Party proposed that a new Catholic comprehensive be opened on a split site involving the Bar Convent and one of the city's redundant schools, Mill Mount, about half a mile away. The proposal was accepted by the Bishop and the D.E.S. and the new school, owned and run by the diocese, was opened as All Saints, in September 1985. Now, for the academic year 1986-87, the school has 932 pupils including 140 in the sixth form, an increase of nine on the combined total of the three original schools in September 1982. This is most encouraging because figures presented to the Working Party predicted school numbers would drop to under 700 in the late 1980's.

There were three main questions which the Working Party had to answer before the school could exist. Who was to own and run the school? How were the three staffs to be treated? What emphasis was to be put on accessibility? This last question implied a judgement about the relative importance of tradition, a single site, and adjacent games fields.

The I.B.V.M. did not want to own and run the school; they had too few nuns and were diversifying their work. To some this was a matter of regret because it is sad to lose the expertise of a religious order who has specialised in education. Luckily, Mgt. Seamus Kilbane, the diocesan Episcopal Vicar for Education, was able to enlist a number of competent and motivated lay people who have carried the burden of the complex reorganisation programme and now form the core of the governing body. As was indicated before, the I.B.V.M. sold most of the Bar site to the diocese who also acquired the Mill Mount site, both transactions gaining an 85% grant from the D.E.S.

The assimilation agreement for the staffs of the 3 schools was worked by North Yorkshire Local Education Authority with the unions concerned so that consistency was achieved in all the York schools. In the event no one from the Catholic schools was made redundant and All Saints was able to make a number of new appointments.

Generous schemes for early retirement encouraged a number to leave the profession, and the new school emerged with a strong staff. This need not have been the case and job protection given to poor teachers is one reason why parents and others lose confidence in many reorganised schools.

By far the most controversial issue was that of the site for the new school. Two major views emerged at three well attended public meetings, roughly corresponding to the two approaches to education which reorganisation intended to synthesise. Many, particularly from the secondary modern tradition, wanted the new school to be established at Danesmead, a redundant secondary modern. It had relatively new buildings, plenty of space for expansion, and adjacent playing fields, but it was some miles from the city centre. A new school, it was argued should be founded on one site, where modern purpose-built extensions could be added, and where there was real hope of creating one school community. The opposite view stressed the importance of accessibility, especially to the main forms of public transport. Its proponents argued

that a central site, near bus and rail stations, was the best way of ensuring maximum support from Catholics both within and beyond York. Parents would be dissuaded from sending their children if a double bus journey was required, and numbers were crucial in maintaining the sixth form. Also, considerable importance was attached to the tradition already established at the Bar Mill Mount was near enough to make a single school viable, and provided a number of specialist rooms not available at Danesmead. Further a guarantee from the city authorities about playing fields on the Knaresmire helped allay fears. The very success of the school after one year is proof that the right decision was made. Years 1 to 3 are based at the Bar while the older pupils are at Mill Mount. Easy access by bus and rail has encouraged parents from as far away as Selby, Tadcaster, Malton, Pocklington, Easingwold and Ampleforth to enroll their children.

A second group of questions has been raised by the scheme to which no clear answers can yet be given. What is the effect of the split site? How strong is the sixth form? What is the competition from other local schools?

Given a choice, there is no teacher or administrator who would recommend a split site because of the problems in deploying staff and creating a united school community. This has certainly been true at All Saints. But an important advantage is that fewer bodies means smaller crowds and better protection for the young and the weak. The movement from junior to senior site gives pupils a sense of achievement and makes possible subtle differences of regime.

In planning the new school many advisers were sceptical about the viability of a sixth form, but the Catholic community was determined to keep it as long as the demand existed. The authorities are anxious to avoid small uneconomic sixth form and Catholic schools are particularly threatened both by this and the new initiatives in education at 16+. If All Saints is to keep its sixth form - a good academic teaching is essential. There is no possibility of competing with the sixth form college in terms of resources. After one year the sixth form at All Saints remains strong, the majority of last year's fifth year opted to come back, but long-term prospects remain uncertain, very much dependent on good results at all levels.

Apart from the sixth form college, the rivals are the independent schools, like St Peter's and Bootham, and other colleges of further education in the city. At present the number likely to go to non-Catholic independent schools in the city is few.

A third series of questions concern the Catholic ethos of the school. This is more difficult to assess; the school is too young, and measurement is difficult. I discuss four indicators of Catholicity - important but not comprehensive. Firstly the role given to the academic study of theology in the curriculum. Many Catholics have long been suspicious of educating a theologically literate laity. Today there is no alternative to providing well organised courses in theology if Catholics are to know where they stand in a pluralist world. In practice this means a doctrinal and moral study of Christianity at G.C.S.E. and 'A' level. This latter element has yet to be fully established; well-tried courses in General Studies have been given priority. From my experience an 'A' level course in Religious Studies, as third or fourth 'A' level, is something no Catholic sixth form can afford to neglect. The advent of the Advanced supplementary (A.S.) level examinations will provide further opportunity to introduce more structured sixth form courses in theology.

A second concerns the prayer life of the school. It needs a daily rhythm. This can

easily be provided, at the older level, by the celebration of the Church's Morning and Evening Prayer, published in relatively cheap form. The Vatican Council intended lay people to join in the official prayer of the Church and the higher level of secondary school is the right moment to introduce the young to praying *with* as well as *for* the Church. This would also bring the staff into the prayer life of the school and show the importance of their example in creating the spiritual ethos. This could be extended to include other forms of prayer, like meditation and communion services.

Thirdly, the chaplaincy is an essential part of any Catholic school. Unfortunately the tentative arrangements made for the chaplaincy in the first year failed. This failure made the establishment of a regular mass impossible and other functions of the chaplain were only intermittently available. Two part-time chaplains have now been appointed, one for each site. Further, the full potential of having a deanery secondary school which could act as an important centre for the apostolic work of the parishes has yet to be rediscovered. The school's role in the formation of servers, readers and other ministers in co-ordinating the preparation for confirmation and in encouraging voluntary work has still to be worked out. Much will depend on the right sort of leadership both in the deanery and in the school. In the coming years the new Pastoral Centre will play a key part in this.

Fourthly it is well known that one of the most difficult sacraments to teach and celebrate with the young is that of Reconciliation. Well-tried methods of the past no longer work, and new ideas must be explored. One such, that has been successful at Ampleforth, is the idea of giving a priest a number of young people whom he meets about twice a term. From this confession, counselling and spiritual direction can follow. A similar plan is under discussion for All Saints.

All these areas are being considered by the school authorities and this gives grounds for hope that a firm Catholic ethos will be established, one which will be supportive of the local church.

A more sensitive problem concerns the relationship with the school at Ampleforth, which is within the catchment area. In one sense the 23 miles which separates the 2 schools provides a limit to co-operation. There is however the possibility that some parents will want to send their children to Ampleforth for the sixth form, a most unwelcome development for All Saints. Certainly Ampleforth has no intention of undermining All Saints, and both sides recognise there are legitimate reasons for the transfer of some pupils at sixth form level, most particularly for parents who live near Ampleforth.

Finally, there are questions which could not be asked, either in the Working Party or by anyone connected with the school. These are big questions, which go beyond the reorganisation of three schools. The first is whether a comprehensive school is the right sort of school for this situation. Would it not have been better to establish a school with two traditions, one on each site, one to concentrate on academic subjects and include the sixth form, the other to concentrate on practical subjects, giving specialist attention in those areas most needed? Would not such specialist units be better able to stimulate the able, and care for the weak?

Another important question: Could the young play a larger part in the running of the school? In our boarding school tradition this is taken for granted; they learn much from the opportunity and make an essential contribution. Would not such a development at All Saints lighten the teacher's load and improve the quality of education?

A third question: Could there not be more co-operation between independent and voluntary aided schools? Not according to L.E.A. policy. Could this not be detrimental to the Church? It would have been an interesting question if Ampleforth College was located nearer York. Nationally the problem is illustrated by the many Catholic independent schools with good facilities and numerous religious who need to recruit non-catholic pupils to survive, while many voluntary-aided Catholic schools are eager to get more religious on their staff but cannot find them. These are the sort of questions to which there are no answers - as yet.

Much has been done for Catholic education in the last forty years and much has been done in York. All Saints has benefited from the delays in reorganisation. It is now clear that Catholic schools will only be cherished and supported by Catholic parents if they are successful both in academic and Catholic terms. Critical parents with able children have fewer hesitations than in the past about sending them to non-Catholic schools. All Saints has the task of establishing high academic standards as the only route to success, and the evidence of the first year is, that in spite of the traumas of reorganisation, teachers action, and unfinished buildings, the staff and pupils have welded well under the leadership of Dr Elliott; this gives grounds for optimism. Many of the unanswered questions in this article are on the agenda of the school authorities and that too is a sign of hope; many schools don't even get that far. To pose questions is to imply a challenge and it is a measure of the confidence of the school that in spite of reservations about the comprehensive scheme, and the role of the local church, I am confident that All Saints will succeed, and by succeeding help to justify the value of denominational schools.



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NEW JERUSALEM BIBLE

The new Jerusalem Bible: Standard Edition: published by Darton, Longman and Todd, London, 1985. Price £25.

Edited by HENRY WANSBROUGH O.S.B.

Review by DAVID GOODALL (W50).

Forty years or more ago, when the late Mgr. Ronald Knox was wrestling with his own translation of the Bible, he wrote sadly that "so far as English Catholics are concerned, the Bible consists of a handful of fragments read out in Church, two psalms, a remembered phrase here and there in the liturgy, and a few dozen dogmatic texts". Today, with the Knox Version almost as remote from us as Douay, with the Second Vatican Council's vindication of scripture now part of our history, and with the liturgy radically revised to incorporate a large range of texts from the Old as well as the New Testament, how far does Knox's reproach still apply? To the extent that it does not, a large measure of credit for the change must go to the English version of the Jerusalem Bible. Published in 1966, ten years after the French version, this made available for the first time to English Catholics the fruits of the best modern scripture scholarship, Protestant as well as Catholic, combined with a clear translation into contemporary English. A major innovative feature was its Index of Biblical Themes which, by enabling the reader to identify key footnotes to the text, provides in embryo a concise but comprehensive commentary on the whole corpus of sacred scripture.

But scripture scholarship does not stand still: in 1973 the French scholars who had produced the original Jerusalem Bible in 1956 published a revised and updated version; and this in turn pointed the need for a comparable revision of the English edition. That need has now been met, with the assistance of other scholars, by Fr Henry Wansbrough, who has managed (how, I cannot imagine) to combine the immense work involved with the unremitting business of schoolmastering and running a house at Ampleforth. Although based closely on the work of his French opposite numbers, this new Jerusalem Bible (NJB) is in its own right a complete revision of the earlier version: the footnotes and introductions have been extensively re-written and updated, and the English translation in particular has been done *de novo*.

The magnitude of such an enterprise - and of the achievement it represents - hardly needs emphasising; and the first reaction at being invited to review it must be one of inadequacy and awe, which closer inspection does nothing to diminish. For one has only to open the book to be reminded of the immensity of its implications; leave aside, if you can, the sacred character of the Bible as the embodiment of God's Revelation; how is the man in the pew to assess the sum of so much devoted work, not just by Fr Henry and the other contemporary scholars concerned, but by all the scholars, saints and mystics from St. Jerome and St. Augustine onwards upon whose work, reflection and prayer they have built?

Clearly, it would be impossible for someone with no pretensions to scripture scholarship, with no Hebrew and only "small Latin and less Greek", whose acquaintance with the Old Testament is almost as sketchy as that of Ronald Knox's archetypal English Catholic of forty years ago (and whose acquaintance with the New is not all that much better), to attempt a critical comparison of the NJB with other

versions. But the laity as well as the specialists are an important part of the NJB's target audience; and a laymen's perspective on it cannot therefore be wholly without relevance, however superficial it must necessarily be.

For as well as lack of qualifications for the task, there has been the problem of lack of time. It would have been good for the soul, no doubt, to sit down and read the Bible through from cover to cover; but although Randolph Churchill found time to do so (by virtue of the immobility imposed on him by Yugoslav partisans, and with the memorable results described in Christopher Sykes' biography of Evelyn Waugh), that has been beyond the scope of the present reviewer. So to make the task manageable, I have confined myself to a selective reading of the four gospels (particularly St John) and one or two of St Paul's letters; and, in the Old Testament, to the Psalms and the Book of Job, together with such key passages in both the Old and New Testaments as an increasingly fascinated scrutiny of the footnotes has led me to. For comparison, apart from the 1966 Jerusalem Bible (JB), I have used the Revised Standard Version (RSV) and the Grail Psalms, with occasional glances at Douay, Knox and the Authorised Version. What follows, therefore, makes no sort of claim to be the balanced and comprehensive assessment which the work deserves. It is, as its title says, very much a first look.

Fr Henry's Foreword makes it clear that the NJB is intended to serve three purposes: study, private reading and liturgical use; and of these, the first-study - is defined as primary. This in itself imposes clear constraints, as experience with the 1966 JB has already shown for the precision required by the scholar or student is not always easy to reconcile with the sort of elegance expected in a text intended to be read out or recited in Church, or even with the flow of language looked for by someone reading the Bible for meditation rather than study.

But before tackling this aspect of the enterprise - for the layman, perhaps the most important - it is right to consider how far the NJB succeeds in its declared primary purpose as an aid to the intelligent study of scripture. In this respect the 1966 JB had already set a very high standard. But anyone who has looked at both will have no hesitation in saying that the new version improves on it. The updated introductions to the various sections of the Bible are models of limpid and concise exposition: the introduction to the Synoptic Gospels gives one the fleeting illusion of having grasped at one go the nature of the Synoptic Problem, its likeliest solution, and its essential irrelevance to the question of the authenticity and trustworthiness of the gospel narrative. It is intriguing to look at random for differences between the new introductions and the old: the disease which detained St. Paul in Galatia, for example, which was thought to be malaria in 1966, "cannot be identified" in 1985. More seriously, there is a significantly strengthened readiness in the new introduction to St. John's Gospel, as compared with the old, to admit the possibility that its author might be other than John the Apostle. Whether this is to be read as a discreet signal that the pendulum of expert opinion is swinging towards a later date for St John's Gospel rather than (as I had thought) back towards an earlier one, is for those skilled in theological decryption to determine.

The Index of Biblical Themes, which is such an important feature of the 1966 JB, now re-named "Table of Major Footnotes", has been improved and simplified. The number of references under each word or concept has been reduced, thus making it much easier to identify what are the key passages on any given topic. The footnotes

themselves, which have also been completely revised, are unfailingly illuminating. Anyone who wants to appreciate their value should look, for example, at those on "flesh", "light", "spirit" and "life". The concision with which they almost always answer the reader's need, the parallels to which they draw attention and the balance they manage to strike between conflicting interpretations is truly admirable. Where the student may feel that a particular reading in the text is unsatisfactory, his problem is nearly always addressed in a footnote and an explanation given which, if not necessarily conclusive, is always helpful and enables one at least to see that there are good reasons for the wording chosen.

For example, I have always been unhappy with the use of the word "life" for the older "soul" in S. Matthew 16.26. In the NJB this verse appears as: "What, then, will anyone gain by winning the whole world and forfeiting his life? Or what can anyone offer in exchange for his life?" Whenever I hear the JB version of this (which also uses 'life') read out in Church, it strikes me as a misconceived attempt to get away from the concept of the "soul" (which, *pace* certain modern philosophers, is so central to our tradition and to the Christian notion of immortality) and, at the same time, to produce nonsense. After all, there are in reality many things one can gain in exchange for one's life: saving the life of a friend, to borrow an example from our Lord's own teachings. Reference to the footnotes, however, and in particular to the footnote to 1 Corinthians 4.4, reveals the full complexity of the problem, touches on the relationship between the resurrection of the body and the immortality of the soul, and distinguishes between the Hebrew concept of "soul" (*nephesh*) as denoting ordinary human life which is extinguished at death, and the Greek *psyche*, which is used both for *nephesh* and for 'soul' in (roughly) our modern understanding of it. In the passage in question in S. Matthew, the Greek word "psyche" is used in both verses (25 and 26), with a conscious play on its ambiguity as denoting both "life" and "soul". The translator into English, who has no word available which carries the necessary ambiguity, is therefore faced with an awkward choice: either to use "life" in verse 25 and "soul" in verse 26 (the solution familiar to us from Douay, presumably following the vulgate) or to use "life" in both verses, as is done in both the old and the new JB. I still find the latter choice unsatisfactory, but at least I now understand why it was made - and am also a good deal wiser than before about the confluence of Hebrew and Greek thinking which produced the Christian doctrines of the resurrection of the body and the immortality of the soul. Not a bad harvest from two footnotes.

Inevitably, there are occasions when one looks for a footnote where none is provided. In both St Matthew 26.28 and St Mark 14.24, describing the Last Supper, NJB makes our Lord speak of his blood as being poured out "for many" (a literal rendering of the Greek *ὑπὲρ πολλῶν*). But the words of consecration at Mass speak of it as being "shed for you and for all men" (even in the Roman Canon, where the Latin is "pro vobis et pro multis"). The explanation usually given is that, in Hebrew, "many" means "all". It seems odd therefore that NJB does not translate the word as "all" (if that is what it "means"). If on the other hand the right translation really is "many", it is a little disappointing that, in a work directed particularly (though not exclusively) to a Catholic audience, no explanation is offered of the apparent discrepancy between the scriptural and the liturgical readings.

This leads naturally into the question of language, both accuracy and style. "Accuracy of translation", Fr Henry states in his Foreword, "has been a prime

consideration". An admirable principle which, so far as the non-scholar can judge, has been admirably, and on the whole faithfully, followed. But what is accuracy? The question was fully and wittily examined by Mgr Knox both in his valedictory Romanes Lecture at Oxford *On English Translation* and in his little collection of essays *On Englishing the Bible*. Knox distinguished between absolutely literal translation - the production of a "crib" - and translation proper, which is intended not only to reproduce the exact sense of the original, but, in the case of a translation into English, to do so in terms which an Englishman would have used to express the same thing. In addition, it should give the reader "the same interest and enjoyment which a reading of the original would have afforded him".

That is a tall order in any circumstances, and particularly so when dealing with a sacred text, every line of which is encrusted with traditional overtones, doctrinal significance and, very often, a controversial history stretching back many centuries. Moreover, as Knox also points out, every act of translation is an act of interpretation - not just in the strictly linguistic sense, but in the sense of exegesis. The passage from St Matthew 16.25 and 26 discussed above is a good example: by translating "psyche" as "life" in verse 25 and "soul" in vs.26, Douay (or St Jerome before it) was in effect interpreting and explaining to its readers (perhaps rightly, perhaps wrongly) a distinction which would not have been apparent from a word-for-word translation. Judgements of this kind have to be made by the translator many times on every page, and sometimes they will be subjective judgements with which others can legitimately disagree. In St John 13.23, for example, NJB describes the disciple whom Jesus loved as "reclining next to Jesus". One can see various possible reasons for this wording, but it is difficult to recognise it as a literal rendering of the Greek (*ἀνακειμενός ἐν τῷ κόλπῳ τοῦ Ἰησοῦ*), which says unambiguously that (in the words of Douay) St John was "leaning on Jesus' bosom".

Nit-picking of this kind is, of course, only too easy and not very fair. But the trouble is that the appearance of a questionable refinement in a place where one *can* identify it inevitably leaves an uneasy suspicion in one's mind that there may be others in places where one can't. How far has "accuracy" really been observed?

A more significant example of exegesis by choice of a word other than the one which might have been expected occurs in St Paul's famous exhortation in I Thessalonians 5.17, where the traditional "pray without ceasing" (Douay) becomes - both in NJB and RSV - "pray constantly". As readers of *The Way of a Pilgrim* will remember, a whole spirituality of continuous prayer has been built on the injunction to "pray without ceasing", whereas one can "pray constantly" if one simply prays regularly and often. Recourse to the Greek shows that the word actually used by St Paul was *ἀδιαλείπτως* - without intermission. Why then, one wonders, "constantly" rather than "unceasingly"? Here, too, a footnote would have been helpful.

Looming larger than any of these individual idiosyncracies of judgement is the policy decision proclaimed in the Foreword "to soften or avoid the inbuilt preference of the English language, a preference now found so offensive by some people, for the masculine". In plain language this means avoiding as far as possible the term 'man' to describe humanity collectively, and to resort instead to paraphrase ("human beings"). Stylistically, the effect of this capitulation to the feminist lobby (is it uncharitable to sense a response to the pressures of the American market?) is enervating in the extreme. "What is man, that you are mindful of him?" is hardly improved by

transmutation into "what are human beings that you spare a thought for them?" But it would be ungracious to make too much of this: feminism is, after all, a strongly felt phenomenon of the contemporary Church; and at least the proclamation in the Foreword constitutes a clear health warning. Fortunately, in any case, the policy is not applied with complete consistency. Ironically enough, it is not applied - although it easily could have been - to the definitive sentence at the very beginning of Genesis (1.27) which makes it clear that 'man' is used in the Bible in the genetic sense of human kind of both sexes:

'God created man in the image of himself
In the image of God he created him,
Male and female he created them'

Two other features, both of them carried on from JB, are in differing degrees troublesome to the reader. One is very minor, and some people may not find it troublesome at all. This is the way in which, in St John's Gospel, the statements and homilies of our Lord are printed in very short lines as if they were blank verse. This practice is not followed in the case of the Synoptics and it is not clear why it has been done for St John, the gospel which has so much of our Lord's continuous speech in it, and to which the reader looks to get a rounded idea of our Lord's thinking as well as his personality. The blank verse arrangement imparts an air of unreality - a sort of staginess - to our Lord's utterances; and it is also disconcertingly jerky and discontinuous to read. I am sure there is a reason why it has been done, but I have hunted in vain through the notes and introduction to find it.

My second, much larger, reservation applies to the use of the word Yahweh throughout to designate the divine name. In his 1966 introduction to JB, Fr Alexander Jones acknowledged that the use of this unfamiliar transliteration of the Hebrew word might seem unacceptable, especially in the Psalms; but he argued that to use instead (as most previous English versions have done) "the Lord" for the name revealed by God to Moses "would be to lose much of the flavour and meaning of the originals. For example to say 'the Lord is God' is surely a tautology, as to say 'Yahweh is God' is not". I am afraid these arguments strike me as specious. The word 'Yahweh' does not give the English gentle reader the meaning and flavour of the original at all, firstly because in English (unlike Hebrew) the echoes evoked by the sound it makes are not sacred ones, and have not been offset or hallowed by tradition and ritual use; and secondly because to English ears it has no meaning: it carries none of the overtones of "to be" which for a Hebrew reader links it directly to God's statement to Moses "I am who am", but is simply a rather ugly noise. As for tautology, it may indeed be tautologous to say 'The Lord is God', but tautology can be explained. The RSV seems to me to get round all these difficulties - including the need for the serious student to know whether the text he is reading is in the 'Yahwistic' tradition or not - by printing the LORD wherever the word Yahweh is used in the Hebrew and explaining succinctly in a footnote that "the word LORD, when spelt with capital letters, stands for the divine name YHWH, which is here connected with the very *hayah*, to be". In this way we are spared the pages peppered with this (in English) unappealing disyllable which make the JB or NJB versions of the Psalms, however meritorious they may be in other respects, difficult for an English reader to use or listen to with pleasure.

In general, however, it seems to me that NJB is remarkably successful in producing a translation which adheres closely and faithfully to the language of the

original, which renders what has hitherto been obscure luminously clear, and which at the same time reads like straightforward English prose. Anyone who doubts the size of this achievement should compare the gibberish (picturesque gibberish but gibberish all the same) to which Douay or the Authorised Version reduced large tracts of the Book of Job ("Canst thou draw out Leviathan with an hook?") with the grippingly intelligible version in NJB. Infelicities in JB have also disappeared: there will be a universal welcome for the reappearance of "Blessed" instead of "Happy" in the Beatitudes; and we can be thankful that Psalm 69 no longer begins: "Save me, God! The water is already up to my neck!"

For clarity and readability, then, NJB deserves a very high rating. But how far if at all does it succeed in restoring to the Bible some of the flavour of poetry which JB has so noticeably drained out of it? The claim made in the Foreword "to reproduce the dignity of the originals by a certain measured phrasing and avoidance of the colloquial" is, on the whole, justified; but is there anything of that memorable felicity of phrase - haunting or lapidary - which we associate with the Authorised Version or, perhaps to a lesser extent, with Douay?

I have seen the point made recently somewhere that, in any translation of the Bible, a balance has to be struck between poetry and scholarship; and that the enormous growth of biblical scholarship in recent years has perforce narrowed the room left for poetry virtually to vanishing point. It can also be argued that there is a flatness, an absence of rhythm or crispness, in contemporary English by comparison, for example, with the English of Dr Johnson's day, which makes it difficult to achieve memorable turns of phrase without straining unacceptably after effect. For it has to be admitted that the clarity, evenness and unpretentiousness of the NJB translation, combined with the need to ensure that every concept contained in the original is fully reflected in the English text, gives it a somewhat pedestrian character (though not to the same degree as is the case with JB). The narrative of expository passages - the Gospels, say, or the epistles - are the least unsatisfactory from this point of view. Here clarity and straightforwardness are at a premium and dignity is not incompatible with the simplicity and comprehensiveness. The Psalms, on the other hand, pose the problem of the conflict between poetry and scholarship in its acutest form. The intrusiveness of 'Yahweh' is a special difficulty, which has already been discussed. But consider vss. 5 and 6 of Psalm 63(62):

Better your faithful love than life itself
My lips will praise you
Thus I will bless you all my life
In your name lift up my hands
All my longings fulfilled as with fat and rich foods,
A song of joy on my lips and praise in my mouth.

No doubt this faithfully unpacks the full range of ideas that are to be found in the original, and does so very straightforwardly. There is nothing in it to quarrel with, except perhaps "All my longings fulfilled with fat and rich foods", which makes one feel that someone needed to alert the Psalmist to the dangers of cholesterol. But compare it with the Grail version:

For your love is better than life
My lips will speak your praise
In your name I will lift up my hands.

My soul shall be filled as with a banquet,
My mouth shall praise you with joy.

It is hard not to feel that poetry and rhythm have been achieved here without sacrificing any of the essential elements of the original. From the student's point of view, the Grail version may be defective; but there is no doubt which version one would prefer to recite, either aloud or to oneself. Nor is this just a question of picking unfairly on one particularly pedestrian passage; psalm for psalm, there is in the Grail an economy of language combined with rhythm which is lacking in NJB. But then the Grail translators were not burdened with the obligation to reflect every facet of the original text: they were only trying to capture its spirit.

Let me not, however, end on a carping note. The NJB is scholarly translation of the highest quality; and if it is no longer possible in a single text to do equal justice to the demands of poetry and the demands of scholarship, that is not the fault of the translator. This is, moreover, an area in which judgements can never be other than highly subjective: what strikes one reader as lamentably flat will strike another as noble simplicity; and one person's inspiring rhetoric is another person's cant. And who, after all, can honestly claim today to determine with certainty how much of the charm of Douay or of the Authorised Version comes more from long familiarity than from the literary skill and sensitivity of the translators? The least that can be said about NJB is that it is a pleasure to read and of a quality that deserves to endure; and if it does by any chance become hallowed like its predecessors by three or more centuries of ritual use, I have little doubt that its cadences will by then be as firmly fixed in the minds and affections of our descendants as those of Douay or the Authorised Version are in ours.



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TEN YEARS AT WESTMINSTER

Basil Hume. A Portrait. Tony Castle. Collins. £9.95.

A Review by
SIR WILLIAM REES-MOGG

This is a book which Cardinal Hume did not want written. As Tony Castle reports in his introduction, Basil Hume wrote "I hope that the tenth year will be ignored while I struggle on to be better in my job in the church". As I have enjoyed the book, which consists of eight essays by different authors on aspects of Basil Hume's life, I am reluctant to agree, but in fact I do agree. There is nothing about the passage of ten years which makes this a particularly favourable vantage point from which to view Basil Hume's work as Archbishop of Westminster.

The difficulty is to separate those issues and moments in the church which will prove to be of lasting significance from the contemporary clutter of secondary matters. Some of the authors, and particularly Douglas Brown, Clifford Longley and Hugo Young who write the last three essays, judge the Cardinal's work in the light of a contemporary progressive agenda. One does not need to be over conservative to doubt whether this agenda will be seen, in a longer historic context, as the real action of our times. I believe that Cardinal Hume will be remembered, and his work discussed, in the year 2050, but I do not believe that it will be discussed in terms of current issues such as the National Pastoral Congress or the relationship to the World Council of Churches.

Even ecumenism is a particularly difficult question to assess at the present moment. None of us can foresee with any confidence the future development of the Church of England. Will the Church of England remain both united and established, and offer, perhaps early in the next century, a solid partner in a completed process of reunion? In that case, one aspect of Cardinal Hume's ministry, much stressed in this book, will have had great influence. Or will the Church of England split on the issue of women priests, and more fundamentally on the issue of faith (what might be called the Bishop of Durham issue) and break into perhaps three groups? And if so would any of these groups remain established? Would any of the groups join or want as a community to join the Catholic communion? If so, another aspect of Cardinal Hume's ministry would seem most important, not his loving approach to reconciliation with the Church of England, but his confident assertion of spiritual values, owing so much to his Benedictine training, and reassuring to many people outside the Roman Catholic Church. We do not yet know whether it is the building of a bridge or of a refuge that will prove the important task.

It is dangerous to discuss even secular matters in organisational terms alone, and still more dangerous to discuss religious matters primarily in these terms. If one reads the reports on the B.B.C. - Annan, Peacock and so on - they discuss what goes on in committees, where the money comes from, who has what responsibility for what, and suchlike matters. They tell one little or nothing about the influences which determine what appears on the screen. Yet the B.B.C. is not important as a piece of bureaucratic machinery, but as a voice which communicates continuously with 60 million people. This is even more true in writing about religion. The bureaucracy has to be there and

has to be tended; the bureaucracy itself becomes much involved in a fairly narrow range of contemporary issues; but what matters is what the church gives to its own members and to the broader community.

To see Basil Hume's work in terms of formal matters of Church organisation is therefore to misjudge its significance. What one has to ask of any important leader is how he has dealt with the storms of his times.

What is the storm which beats in on the Catholic Church, on all the Christian churches? It is surely the force of secularism in society, a force which wants to push all religious belief onto the sidelines, as something not quite serious compared to the business of the world. The clergy are seen as spectators of the real world, with at best the function of the St John's Ambulance at a cup final, or a padre offering cigarettes to the wounded in the middle of a decisive battle.

This force is so powerful that the churches themselves often fall into a secular view of their own works. I recently received an appeal for Coventry Cathedral; it asked "What is Coventry Cathedral?", and offered eight answers, five of which were purely secular, and all of which were partly secular. We were told that Coventry Cathedral is a tourist attraction, and that it is a suitable place for civic functions. Much of the progressive agenda is influenced by similar secular assumptions. It is an attempt to reorganise the church in the light of the best ethical standards of the secular world.

How has Cardinal Hume approached this central problem, the challenge of the world to the idea of religion? His response can, I think, be analysed as one of prudence and one of faith. Of course, the response of faith is the more important, but the response of prudence is both legitimate and important itself.

In prudence both Cardinal Hume and his predecessor, Cardinal Heenan, have put a very high value not just on Christian unity, but on the unity of the Catholic community in England. We have been spared the factious divisions of the Church in Holland because of the concern for unity of these two otherwise dissimilar leaders. Cardinal Heenan, with his Irish background, was a politician to his fingertips. I remember him speaking with great fondness of Harold Wilson, an old friend, for whose problems of maintaining the unity of the Labour Party Cardinal Heenan had much sympathy.

Basil Hume has maintained unity by convincing both the conservatives and the progressives that he shares their chief concerns. The conservatives' fear is that the church will be diverted from its central work, which is spiritual and sacramental, that in pursuit of works before faith it will become, as it were, an outstation of the D.H.S.S. The progressives' fear is that the church will isolate itself from the world by rejecting necessary change and development, that it will fail in works of charity out of a false respect for what will then become an almost antiquarian faith. These two concerns are not in fact incompatible; they appear together in the lives of some of the greatest saints (as in Sir Thomas More) and of the greatest popes (as in Gregory the Great or John XXIII). Yet they are in some tension against each other.

No English Catholic doubts the spiritual character of Basil Hume's leadership of the Church in England. The most illuminating passages of Tony Castle's book are indeed those which describe the influence on him of his Benedictine training and outline the development of his work at Ampleforth, as a school teacher and as an Abbot. John Harriott's essay on "A Benedictine Spirituality" brings this out particularly well.

John Harriott argues that "the Cardinal seems to think most naturally in terms of the development from the inner life to concern for the outer world, but not at the expense of social involvement". This does indeed appear in the Cardinal's own writings, where Christian faith is seen as the source of energy from which Christian works proceed. Works are a natural consequence of an immediate sense of the love of God.

The undoubted loyalty and admiration of traditionalist Catholics has been won for the Cardinal by their recognition of this spiritual quality, which indeed shines out of him. But the progressives have found him sharing their concerns. He too wants to be sure that the Church does not turn its back on the contemporary world. He has tried to take the best from the ethical ideals of the late twentieth century, ideals which include justice between races, sexes and classes, as well as relief of suffering and famine. His participation in the ecumenical dialogue, his visit to Ethiopia are two major themes in which his attitude to Church reform and to the relief of suffering have been shown.

Thus, Basil Hume has been able to act as a unifying force both in prudence and in faith. His experiences as Abbot of Ampleforth at a difficult period, when the cohesion of all monastic life seemed under threat, no doubt trained him to approach the larger problems of the Church in his characteristically cautious but positive way. Certainly his approach has been guided by the rule of St Benedict. We all now benefit from the care of souls which St Benedict laid down as the Abbot's responsibility, with its superb mixture of kindness, responsibility and common sense. Dom Columba Cary-Elwes O.S.B. quotes the rule of St Benedict on the Abbot's responsibilities: "His goal must be to fight for the monks not preeminence for himself. Let him strive to be loved rather than feared. He must not be excitable, anxious, extreme, obstinate, jealous or over-suspicious. He should be discerning and moderate... so arrange everything that the strong have something to yearn for and the weak nothing to run from". With a slight hesitation over the word obstinate - Cardinal Hume is about the last man I would wish to try to persuade against his will - this seems to me to be a portrait from life of the Archbishop of Westminster as he has filled that role.

The revolutionary nature of the appointment of Basil Hume and of his ten years lies not in the work he has done, but in the fact that he has made religion visible to the British people. In his introduction Tony Castle opens by quoting Dom Benet Innes, O.S.B. as writing in the Catholic press of 1975 "give us a man of God". Dom Benet Innes was for many years my own Parish Priest, and was himself a man of deep Benedictine spiritual formation. It has been Basil Hume's making visible the possibility of man's relationship to God that has changed British religious life.

Love of God is the quality which converts. It was the quality of Pope John XXIII. Archbishop Heim, who was as Apostolic Delegate responsible for the appointment of Basil Hume as Archbishop of Westminster, had himself been a close servant of John XXIII, and there is no doubt that he wanted to bring to England the opening of the spirit which John's spirituality, even apart from the second Vatican Council, brought to the whole church. The choice by that Pope of the name John was highly significant. There is distinction between Johannine spirituality and Pauline, as between Mary and Martha.

There is an early story that John was the Apostle who survived longest in the world, indeed perhaps he was the only one who was not martyred. When he was very old, over ninety, he had to be carried around his diocese, and his disciples complained

that he always preached the same, very brief, sermon when they set him up in the pulpit: "Little children, you should love one another". He replied that this was all that he felt needed to be said.

The renewal of the church in our generation has probably owed more to the restoration to a central place of Johannine spirituality, which is so closely related to the spirituality of St Benedict, than to the formal acts of Vatican II - which at least in terms of liturgical reform have not all been without loss. Archbishop Heim felt that what England needed was not a grand administrator at Westminster, but, in Dom Benet Innes' words, "a man of God". He was pursuing a policy of restoring the central simplicity of the Christian faith, which is that it is a religion of love. People believe in Cardinal Hume because they can see that he loves God and therefore loves his fellow man. Beside that everything else is secondary.

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JOAN SPENCE B.E.M.

An appreciation by Billy Spence.

Joan Spence – awarded the BEM in the Queen's Birthday Honours List for 40 years service to the Post Office and the public

Just when and why the Ludleys came to Ampleforth I do not know. Fr Paul Nevill always said they were in the Domesday Book but a legend in the family says that an ancestor came from Scotland with the drovers bringing cattle to the English markets in the 17th century. Duncan, styled Lord Ormerlie (born 1660), the eldest son of Sir John Campbell, 1st Earl of Breadalbane, was disowned by his father, a fact borne out by Burke's Peerage. Our legend has it that he was disowned because he eloped with Marjorie Campbell of Lawers and that his eldest son, disgusted with his grandfather's part in the Massacre of Glencoe in 1692, and, wanting to disassociate himself with the Campbell name, came south with the drovers. Seeing the flat country ahead, he left them at Sutton Bank and settled in Kilburn.

Tracing our family back we came upon a Christopher Ludley who died in a typhoid epidemic in 1799 aged 40. The entry of his marriage to Dorothy Harwood Harding in 1793 shows that he came from Kilburn. We searched for his birth in 1759 in the Kilburn registers and the only entry was Christopher son of Christopher – no surname! Was this missing name the link with the legend? Was this Christopher the Campbell who had come south with the drovers and did not want his name known? If so, and dates match, where and how was the name Ludley taken up? The beginning must remain a legend. But it's nice to have a legend in the family.

When Christopher died in 1799 he left two sons, Thomas (1795) and Christopher (1796). Thomas went to the West Riding of Yorkshire in search of his fortune. We know from an early *Ampleforth Journal* that Christopher came to work at the College as a boy. He worked there all his life and was buried with due ceremony in the then village cemetery behind the Monks' Wood beside the Cemetery Lane.

In the *Ampleforth Journal* of 1894 there is an account, written in broad Yorkshire, entitled 'Awd Kits Berryin'. This describes in hilarious detail a Catholic funeral by one who had never been to such a service. "...t'wer grandest seet I ever seed? a' ma life!...we went intiv Cullege Choch an' they takk'd Awd Kit reet up Choch an' set 'im o' two benches. Efter a bit, aafe a dozen lads cum oot wi' shu'ts on uggin' cannles ... an' some o't' cullege gentlemun cum oot i' gret big rawbs, an' said summatt an' sang summatt, I could mak' nowt oot. ...another lad cum oot wi' a shu't on' uggin' a bucket o' watter, an' cullege gentlemun geet ho'd o't' brush an' diggled and diggled a' round an aboot, an' e' diggled Awd Kit! Ay, an' the anuther lad cum oot wi' a shu't on' uggin' a taay-pot wi' cheecans tiv it, an' cullege gentlemun reekat it, an' e' reekat Awd Kit tee, an' t' reekat cum doon t' Choch. Eh! it wer' grand!... Efter a while another lad cum oot uggin' a cruss as big as a stee. So then we went... reet up intiv berryin' grun... they put Awd Kit i' t' grun, an' they diggled an' reekat' im ageean!... I niver seed sike like i' a' ma life!"

Awd Kit had seven children of which Ruben, born in 1828, was our ancestor. He married Hannah Cooper and they had 11 children. The eldest was John (1863) who was Joan's grandfather. Their eldest daughter, Mary Jane, (1865) became my grandmother. So we are both Ludley at heart if not in name. They were both born in what is now the College Post Office. Christopher, Reuben and John all worked at the

College all their lives. After John had worked there sixty years he was presented with a picture by Abbot Matthews which he greatly treasured. We still have that picture. John married Rhoda Hodgson of Welburn, Castle Howard, who was living with her uncle and aunt Mr and Mrs William Frank Thompson in Ampleforth. He had the post office in the village from 1 Sept 1871. John and Rhoda took it over on his death in 1885. Rhoda ran it for 53 years and for a few years also did a mail delivery for 2 shillings and 6 pence (12½p) per week. This included delivering mail to the College and Rhoda came to know the monks well.

It was only natural that William, son of John and Rhoda should work at the College. After serving a four years apprenticeship with the village joiner, Mr Worthy, he came to the College. As the school grew and a laboratory assistant was needed William was offered the job by Fr Bede Turner who became his lifelong friend. It was Fr Bede, Procurator (1902-36), Prior (1919-35) and titular Abbot of Westminster (1933-47) who offered him the post office at the College when it became vacant.

The post office had been established here four years previously in 1920 when, through a dispute between the Head Post Office in York and Colonel Benson of Oswaldkirk Hall, the Oswaldkirk office closed and was removed to the present house at the College. The house is estimated to be about 400 years old. Here lived Mr Sootheran, a farmer, from whom the Honourable Anne Fairfax of Gilling Castle bought the land on which to build Ampleforth Lodge for her chaplain Father Anselm Bolton. It formed part of a small community known as Ampleforth Out Houses. These buildings have disappeared but the present post office remained, coming into College possession in 1866. The Oswaldkirk postmaster, Mr Headland, and his wife came to the College but four years later left and William Ludley, newly married, moved in. His wife was Hilda Rymer, a native of Ampleforth, born at the old water mill, Station Road, where her father was the miller (*Ampleforth Journal* May 1941). William Ludley died in 1940 and his wife became subpostmistress. Joan left school, the Bar Convent, York, prematurely, to help with the post office work in which she had been well schooled by her father.

At about this time her cousin, Jack Fawcett (John and Rhoda Ludley's grandson), who was the postman operating from the College office, was drafted into the war effort. Joan took on that work on a temporary basis for the job had to remain on offer to Jack should he want it when the war was over. She has remained in that job ever since, the work becoming a permanent position in 1946. Because she was able to help York Head Post Office, short staffed because of the war, by auditing suboffice accounts and teaching post office business to newly opened offices such as those at Wombledon aerodrome and local Army camps, Joan was exempt from joining the forces.

On 8 September 1944 she married F/Lt William (Bill) Spence who was then serving as a Bomb Aimer in Lancasters of 44 (Rhodesia) Squadron of 5 Group, Bomber Command. He was the son of John Robert and Anne Spence. John Robert was the son of Mary Jane Ludley who had married William Spence. They had 'emigrated' to Middlesbrough in 1886 when John Robert was two. He was a teacher in Middlesbrough until he took early retirement in 1943 to come to the college as accountant/cashier.

Fr Ignatius Miller was the Procurator, Fr Thomas Loughlin the Estate Manager and Fr Raymund Davies helped John Robert in the office. They ran the entire establishment aided by Joan who manned the telephone exchange for three hours a

day for two shillings and sixpence (12½p) plus a pint of milk! When it came to sending out the bills for tuition, Fr Thomas, John Robert and Joan would start on them after a day's work (this was the days before computers) and work through to 10pm or later, night after night until they were all finished.

When Bill left the RAF in 1946 he came as Stores Manager to the College where he worked closely with Fr James Forbes (The Steward) in establishing a stores system. A lifelong friendship with the family developed and Fr James asked to see Joan and Bill the evening before he died in 1979.

Joan and Bill lived at the College Post Office where Joan continued to run the post office for her mother. Over the counter she has been confidante, financial adviser, consoler and 'mother' to countless numbers of boys. She has shown them how to fill in postal orders, bank forms, driving licence applications, and Giro forms. In the days of telegrams she has written or condensed them for the sender. She has been asked for train times, Inter-Flora addresses, Test Match scores and what won the 2.30 at Cheltenham? There must be many a mother who has marvelled how well 'Johnny' had wrapped up her birthday present! She has done banking transactions at 6.30 in the morning for boys catching the early bus. All part of the service as she saw it, she has bent, rather than broken, most Post Office rules to oblige her unusual customers.

While officially delivering letters she has unofficially acted as district nurse, home help, hairdresser and 'errand boy'. There was a time when there were several elderly people in the cottages to which she delivered mail. She has lit their fires, carried coal, helped them to get dressed and washed, prepared their breakfast and even taken it to bed when they were not well. She has done their hair, calling back during the evening if they wanted it cutting, shampooing or even perming. Bill remained at the College for 30 years, leaving, on the death of Joan's mother in 1976, to take up full-time writing, something he had been doing on a spare-time basis for a number of years, an interest which Joan shares with him. He has written 41 books.

Joan and Bill have 4 children, 3 girls, all educated at the Bar Covent, York, and 1 boy educated at the college. Anne was born in 1945 and, after teaching, married Geoffrey Hudson, a solicitor in Grimsby. They have two boys, Dominic and Paul. Twins Geraldine and Judith were born in 1949. Both trained as artists, Geraldine at Hull and the Royal Academy, Judith at Birmingham. Geraldine who is married to sculptor, Nigel Jones, teaches Art in Spalding. Judith teaches Art in Halifax. Geraldine taught Art at Gilling Castle for one year before marrying and Judith taught Art at the College during the first year of the Design and Technology Centre before moving to Halifax. Duncan, born in 1952, went through Gilling Castle when Fr Hilary Barton was Headmaster, Junior House under Fr Peter Utley and St Oswald's with Fr Adrian. He was at St Benet's Hall with Fr James Forbes where he gained his BA. He teaches in Oxford, is married to Susan Hann, and they have one son, Joseph.

The children all maintain close ties with the work at the College Post Office, keeping up to date with the changes so that they are able to relieve Joan and Bill whenever the necessity arises. Thus they are maintaining the family connection with the College which goes back to Christopher Ludley (Awd Kit), born in 1796, who must have started work soon after the monks came here for, according to the *Ampleforth Journal*, "E'd wukkt ut f' Cullege ever sin' 'e wer' a lad ..."

HEADMASTERS LECTURES

NUCLEAR WEAPONS: THE BASIC ISSUES

MICHAEL QUINLAN

We give below the text of a lecture delivered, at the Headmaster's invitation, on 1 October 1982. It was not at first practicable to publish the full text, and the *Journal* of Summer 1983 reprinted a public lecture given by Michael Quinlan elsewhere and rather earlier on broadly similar lines but in less developed form. We can now print the Ampleforth lecture in full. The author is currently Permanent Secretary at the Department of Employment, but he gave the lecture in a private capacity as a contribution to discussion, and it reflects his personal views, not Government policy.

Editor

My talk is billed as being about the basic issues which nuclear weapons pose. At least for the Christian, the primary context in which those issues come together is in the last resort not a political or military or technical context but an ethical one; and I intend therefore to focus upon an ethical question. I have it in mind to talk about whether it is morally tolerable to have nuclear weapons, not about particular issues like Trident, cruise missiles and so on. These are interesting but secondary matters. It is perfectly possible to accept the basic concept and system of deterrence but to regard this or that feature, or indeed many features, of its current implementation as unnecessary or unwise. For Christian ethics, however, the key question is whether the possession of nuclear weapons can ever be justified at all.

We cannot be on firm ground in tackling this question unless we first grasp the fundamental nature of the problem to which possession and renunciation are in effect rival answers. That problem is the existence, side by side, of two bitter but at present inescapable facts - the reality of nuclear weapons, and the continuing possibility of conflict between states. I want to review these in turn.

Most of us are well aware, at least at a general level, of the huge and awful physical power of nuclear weapons. But we need to go further to see just what their coming means for human affairs. So let me offer my own perspective.

Man's main advance in scientific understanding and technological mastery of his physical environment really took off barely a couple of centuries ago; and by now it poses us a whole host of moral problems which earlier periods could not even have dreamt of - look at medical ethics, for example. But the application of new knowledge to military purposes has always been at or near the forefront of the advance. In that time - quite short in relation to the span of earthly history already recorded, and for all we know minute in relation to the span yet to come - we have moved rapidly to essentially intolerable levels in the power of weapons. The particular step of which we are all most conscious is the advent in 1945 of nuclear weapons, appalling in their use yet from another viewpoint arguably almost merciful in the very abruptness and therefore the unmistakable clarity of their arrival - we might have coped much less well with a more gradual development. But I suspect that we deceive ourselves if we

think of nuclear explosive power as just a ghastly exception, a freak of nature which God has rather carelessly left around like a box of matches for the children to find. It seems to me not merely conceivable but positively likely that even if God's creation did not contain nuclear energy, or we had not discovered it, we would before very long have received the level of intolerable destructive power by some other route. Just consider, for example, what chemical or biological weapons could by now, or by the next century, be capable of if they had received the same investment of resources as nuclear weapons have, and had been harnessed, as those have been, to the technology of modern delivery vehicles and modern launch platforms. I believe therefore that the real problem for our strategies and our statesmanship, and for our ethics, needs to be recognised not only as a novel problem but as a very broad and basic one: that of how to live for the rest of time with what our technological cleverness brings upon us - the availability of virtually boundless destructive force. We shall not think deeply enough if we view nuclear armouries, subconsciously or otherwise, as just a rogue category within a familiar framework. Their irrevocable arrival (I shall come back to irrevocability later) spearheads and typifies a change of permanent and comprehensive significance.

That arrival has made a root-and-branch difference to the entire business of force at the East/West level (throughout, I am not talking about other sorts of war, as in the Third World, where the resources and the technology are at lower levels). Nuclear armaments are not just a nasty sort of weapon, desirable to be banned or forsworn like dum-dum bullets or mustard gas as deplorable aberrations within the spectrum of military force. They are far too powerful and decisive and accordingly far too fundamental, for that. In effect they stretch out the spectrum to near infinity. In doing that they utterly change the character of the spectrum as a whole, and so the significance of all the individual components in it. We have to accept, I believe, that though we can recognise subdivisions of the spectrum of force, and though concepts like thresholds and fire-breaks can have their limited place, in the end no conceptual boundary can be reliably secure in practice amid the stresses of any major armed conflict between East and West. Overwhelmingly, therefore, the key threshold is the threshold of *war* - not nuclear war, or strategic nuclear exchange, or any such internal step within war.

The anaesthetic jargon we sometimes use tends to talk of non-nuclear war as "conventional" war, which sounds almost cosy. Well, conventional war gave us Passchendaele and Verdun, and by one route or another it took something like fifty million lives in World War II before most of us had ever heard of Hiroshima. If it were repeated today, there are weapons available, including things like modern nerve gas, far more lethal than any used before, even if nuclear weapons were not brought in at all. So non-nuclear war could itself be a colossal horror. But that is only half, or maybe less than half, the reason why we must fear and prevent it. The major fact is that we could never be sure of stopping at the nuclear threshold. Escalation is of course not a certainty - far from it. But given the sort of commitment and resolve that nations bring to a major war, given the depth of abhorrence between opposing political and ethical systems, given the huge power of nuclear weapons to overtrump lesser ones, it is simply not realistic to take it for granted, whatever is said in advance, that losers will accept non-nuclear defeat and conquest like gentlemen obeying some kind of Queensberry Rules. Suppose, for example, that another Hitler came again in the year

2000. Even if we postulate that all nuclear weapons have by then been scrapped (and no-one has any practical notion of how to achieve that) are we prepared to bet that he would go down to defeat in his bunker without building some and using them? Or that another Churchill would risk letting him prevail thereby rather than prepare to do the same?

In brief, we can no more disinvent nuclear weapons than we can disinvent gunpowder; nor can we count on sealing them off safely from lower levels of war between great powers. The availability of nuclear weapons is not a sort of poisonous icing on top of the military cake; it permeates the whole, and its lethal quality is potentially present in every mouthful. I think that the aspiration to re-domesticate or re-civilise major war - the aspiration which seems to me to underlie ideas of 'no-first-use' undertakings, of nuclear-only pacifism, of selective conscientious objection - is intellectually misconceived and perhaps even practically dangerous.

I have been talking so far about the relatively new problem of near-boundless force. But the enormous ethical dilemma which nuclear weapons put before us is the product of two problems, not just one. The second is an older problem, that of evil rulers and state systems. The world can contain deeply opposed political systems, reflecting not just conflicting interests but profoundly divergent views of man's purpose and nature; and there is the possibility of aggression by one against another, perhaps under the leadership of evil men. That has plainly been true in the past, and no-one can be sure that it will not recur. Whether it is so today may be a matter of opinion. For my part, I look at the theory of totalitarian Communism and at its record over the years in its various places and forms; and in the light of those I think it unwise to test what it might do if it were given the opportunities and temptations of an unopposed ride. But the reality of this part of the fundamental moral dilemma does not turn solely on particular political judgements about today's circumstances, for example about whether or not the current Soviet leader is a reliably benign personage. Even if we believe he is, we have to ask ourselves about other possibilities; we need a framework of ethical principle that would still apply even if one day we or our descendants had to face nuclear power in the hands of a Hitler or a Pol Pot.

Let me make it clear that I am not assuming a cowboys-and-Indians view of the world, a black-and-white assumption that we must be the goodies and anyone against us must be the baddie. But at the same time it is nonsense to suppose that because we are imperfect and sinful we are not entitled to defend ourselves against plain evil, or that in international affairs everyone is as good or bad as everyone else - the sort of leaning-over-backwards that in the 1930s had people saying that we really must see Hitler's point of view, or in the later '40s Stalin's. Watergate or even My Lai is not the same as Katyn Forest, and Christian charity does not mean being sentimental or soft-headed about the realities of experience. The Pope has his eye firmly on the reality; he has reminded us that recent history gives us two terrible warnings, not just one: alongside Hiroshima he sets Auschwitz.

So the second fact we have to live with is the continuing possibility in history of aggressive behaviour by brutal tyrannies, leading to profound conflict in which the Christian might well have to recognise a deep difference between aggressor and victim, between good and evil, in which, just as in World War II, he could not honestly or responsibly dismiss the business on the basis of a plague on both your houses.

The essence of the problem accordingly is how are we to conduct ourselves in a

world where there co-exist, now and for as far ahead as it is given to us to see, both the possibility of deep conflict with aggression, and the means of conducting that conflict in utterly appalling ways.

Our long-term goal must of course be to dissolve the problem, and I shall come back to that later. But we cannot achieve it now, and we are not near to doing so. To pretend otherwise is fantasy, and to dismiss or ignore the problem on the ground that it ought not to exist is escapism, not Christianity. Here and now it has to be faced, and we have to choose a way of coping with it.

Now there are ultimately two alternative ways. One is deterrence; the other is renunciation. I should like to say something about each. But I want initially to say four things about our approach to the choice itself.

The first thing is that the choice is extremely hard, intellectually, morally and practically; and the beginning of wisdom and of honesty is simply to recognise that. This is a field where there collide almost head-on two sets of arguments each of which, if we take it in isolation and ignore the other, looks hugely convincing and cogent. Each of the alternative courses therefore has to meet very grave difficulties, including ethical difficulties - these do not weigh upon one side alone; and we are simply dodging the problem if we concentrate on just one of the sets of difficulties. The second thing is that in this hard choice both sides of the Western debate genuinely want peace and freedom. Both have their wilder fringes, perhaps even their sinister fringes; but the mainstreams share these goals. The basic argument is not between people who hate the idea of nuclear war and people who don't, any more than it is between people who are soft on totalitarian tyranny and people who aren't. In my view, the sort of polemic - wherever it comes from in the political spectrum - which presents the central debate in those terms merely obscures and trivialises it.

My third point is that we must be prepared to see the ethical question from the standpoint of the West, the free world, as a whole, of which we are a committed and crucial member. I would see no moral merit in a position which washed Britain's hands of nuclear affairs on basic ethical grounds, but which then continued, explicitly or implicitly, to rely for its security on American nuclear strength continuing to counter-balance the Soviet Union. If you like, we must seek principles valid for American Christians, not just for British ones.

And my fourth point is that Christian debate must seek to arrive at principles and guidelines that will hold for very hard cases, not just for easier ones; and for the long-term future, not just for the next few years. It will not do, I suggest, to claim absolute moral authority for policies which Christians would prudently or responsibly follow only on (say) very left-wing views of the world, or only on very right-wing views, or only if all goes comfortably. We must be prepared to test our principles honestly against awkward scenarios. It is not a Christian approach to challenge God by assuming that he will never allow a nuclear-armed Hitler to exist, any more than Christians of the time could assume that he would not allow an Attila or a Genghis Khan, or Hitler himself.

I come now to the alternatives. I take first the path of renunciation, of unilateral - that is, one-sided - disarmament taken all the way. (I say "taken all the way" because it is perfectly possible to undertake limited measures of one-sided nuclear disarmament even within the deterrence context, and there are plenty of examples on the Western side, like the unrequited American withdrawal of 1,000 nuclear warheads from

Europe a year or so ago). But the true path of renunciation presented as a moral imperative I take to be total and unconditional.

Now this must be powerfully attractive to Christians. It would mean that we could never engage in nuclear exchange, never endanger or kill anyone with nuclear weapons. Taken in isolation, that must be good; and I respect those who choose that path. But my respect, to be frank, is limited unless at the same time they face up to the likely consequences; after all, likely consequences are part of what determines the moral quality of any course of action. And the consequences may be that we would leave ourselves effectively defenceless against any determined aggressor who possessed nuclear weapons.

There is talk nowadays that the search for alternative methods of defence - non-violent resistance, or guerilla war, or the like. But what is in hand is only a search, and one whose prospects of success cannot, in commonsense, be other than thin. The whole problem about nuclear weapons, after all, is that they provide colossal force; and we must therefore not be surprised if or when we find that methods which would confront them with far less force do not look very likely to work. People adduce Sweden, or the French resistance. But as any Swedish defence expert will tell you, the Swedish option works only in their special circumstances, and as a sort of balancing act between the two great power blocs. Britain and West Germany and the United States, for example, are not in Sweden's position, any more than they are in Monaco's, and it is unreal to suppose that they could behave as though they were with identical consequences. Moreover, if the West one-sidedly gave up all nuclear weapons - and that is what the policy of renunciation as an absolute moral principle must be ready to call for - the Swedish option would look very different even for Sweden, let alone for others. As to the French resistance, that effort was valid only as a modest adjunct to the effort of major powers unconquered; it did not liberate France. And Hitler did not have nuclear weapons. Suppose he had been able to make a Hiroshima of, say, Avignon, and then announce "Orleans is next, on Tuesday week, if this Resistance nonsense continues". Do we think Resistance would have continued? Consider the case of Japan itself. A key American motive for the use of the two bombs in 1945 - in a situation of unilateral possession - was precisely to prevent, as it did, the risk of a long-drawn-out and bloody homeland resistance with conventional weapons. Non-violent or guerilla resistance might work quite usefully against opposition short of a ruthless totalitarian adversary armed with massive forces including nuclear weapons; but if one believes that such a potential adversary is precisely what one faces, then to base security policy on that kind of resistance is hardly to tackle the problem realistically.

Now there is no doubt room for further discussion about all this. But to put matters at their mildest, it is at least possible to judge in good faith (and most commentators do so judge) that against a determined nuclear adversary non-nuclear defence could not in the end succeed; and Christian ethical principles must cater for the possibility that this practical judgement is right. If it is, the consequence of one-sided and unconditional nuclear renunciation is to leave us effectively defenceless against such a nuclear adversary. Renunciation then amounts to saying, in effect, that the right Christian response to the discovery of boundless military force is permanent readiness to leave the aggressive and unscrupulous to wield it one-sidedly for any purposes they like, even if those turn out to be the purposes of Hitler or Stalin or Pol Pot. Frankly, I have difficulty in agreeing that that must be what Christ Our Lord

requires us to accept, not only for ourselves individually but for our neighbours and our children for the rest of time.

That is the central difficulty about the path of renunciation; and it seems to be an enormous and absolutely fundamental difficulty. It is moreover one which in my experience whole-hog unilateralists rarely tackle or even really acknowledge, let alone answer convincingly. But I recognised earlier that both paths were beset with grave difficulty; so let me turn to the difficulty of the alternative path, that of deterrence. I have to ask myself whether it is practically better, and whether it is morally legitimate. The concept of deterrence is attacked on both these grounds, and I take them in turn.

Various practical criticisms are levelled against deterrence, including cost. But the key one is the assertion that it must be a precarious and dangerous affair, placing us constantly on the brink of nuclear war. Now whether that is true or not at a particular time is again a matter of practical judgement, not ethical principle. My own judgement is that the system today is in fact of very great stability. The central points are these. Firstly, the lines between the two sides, East and West, are mostly pretty plainly drawn. The Iron Curtain is nasty, but at least it is clear. We know that Poland is on their side of it, they know that West Germany is on ours. The risk that either might misread the other's view of its vital interests is very small, and declining. Secondly, communication and mutual knowledge between the two sides have improved vastly since the only time - Cuba in 1962 - when we thought we were anywhere near the brink (and we may well have been over-interpreting matters even then - certainly no-one was close to pressing nuclear buttons). Thirdly, the nature of the modern armories on both sides - particularly in submarines, and with other sorts of mobile missiles - is nowadays such that neither side can possibly hope that it could disarm the other, or fear that it could be disarmed by the other, in a sudden attack - what the jargon calls a first-strike scenario. What is rather misleadingly called the nuclear arms race may be unnecessary or wasteful, but the likelihood of its being seriously destabilising is immensely remote unless one side or the other simply opts out of it. And fourthly and most crucially - for this is the heart of the matter - the very size and diversity of the armories, the knowledge of the colossal destruction they could wreak, and the huge uncertainties of how nuclear wars would go, all impose on both sides the most immense caution. Nuclear powers or alliances know that however they conduct their affairs, they simply must not come to blows, for fear of where it may lead; and they behave accordingly. It is historically very striking, is it not? that in the thirty-seven years of often very bitter political hostility, eyeball to eyeball in Berlin, at sea and elsewhere, American and Russian forces have never once significantly clashed, at any level of arms. That, surely, is because of nuclear weapons and the fear of them - in other words, because deterrence works. There aren't and can't be formal mathematical certainties here; life is not like that. But I do believe that the probability of deterrence failing is very low indeed - and many times lower than the probability of our sooner or later losing our freedom if we faced one-sided nuclear power in totalitarian hands.

I believe accordingly that deterrence is a far safer and more effective way of ensuring peace and freedom in a difficult world than one-sided nuclear renunciation would be. But though that is a necessary condition of preferring deterrence, it is not a sufficient condition; even if true, as I believe it to be, it does not end the argument. In Christian moral tradition ends, however good, cannot justify intrinsically wrongful

means; and we must ask ourselves therefore whether the deterrent possession of nuclear weapons must be intrinsically wrong.

Before I get into this - which I always find intellectually the most difficult area, and also the most awkward for my own viewpoint - perhaps I could say a word about how one comes at it. It seems to be both natural and legitimate to be influenced by one's view of the practical realities. If you believe, as I think for example Monsignor Bruce Kent does, that deterrence is highly dangerous and the likely alternatives by no means as bad as I have implied, then you will tend to come to the question of intrinsic morality very ready to conclude that deterrence is inherently immoral anyway. If however your practical judgements are more like those of most strategic commentators, you will come to the question of a different spirit - with a different view of the onus of proof, as it were. You will come to it conscious that to condemn deterrence outright and for ever would be an enormously grave thing to do; and you will not want to do it unless there is no room for doubt. That is a defensible line to take; and in a matter where the worldly realities are difficult and disputed it may be the Church's positive and prudent duty at least to entertain, to allow for, such an approach.

But I must come now to substance. The ethical character of deterrent possession - the relationship between possession and conditional intention and possible use - is a complex matter, and Christian analysis of it is nowhere near having crystallised into consensus. Even on the pro-deterrence side alone I know of at least four quite different analyses and rationales put forward by Catholic priest scholars. Let me however briefly summarise my own view. Deterrence is not and cannot be bluff; it involves both possessing nuclear systems and training many people to co-operate in their use if need arises, and I think it would be neither legitimate nor effective to do this on the basis of some private determination that we would never in any circumstances actually use any of our weapons even in the face of nuclear attack. We do not have to have a formed and implacable intention to use them in precisely defined concrete circumstances; we can be genuinely in doubt about what we would do if it ever came to it; but in my view possession is not justifiable if we are sure that no circumstances can be conceived in which actual use could be legitimate. So I have to face up to the hard issue of possible use.

The Second Vatican Council made a clear and powerful statement about this, but the statement is a narrower one than is sometimes supposed. What it said condemns "every act of war directed indiscriminately to the destruction of whole cities or vast areas with their inhabitants". That is not a condemnation of everything that would normally be categorised as strategic use of weapons; nor is it a condemnation of all weapons that are by convention embraced in the term "weapons of mass destruction". It is, in essence, a condemnation of the mass killing of civilians as the central aim of weapons use. Now it is simply not the case that the only route by which deterrence could work, the only penalty that could deter, is the prospect of such mass killing. One can conceive of other ways in which nuclear weapons, especially relatively accurate ones, could be used; and some of those ways might amount to a vast prospective penalty for any state contemplating aggression. I am not free to talk or speculate about details of targetting plans; but our own Government in 1980, in what is just about the only official public statement ever made in Britain about our targetting policy, talked of putting under threat "key aspects of Soviet state power". Deterrent planning does not have to be always or essentially counter-population.

I am not for a moment suggesting that heavy nuclear retaliation could be made without huge non-combatant casualties, even when such casualties were not the aim of the action. It could not; and moral decisions, if they ever became actual, would have to weigh that agonising fact very gravely, considering whether the objective sought was justifiably proportionate to the undesired but inevitable accompanying harm. Judgements in war have always had to weigh proportion, and have rarely been easy. Most of us would regard World War II, I think, as having been substantially a just war, both in prospect and in retrospect; yet in those six years something like fifty million people lost their lives. That is very terrible; but we call that war "just" because we believe the alternative, of submission to the dictators, would in the long run have been more terrible still. All I suggest now, and all that is necessary in this respect to the case for tolerating deterrent possession of nuclear weapons, is that we need not and cannot conclude in advance, for every conceivable set of circumstances, that the evil effects of nuclear use would be plainly and inescapably excessive in relation to any objective sought, such as the prevention of world conquest by another Hitler or Stalin. The comparison implied there would in practice be a fearful one, without question; but if deterrent planning makes it immensely improbable - as I believe it does - that we would ever have to make that comparison and choice in real life, then I regard such planning as legitimate.

Now I will recognise that the argument I have just gone through is, on any view, a difficult and uncomfortable one. Let me make two general points about it. First, the whole of this issue is about difficult and uncomfortable arguments, for we are dealing with a profound and intractable problem to which there are no soft or easy answers. However little one may relish a particular line of reasoning, one must always face up to the hard question "What is the alternative, and where does it lead?" And the alternative to the line I have been propounding is the path which leads in the end to submission if necessary whatever the cost.

I have already quoted one Vatican II passage. But another says this: "So long as the danger of war persists and we have no competent international authority equipped with adequate force, it will not be possible to deny governments the right of legitimate self-defence..."

I have outlined earlier why I believe that in face of a determined nuclear adversary self-defence is not feasible without the possession of nuclear weapons on our own side. Given that, I would find it hard to believe that the Church was with one hand recognising a crucial right and with the other prohibiting the only effective way we can see of securing it - and securing it moreover without war.

For my second point about the discussion of use is to recall again that it is a discussion at one crucial remove from present reality. Deterrence is about the prevention of war, about ensuring that the awful choice between nuclear war and submission is never forced upon us. It has in my view succeeded for decades now in keeping that choice far away; I believe it can continue to do so. What the existence of nuclear weapons on both sides does is to make it clear to even the most ruthless and sanguine leader that starting war - any sort of war, not just nuclear - between East and West is not remotely a rational option. Pope John Paul said at Coventry in June - "Today, the scale and horror of modern warfare - whether nuclear or not - makes it totally unacceptable as a means of settling differences between nations. War should belong to the tragic past, to history; it should find no place in humanity's agenda for the

future". And where East/West conflict is concerned I regard that as not just a distant counsel of perfection but an imperative that is both compelling and attainable. Let us note, however, that the utter madness of modern war is true only if both sides have the means of exploiting the full spectrum of force. Take that away from one side, and war ceases to be madness - for the other. It might then become again, what it has not been at least since the Soviet Union acquired a significant nuclear armoury, a serious option; perhaps even in physical terms of soft option, as in a sense Hiroshima was for the United States.

I ought perhaps to pause briefly - my span of time prevents my taking longer - on how arms control (in which term for brevity I include also disarmament, though there is of course an important difference) fits into the framework I am propounding. No one can be satisfied with the achievement of arms control in recent decades, or even uniformly content with the actions of our own Western side, though I think commentators are sometimes too apt to dismiss the useful amount that has been achieved and also to forget that it takes at least two to make a bargain, one of them moreover being in practice the Soviet Union, with all that that means. I do not want to attempt now a balance sheet, still less a distribution of good and bad marks. The analysis of the nuclear issue which I am putting forward does however imply certain basic things about the role and capabilities of arms control. Firstly, and in a sense negatively, I regard it as mistaken to suppose that arms control today actually is, and unrealistically to imagine that it could be, about abolishing the physical possibility of intolerably destructive war - about stuffing the genie back into the bottle for ever. A certain amount of routinely fashionable political rhetoric tends to imply that this is a genuine albeit distant objective or option. Frankly, I don't believe it. But there is still a lot that arms control can sensibly aim at doing, much of it on lines already begun. It can help to make armouries smaller and less destructive; it can make them less costly; it can make their size, nature, purpose and development better understood to each side, so that the parties are less apt to over-insure through worst-case projections of what the other might do; it can remove or reduce the risk of misunderstanding of particular events or accidents; it can help to limit the spread of weapons; it can sometimes seal off wasteful or unhelpful lines of technical development before either side gets too deeply committed to them. All this is a very large and very useful agenda if we are patient about it and if we recognise its limitations - above all, if we recognise that it cannot be more than a supplement and support to, not a substitute for, the major task of statesmanship. That task is to control and wherever possible remove the reasons why nations go to war. The root of the matter lies there, rather than with the means by which they wage it.

This brings me back to what I believe must be for Christians the positive angle to all this. I began stating what I see as the basic problem, of near-boundless force available in a world where aggressively evil state systems can exist. In my view the principle of renunciation amounts to an attempt to deal with the problem by behaving as though it were not really there; while deterrence faces the problem and tries to manage it. But neither of them actually solves it - they are simply rival ways of trying to live with it. The major task for Christians must surely be to pray and to work, so far as we can, gradually to dissolve the problem - to create between East and West the kind of international understanding and openness that exists between Britain and the United States, or more strikingly now between the old adversaries France and Germany,

where states simply do not have to take seriously the possibility of armed conflict between them. That is not a goal within our immediate grasp in respect of the Soviet Union, and we cannot count on bringing it nearer - perhaps the very reverse - by acting prematurely as though it were. We simply cannot see now when or quite how it might be attained; it may lie a very long time off, perhaps well beyond many of our lifetimes. Meanwhile, we must clearly seek by arms control and diplomacy to reduce the nuclear armouries of deterrence, which are without doubt needlessly large, and the nuclear costs of deterrence, which are needlessly high. If in addition we wish to improve our relative conventional strength - that is, in the jargon, to raise the nuclear threshold - then that is fine, so long as we recognise that this is probably expensive in money and manpower and that it still cannot make nuclear weapons unnecessary. All these things may in some degree ease and lighten our current condition. But only genuine international justice and freedom and trust can radically transform it; and there, in my view, is where long-term Christian goals must lie. I personally cannot believe that the system of adversarial deterrence - security based on keeping profound opponents apart by the constant fear of monstrous disaster - has to be simply accepted as mankind's path of peace for the rest of earthly history; we must try to find a better way in safety. But to claim that we have established such a way already would be a pretence, and a very dangerous pretence.

We must all wish that the world we live in were different; we can indeed work and pray to make it different. But it will not be made different easily or quickly, and least of all by imagining that simply wishing makes it so. Meanwhile, we have for today to face the moral choices set us by the world as it is, the world where weapons technology and European geography and the Soviet system are what they are. In that world we of the West have to choose between nuclear renunciation, asking ourselves which of them is more likely to serve peace and freedom and justice, the goals which all Christians share. It is not an easy decision, and I am deeply wary of sweeping certainties sharply dismissive of contrary views. The Church, I think, needs to consider very carefully not just on which side to commit its teaching authority but whether to do so at all. But many of us have had, as individuals, to make up our minds. For myself, I respect the sincerity and commitment of many whose answer is renunciation; but I think they are wrong.

EAST AND WEST: THE GHOSTS OF ROME

LUCY WARRACK

It is possible to identify three images of power and its use which derive from ancient Rome and which have for two thousand years haunted the history of our civilisation. The first is the image of the virtuous republic, Athenian in ideological origin, in Rome described by Cicero, Sallust, Livy and others during and after its collapse. The virtuous republic avoids the lure of imperialist expansion, is ruled by magistrates who return to private life after their term of office, fears kings, dynasties, and generals who smash through the control of civil authority, commands the rational loyalty of its citizens and guarantees their freedom under the law. The second is the image of universal empire, the *pax romana* of Augustus Caesar, which sets the limits of the civilised world and within them maintains a rational order guaranteed by the authority of a single, semi-divine ruler. Virgil is the poet of this image: at the centre of Aeneas's shield the heroic future crystallises in the battle of Actium with the defeat of the sinister, decadent East (Cleopatra) by the righteous and successful upholder of Roman virtue (Augustus). The third image is the vision of Constantine: the addition to the second of the cross, the establishment of a Christian empire in which spiritual and secular authority will be exercised in harmony so that might and right should be one under the protection of God. Although the gods have changed, these images of ancient authority, in every sense, still inform the clash of ideas between East and West.

As anything approaching a reality the third state of affairs had in the west a life of less than eighty years: Rome fell to the barbarians in AD 410. Nevertheless, because of the survival of Latin Christianity among the ruins of the western Empire, and because of the awe those ruins inspired in converted barbarian kings, it was the third image of Rome that led the dark ages as they struggled to keep alight the almost extinguished embers of civilisation. It was also the third image that, because it ensured the survival of the Latin language and some books written in it, also ensured the survival in the west of the other two. Charlemagne, an illiterate Frank, had himself crowned Emperor by the Pope: in his schools, in monasteries, and later in the cathedral schools and universities of the medieval west, the church handed on in a Latin Christendom of warring kings not only the justification for the spiritual authority of the Pope in Rome but the two quite different notions, imperial and republican, of how to organise the city of the world. While in the east the Byzantine remnant of Constantine's empire slowly sank into the spectral hieratic shadows, Roman Christianity spread to the peoples east of the Rhine and north of the Danube, bringing to the regions that are now Germany, Czechoslovakia, Austria, Hungary, Poland, the *imperium* of the papacy and Latin education.

To the east of the fault-line that marks the edge of the Augustan empire (roughly followed today by the Iron Curtain), there was to appear another, the shifting western frontier of Russian power. 'There can be no peace', said the first Tsar of his border with the Catholic kingdom of Poland-Lithuania, 'only pauses to draw breath'. The heartland of what is now European Russia was converted to Christianity at the end of the tenth century, at about the same time as Poland and Bohemia, before Hungary and nearly four centuries before Lithuania. But - and the 'but' is of great consequence - Russia was

converted from the Eastern Empire rather than from Rome, and the eastern Slavs from the outset used the Slavonic language in their liturgy and formed national churches. It was never necessary for the Russian clergy, let alone people, to learn or teach either Latin or Greek. In 1453 Constantinople fell to the Turks. When in the 1490's Ivan the Great, grand prince of Muscovy and married to the niece of the last Byzantine Emperor, called himself Caesar (Tsar), took the double eagle as his standard and proclaimed Moscow the third Rome, the ghost he was invoking did not speak. The reason that Russia, for so long part of Christian Europe, occupies nevertheless such an odd and uneasy place in the history of our civilisation, is that it missed a thousand years of Latin. The third Roman image of power, in other words, did not here bring with it the first and second. The country which Catherine the Great in the eighteenth century dragged into international power-politics and also into a kind of reach-me-down Enlightenment, was barbarous in ways which it would be an insult to Latin Christendom to call medieval. No Cicero, no Virgil, no republican ideal, no sense of the *pax romana* and the rights of the citizen under the law, no vision of the equitable state, had reached it along with Christianity. In the West the Middle Ages had been full of contention, but the haggling over rights and obligations, of diets and parliaments, free cities, boroughs and guilds, between church and state, kings, barons and bishops, emperor and pope, had all taken place under the distant shadow of ancient Rome and achieved statutes, charters, deeds and franchises in a spirit of legal compromise. This spirit was neither felt nor understood in Russia. Nor, even more importantly, was the Renaissance. The scholars from Constantinople who taught Europe Greek fled from the Turks to the Catholic west, not to the Orthodox north. The revival of classical scholarship, the new confidence in untethered reason that harked back to pagan philosophy and eventually produced the ideas of the Enlightenment, came out of books that were not read in Russia. As late as the 1840's, after the culture-shock of the war with Napoleon and the Decembrist rising, Granovsky's university lectures on Charlemagne and the development of feudal law caused huge excitement in Moscow; all the leading intellectuals attended them and Nicholas I's repressive authorities were baffled.

Meanwhile in the West the images of political perfection which for centuries had ticked away in books and classrooms had sprung to renewed life. With the Reformation's dissolution of the spiritual *pax romana*, the by now age-old association of Latin church and empire in a composite 'Romanness' produced revolt against both. The third image of power was under attack from the other two - 'This realm of England is an empire', declared Henry VIII, detaching himself from papal authority - and particularly from the first. In Calvin's Geneva, in the Dutch rebellion against the Habsburgs, in the failed experiment of the English commonwealth, which saw as much idolatry in monarchy as in the papacy, the republican ideal revived, raising up for the first time since Cicero the virtuous magistrate, the citizen elected to authority who will not found a dangerous dynasty or call himself Emperor, Caesar, King. These were all, of course, Protestant enterprises. The eighteenth century secularised political ideology, as much else.

Gibbon's *Decline and Fall of the Roman Empire* is a representative document of the Enlightenment in its nostalgia for the pre-Christian *pax romana*, its belief that natural reason, uncluttered by the otherworldly loyalties of Christianity, could achieve a just and orderly *imperium*, and its condemnation of dynastic autocracy in combination

with religious orthodoxy as responsible for the failure of true *romanitas*. Gibbon's book was finished in 1787, the very year of the Union of the original thirteen states of America. Republican America, liberal, secular, non-sectarian in its assertion of universal human rights, was not only the greatest achievement of the Age of Reason but profoundly Roman in the pre-Christian, pre-imperial sense. It felt itself to be so, calling its federal government building the Capitol, its senior legislative body the Senate, seeing Washington retiring to his farm after two terms as President as Cincinnatus returning to his plough. That farm, incidentally, more Roman than was perhaps consciously realised, was worked by slaves, and the enlightened statements of the Founding Fathers were for a long time deemed to apply neither to the imported blacks nor to the million indigenous Indians then beyond the frontier of the Union.

In western Europe the rational, this-worldly thrust of Enlightenment was about to erupt in the explosion of the French Revolution: dynastic autocracy and its prop, the church, were to be swept away by the assertion of liberty, equality and fraternity, an organised programme of dechristianisation was to dislodge one Roman cult and replace it with another, that of reason and the republic. The convulsion threw up a hero whose career was like the whole history of Rome in fast forward motion. In turn republican general, First Consul, Emperor, Augustan proclaimer of a new rational order, but crowned by the Pope, Napoleon raised all kinds of ghosts in the imagination of Europe, and in banishment and death became one himself.

After his defeat, the forces of autocracy, orthodoxy and the nation - the three watchwords of Tsarist Russia - rallied as never before. Russia, seen as a somewhat boorish parvenu among the Great Powers, was patronised, but also feared, respected, even envied, by the others for its stability, particularly in the panic reaction to the upheavals of 1848 by which Russia was untouched. America in the middle of the nineteenth century was equally patronised, grudgingly admired for its surprisingly durable constitution and its capacity to absorb the less desirable elements of European society, certainly not feared. America at this time, intoxicated with the space and challenge of the unbroken continent, saw Latin Europe as worn out, constricted and constricting. The Decembrist exiles in Siberia knew enough about America to hope that their own vast stretch of land might follow the American pattern of freedom and enterprise. Political refugees from Russia stayed, however, in Europe; their thirst for civilisation and their need to be close to home in case of promising change there were too strong to allow them to cross the Atlantic. They wanted their ideal republic to be Russian. To them, and to those like them who stayed at home, the West meant old, Latin Europe, teeming with all the ideas there were, seductive, dazzling, but also decadent, complacent, infinitely disappointing. The authorities in Russia, on the other hand, saw the West as the source of dangerous liberalism, its disruptive influence to be resisted at any cost in freedom.

At this period the two future super-powers were in some ways more like each other than either can have realised. The big estates of western Russia with their white clapboard houses with neo-classical porticoes, their billiard rooms and packs of hounds, pampered girls in muslim playing Chopin on out of tune pianos, and faithful family serfs in white gloves, must have been practically indistinguishable in provincial aristocratic indolence from the slave plantation estates of the grand families in the American south. Far away on the dangerous frontier - Russia had a shifting south-eastern frontier, as America had a western, throughout the nineteenth century - the

mixture of jittery, stubborn settlers, solitary trappers with fur hats and old guns, young cavalrymen in stiff uniforms, and high-cheekboned silent natives who might suddenly loose an arrow into your back from nowhere, must have been much the same. Odessa, founded in 1793, was a lively, cosmopolitan port full of music, high living and squalor, southern, elegant and a little sinister like New Orleans. The town houses of new-rich merchants, vulgar, expensive and full of ill-assorted cultural loot from Western Europe, are alike, museums now, in Moscow and New York.

But the two great continental states were much more different than they were similar. Russia was old, paralysed by the huge weight of corrupt imperial bureaucracy and by oppression from the centre that reached its peak in the 1850's. The godliness of Holy Mother Russia was identified so closely with the Tsars and their system (the third image of Rome) that almost no one in nineteenth century Russia who wanted to abolish the autocracy wanted to retain Christianity. America was new, genuinely free from the pressure of government on the individual, effectively decentralised by the Constitution. Godliness in America was associated always with freedom; as the nineteenth century passed and the lawless frontier receded into myth, godliness became associated increasingly also with success, the seal of prosperity on virtue. In 1861 the serfs were at last emancipated in Russia; in the same year the American Civil War broke out, its result the consolidation of the Union and the emancipation of the slaves. Although it took another century for the American blacks to be treated something like fairly in the southern states, their freedom was more real than that of the Russian serfs who were in many ways worse off after emancipation than before it. It should not be forgotten, however, that Tsarist governments behaved mildly to the primitive tribes of Siberia, while the American Indians were all but destroyed by the violence and treachery of righteous, gun-slinging free enterprise. A Massachusetts senator in the 1880's said of the Cherokee: 'There was not a pauper in that nation, and the nation did not owe a dollar. Yet the defect of the system was apparent. They have got as far as they can go because they own their land in common. There is no selfishness, which is at the bottom of civilisation.' Columbus had called the Indians he met in his new found land 'una gente in Dios'.

It turned out that the Tsars were right to fear ideas from the West; in the end it was one idea from the West that conclusively overthrew autocracy, orthodoxy and the nation. Marxist-Leninism has in the seventy years since the Revolution changed little in Russia but the content of the imposed orthodoxy. This it changed totally, and here we reached our first wholly non-Roman idea.

Thinking that radical France was the source of all evil, the Tsars sent the bright young men of the nineteenth century to be educated instead in Germany, imported German professors, deeply admired Prussian military efficiency, staffed the higher reaches of the bureaucracy with Germans. But Prussia at that moment was not only efficient; it was engaged in the wild philosophical debauch which produced Hegel and Marx. It also had an infectious confidence in young, energetic, unspoiled strength, regarding the soft West with scorn. Two generations of Russian intellectuals, seeing in the Christian God only the sanction for the superstitions by which the Tsars oppressed their people, replaced him with history and necessity. History and necessity do not have to be understood; they have to be believed in. The imposition of belief in these gods has been backed by a power structure that learnt everything from the Tsars; they will deliver, in due course, the just society in which all citizens will live happily in

universal peace. 'In due course' is the catch: millions may meanwhile lead deliberately impoverished lives, whole populations may be starved, shifted or killed, but one day history and necessity will be proved the gods that do not fail.

So, of the super-powers between which the whole of the Roman Empire, the whole of Latin Christendom, has to live, one, America, sees itself as the ideal republic, here and now, the very embodiment of righteous freedom. The other, Russia, sees itself as on the way to establishing the ultimate *pax romana*. Russia sees America as a dangerous, trigger-happy chaos of injustice and opportunism; America sees Russia as a godless tyranny. Each regards itself as wholly virtuous; each commands the subservience of an empire while favouring the insult 'imperialist' to sling at the other. How should we regard them?

In the first place moral complexity, the familiar mixture of good and bad that is in everyone, should also be acknowledged to be present in both these extraordinary, late and overgrown descendants of an old civilisation. It is no more than realistic to shade with deeper understanding and a longer view the black and white perceptions that claims to absolute virtue generate in opposing structures of power.

In the second place we should attend to the writers of Russia and its subject nations. In countries where writers are not allowed to tell the truth everyone listens very carefully when they manage to, so to telling the truth they devote their best efforts. A nineteenth century Russian exile said: 'My country is not Russia; my country is Russian literature'. Czeslaw Milosz, a twentieth century Polish exile and a Nobel prizewinner for literature, has said: 'Pasternak's and Solzhenitsyn's works judge all contemporary literature by reintroducing a hierarchy of values, the renunciation of which threatens mankind with madness. They re-establish a clear distinction between what is serious in human life and what is considered serious by people who are driven out of their minds by prosperous living.' We should register also the bitter disappointment felt in the West by exiles from Russian persecution, from Herzen in the 1840's to Solzhenitsyn in the 1970's, the sense that there was going to be some spiritual strength in political freedom which turned out not to exist.

Finally we should go back a long way in this story and listen to what St Augustine had to say about the same hierarchy of values. In the years after 410, when Rome had been sacked, the western empire was collapsing and pagan intellectuals were wallowing in Gibbon-like nostalgia for the vanished republic and the smashed *pax romana*, Augustine wrote *The City of God*. In it he attacked with tremendous force the whole Roman tradition which rested on confidence in human reason to create the perfect society, what he calls: 'those theories of mortal men, in which they have striven to make for themselves, by themselves, complete happiness within the misery of life'. Over against the City of Man, which has proved and will always prove to be incapable of perfection, he sets the city of God, in which live Christian souls. He does not ask them to leave the City of Man, but to live in it like *peregrini*; the word means 'resident aliens', foreigners for a time somewhere other than their home. They are citizens of this world but also citizens of the kingdom of heaven, acknowledging a dependence in the light of which all human political arrangements are seen as provisional, fragile, essentially imperfect. The Latin writers of about the time of the birth of Christ, those who gave Europe its images of power, were wrong, Augustine says, to have praised the lost republic and the emerging empire as they did. But their mistake was unavoidable. 'They had no other city to praise'.

AMPLEFORTH APPEAL 1982-86

FELIX STEPHENS O.S.B. - APPEAL DIRECTOR

In January 1982, Abbot Ambrose Griffiths set out ideas for the replacement of the Old House. A meeting of old boys was convened to discuss the launching of an appeal. Mr H J Codrington and Mr W D A Carter presented a report on our financial position, indicating that the Abbey Trustees could spend £600,000 immediately and advised the launch of an appeal. Fr Felix Stephens was appointed Appeal Director in July. Conventual Chapter in August approved an appeal for £2.5 million.

The new centre as a replacement for the Old House and all to East and West of it from the Abbey Church to the Study Block was always the central focus on which this appeal was based. Three other buildings were proposed: for the school - a Design and Technology Centre, and a Music Department; Abbot Patrick Barry, in the first months after his election as Abbot in April 1984, received the support of the Community for the construction of an extension to the West end of the monastery which serves as a temporary kitchen and refectory for the monks, and which becomes an extension to the monastery library and archive room on its ground floor, and a home for the aged and sick of the Community on its first floor on completion of the new centre.

Between September 1982 and April 1983, the Appeal Director drew up plans which were approved by the Abbot's Council in February 1983 and which formed the basis of the appeal brochure. 200 personal visits formed the initial soundings as to the likely level of support, 156 of whom donated £818,000, averaging £5,240.

An appeal to business and industry for a Design and Technology Centre was organised in two ways: a 10 minute film was produced by David Peers (O44) containing contributions from the Headmaster, Professor Ralf Dahrendorf KBE, Sir Monty Finniston FRS, Sir Terence Conran. The Lord Mayor of London 1982-83, Sir Alan Jolliffe together with his Sheriffs - Sir Alan Traill and Sir Alan Davis, Lord Mayors of London 1984-85 and 1985-86, graciously honoured Ampleforth with their presence and the Lord Mayor of London hosted an appeal to business at the Mansion House on 29 June 1983. Sir Ian Fraser (O41) chaired this and one other city occasion which was attended by old boys in the city and world of business together with some 60 leading industrialists or their representatives.

An appeal needs one donation 25% of target. The Bernard Sunley Charitable Foundation honoured us with a gift of £600,000 for the Design and Technology Centre, now named the Sunley Centre. Anthony Bamford (D63), Chairman and Managing Director of JCB, generously contributed £150,000, through the Bamford Charitable Trust, to the same Centre for the workshop area, known as the Bamford Workshops.

From May 1983 to April 1984, 47 appeal meetings were organised throughout the country from Edinburgh to Bristol, Liverpool to Norwich, Yorkshire through the Midlands, to Kent and Surrey. 522 attended these meetings, 359 contributed a total of £409,000, an average donation of £1,141, or £10 monthly for 7 years.

Concurrently with these meetings and throughout the appeal the Appeal Director made 1,103 personal visits to the homes and offices of old boys, parents and former parents; 684 donated a gross total of £3,345,500 averaging £4,891 or £40

monthly. During vacation time Frs Richard Field, Henry Wansbrough, Timothy Wright, Leo Chamberlain made 281 visits, 165 donating £153,100 averaging £928.

By August 1984, the gross total had exceeded the original target and stood at £2.7 million, of which £400,000 was promises. A private report of the Appeal Director examining the list of projects and the cash flow short-fall for the years to 1992 calculated our immediate needs at £5.25 million. Conventual Chapter, in the light of appeal success 1982-4, and on the advice of the Appeal Director's report, agreed to a new target of £3.85 million and an extension of the appeal to April 1986. Progress until June 1985 was on schedule for the new target. Autumn 1985 was slow and the target took on an unattainable goal. If the Sunley donation was a turning point in the early months of the appeal, January and February 1986 was a remarkable success story yielding £435,000 of signed up donations, more than compensating for the low average of £60,000 per month in Autumn 1985.

Both Fr James Forbes (1956-61), for the Abbey Church, and Fr Robert Coverdale (1972-76), confined themselves to an office of one secretary. Father Felix combined the roles of Housemaster of St Bede's, A level teacher 1982-3, Master in Charge of 1st XI cricket 1984-6, Editor of the Ampleforth Journal 1982-3, 1985-6, as well as Appeal Director. What might have appeared as folly of over-burden was mitigated at first satisfactorily and finally triumphantly by the size and quality of the appeal office. Initially Colonel Joe Sellers (August-December 1982) and then Mr Mike Malone (January to July 1983) were in charge of the office as employees of Craigmyle Fundraising consultants. Craigmyle's Northern representative, Mr Adrian Frith was engaged as adviser in February 1982 and his valuable advice continued to be available throughout the appeal. He became a Director of Craigmyle's during the appeal. His common sense, ability to bounce ideas to and fro in our regular meetings, clarity on paper in simplifying, extending, re-writing the various brochures, and willingness to discover that few if any ideas had been accepted made him an indispensable partner in the framing of policy and planning throughout the Appeal. In August 1983, Mr Derek Hinson formerly Chief Executive, Air Transport Industry Training Association, seconded to that post from Senior Management with British Airways, took up his post as Personal Assistant to Fr Felix and manager of the office and master-minded the administration of the appeal (August 1983 to May 1986), together with a staff of three. His job included organising visits and meetings, maintenance of records and statistics, analysis of progress and production of reports.

Major General Desmond Mangham CB (O42) Director of the Brewers' Society, accepted the invitation of the Appeal Director to chair a London Steering Committee. Nothing was ever too much time or trouble for the Chairman who chivvied, encouraged, warned and advised throughout our weekly telephone conversations in addition to a superb example of professional chairmanship of the Committee. This committee met on 20 occasions with an attendance record of 80%, at 42 Portman Square between the hours of 6 pm and 8.30 pm. The advice, attendance record and enthusiasm of this committee in support of Ampleforth and its work gave confidence to the Community at a difficult time, both in relation to decisions affecting the appeal building plans and in the context early on of a troubled economy. General Mangham's personal assistant, Mrs Veronica Palmer, quietly and perseveringly attended all meetings and provided the Minutes which are in the official record of the Appeal. She chaired the committee which appointed Mr Derek Hinson. The Community owes

much to her dedication and professionalism. Mrs Enid Craston, Administrator of the informal Parent's Association, was one of those members with a 100% attendance record. In recognition of the work and importance of the Committee General Mangham was elected a life Vice-President of the Ampleforth Society at the A.G.M. in 1986.

The North of England was represented by his own Northern Advisory Committee, chaired by Mr Justice P J M Kennedy (E53). It met when occasion demanded with a more limited role but played an important part in the appeal to business in the summer of 1983 and in helping the follow-up of Appeal Director's visits summer 1985. A trust sub-committee, led by P J Gaynor (D43) met on three occasions and General Mangham chaired one meeting of a cash-flow committee in October 1984.

Early on, two decisions were taken which affected the way the appeal operated. First, personal visits were regarded as the essential means of eliciting financial support. Most of them turned out to be a delightfully informal way of renewing contact with old boys and an opportunity for a monk to visit current parents in their own homes. The implications were obvious: a lengthy appeal, many absences, 80,000 miles of travel, up to 8 visits a day, good map reading (particularly in the dark) and considerable resilience. All this masterminded by the appeal office: telephone calls, timing of visits correctly, making accurate note of directions to every home - demanded persistence, patience and courtesy, a challenge to which the appeal office responded. As 65% of the visits were in and around London, it was essential for Fr Felix to have a London base. The Community is grateful to its former Abbot, Basil Hume, who as Cardinal Archbishop welcomed Fr Felix to his home at Westminster from which Fr Felix went forth, often several times daily, to seek support in the City, West End, residential London and beyond.

The second decision was taken in October 1982, after a first meeting with Anthony Bamford of JCB. It was to present the appeal with documentation of a high standard. The first appeal brochure went through 13 drafts before printing, subsequently at regular intervals, a further five brochures were published. Therefore, there was no official brochure as such; rather, building plans, and the decision as to what we could spend, went hand-in-hand with the current state of the appeal. The brochures turned out to be occasions for taking stock as well as a means of communicating with all our friends.

Fr Felix made two visits abroad: the first in October 1983 to Singapore and Hong Kong, the second, round the world for five weeks in March/April 1985, stopping at Hong Kong, Kuala Lumpur, Sydney, San Francisco, Los Angeles, Vancouver, St Louis, New York, Washington, Pittsburg and Houston. The total raised was £113,000.

Throughout the Appeal Fr Felix daily dictated a Diary which contains a record of conversations with all those who were visited; his brethren likewise kept diaries on their visits. The result is a full documentation about the whole appeal - from conception to completion, taking in all the many and varied comments made about the school, the monastery, the economy, the world in general and Fr Felix's comments about the world as he saw it between October 1982 and May 1986. This record can claim to be a veritable cross-section of outlooks, attitudes, circumstances and experiences of a section of English society. It will not of course surface publicly but a copy has been deposited in the Abbey archives for perusal by future historians, well

into the 21st Century and perhaps beyond.

Planning for St Laurence's took three years. Early plans, as a result of the first brief, were costed at £4 million. In August 1984, Fr Abbot put a ceiling of £2.4 million on the design team and appointed a sub-committee of the Council which became the Building Committee. The financial constraint ultimately prevented St Aidan's House from being located in the new centre; much time and anxiety resulted from concern over initial indications that VAT - to the value of £500,000 - would be applied. Fortunately the legal decision was in our favour. Similarly time, energy and money was spent convincing the Georgian Society of the inevitability of the demise of the Old House. In the event, it crumbled into dust. By April 1986 the Design and Technology (Sunley centre £600,000), the monastery extension (£300,000) and the music department (£450,000) had been completed. In September 1986 Sunley's embarked upon their 22 month negotiated contract to construct St Laurence's for which the conventual chapter in August voted a sum of £3,300,000. Total expenditure is therefore expected to reach c£4,650,000 against an appeal total of £4,250,000.

Technically, this appeal sought to elicit seven year covenants. Thus cash flow projections are for the period 1982-92. All appeal figures relate to the gross total received during this period. Apart from the net level of each donor's support, a critical feature of the appeal was tax advantage both to us and the donor by way of relief of tax. Important tax changes for charities were announced by the chancellor in budgets during the appeal. Indeed, it can be argued that this appeal coincided with the most substantial series of tax concessions to charity in British history. Alas, there was a sting in the tail in 1986.

In the 1981 budget, tax relief was allowed to higher rate taxpayers on the margin above the Standard Rate. The limit was £3,500 gross per annum. In 1985, this limit was raised to £7,000 gross; and finally in 1986 these limits were abolished. In addition, the top rate of tax was reduced from 75% to 60% in 1983. Quite apart from leaving potential donors on the higher rate of tax with more spare, the changes enabled the Appeal Director to encourage higher rate tax payers to gross up their net donation at no extra cost to themselves: 50% tax payers £140 for every £100 net; 60% tax payers £1,750 for every £1,000 net. This meant that we received twice the net amount donated by a 50% tax payer and 2½ times that donated by a 60% tax payer. Moreover, it soon became apparent that there was a quantum leap in the possible ranges of donation between the £20 - £30 per month which could be signed by the basic rate - 40% tax payer and the £80 - £150 per month which could be signed by the 60% tax payers. There were 99 gifts of £500+ per annum, grossing £5,000; and 75 of £1,000+ per annum grossing to £10,000. The sting in the tail - in the 1986 budget, Standard Rate of tax was reduced from 30p to 29p thus reducing the appeal by £25,000. All calculations are based upon the Standard Rate of 30p in the pound which applied through virtually all the appeal.

The above story is deliberately bland in its presentation. A number of donors - and others - have suggested an article or two of a more personal and interesting nature. Much delicacy would be required by such an undertaking. The need for discretion is absolute when writing about the Appeal for it is essential that no single person finds his or her view expressed in print and no single donor - or anyone else - should be identifiable. Moreover, the Appeal Director's own comments - both of excitement, frustration, success and failure, are better kept *in pectore*. On balance, therefore, blandness is preferable to an exciting story. But exciting story - it certainly was.

LEVEL OF GIFT	OA	OB	CP	FP	Other	Total	%
Under £100	121	53	41	85	81	381	21%
£100 - £500	135	38	63	82	19	337	18%
£500 - £1,000	119	27	95	58	8	307	17%
£1 - 5,000	243	76	217	82	19	637	35%
£5 - 10,000	31	12	36	15	5	99	5%
£10 - 50,000	21	6	29	3	7	66	3%
£50 - 70,000	1	2	3	1		7	0.4%
£150,000					1	1	0.1%
£600,000					1	1	0.1%
TOTAL GIFTS	671	214	484	326	141	1836	100%
% OF TOTAL	36%	12%	26%	18%	8%	100%	
AMOUNT (£'000)	£1,086	£493	£1,258	£409	£1,010	£4,256	

OA = Ampleforth Society
OB = Old Boy, non A.S.

CP = Current Parents (ie. 1982-86)
FP = Former Parents
Other = Industry, Trusts and Abbey friends.

AMOUNTS DONATED	£	%	NUMBER OF GIFTS
Under £100	16,100	0.4%	1836
£100 - £500	97,200	2.3%	
£500 - £1,000	205,700	4.8%	
£1 - 5,000	1,150,900	27.0%	
£5 - 10,000	576,300	13.6%	
£10 - 50,000	1,069,800	25.1%	
£50 - 70,000	390,000	9.2%	
£150,000	150,000	3.5%	
£600,000	600,000	14.1%	
TOTAL	£4,256,000	100%	

AMOUNT DONATED

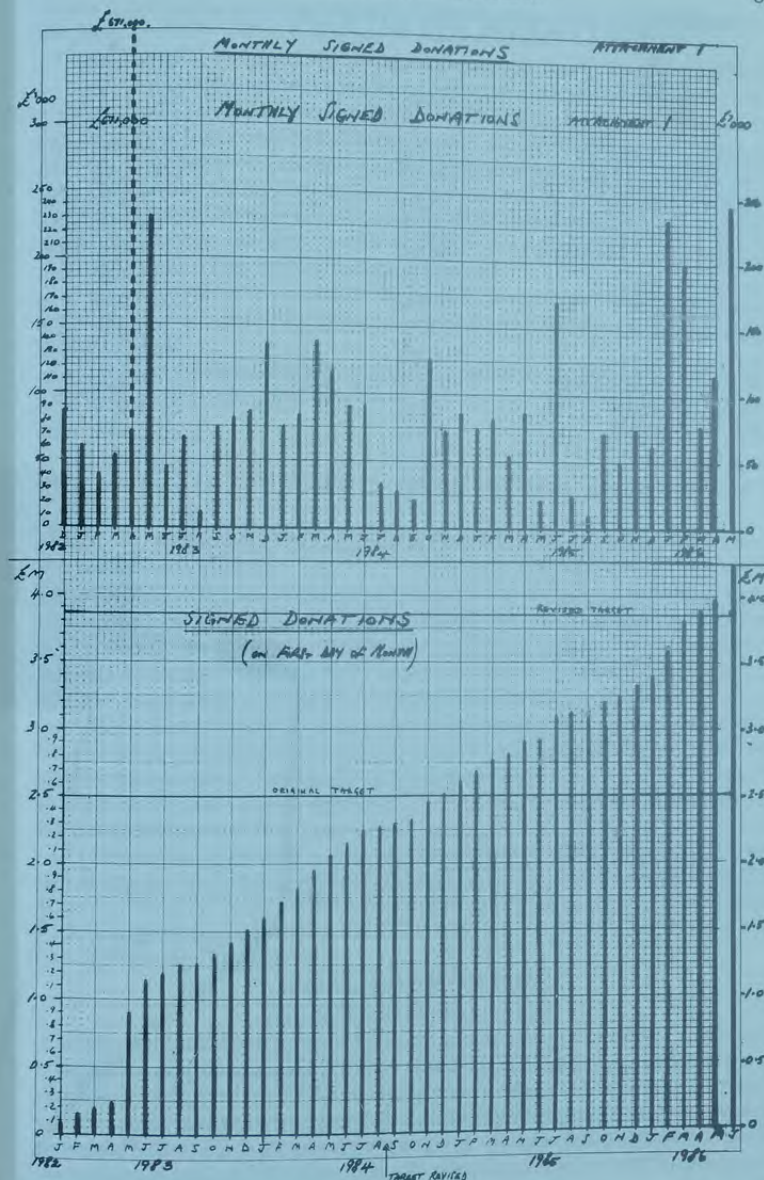
£4,256,000

AVERAGE GIFT

£2,318

PERSONAL VISITS AND APPEAL MEETINGS

VISITS BY A.D.	SEEN	GIFTS	% DONOR	TOTAL	AVERAGE
Dec 82 - Aug 83	1	1		£600,000	
	199	156	78%	£818,000	£5,243
Sep 83 - Aug 84	344	224	65%	£642,000	£2,868
Sep 84 - Aug 85	261	140	54%	£590,200	£4,216
Sep - Dec 85	87	54	62%	£257,100	£4,761
Jan - May 86	109	58	53%	£324,400	£5,593
TOTAL G.B.	1,001	633	63%	£3,232,200	£5,106
OVERSEAS	102	51	50%	£113,300	£2,221
VISITS BY BRETHREN	281	165	59%	£153,100	£928
TOTAL VISITS	1,384	849	61%	£3,498,600	£4,121
47 MEETINGS	522	359	68%	£409,000	£1,141



OLD AMPLEFORDIAN NEWS

DEATHS

David St Clair Erskine	(B35)	October 1985
Dr John O'Neill Donnellon	(W35)	26 February 1986
Gabriel King	(A31)	3 April 1986
Paul de Guingand	(1925)	4 April 1986
Lt Cdr Thomas Fox-Taylor	(B30)	9 April 1986
Anthony Morgan	(B52)	18 April 1986
Edward Kevill	(1926)	16 June 1986
Hilarion Roberts	(J75)	19 July 1986
Anthony Coleman	(C42)	8 August 1986
Michael Riccardi-Cubitt	(C38)	15 August 1986
Derry McCaffrey	(A46)	20 August 1986
Mark de Candamo	(T81)	3 September 1986
John Watson	(B35)	September 1986
Edward Brotherton-Ratcliffe	(W57)	19 September 1986

COLONEL F A MACDONNELL, D.S.O., K.C.S.G.

Tony MacDonnell came to the School in 1911, so was of age to be called up in the 1914-18 War. He went to the Air Force, where he was employed in spotting submarines from a balloon towed by a trawler. After the War he went to Sandhurst and was commissioned into the Green Howards in 1922. In the 1939-45 War he served in the ill-fated campaign in Norway and the Desert where he was taken prisoner. When Italy surrendered he escaped and made his way back to the Eighth Army in Italy. After the War he retired and lived in the Oratory parish in London, devoting his life to good works. He served the first Mass every day at the Oratory and undertook to keep the accounts for Fr Fuller at Warwick Street. For some years he was a Brancadier at Lourdes with the Ampleforth Pilgrimage. But his chief work was with the St Vincent de Paul Society, to which he gave a great deal of time and energy, for which he was made a Knight of St Gregory by the Pope and later advanced to commander in that Order. He died in February 1986.

George Forbes O.S.B.

ANTHONY COLEMAN

Anthony Coleman died peacefully at the Old Parsonage, his home, in Goudhurst, Kent, on 8 August 1986. He was born on 21 April 1924, and after his prep-schooling at Ladycross came to Ampleforth in 1937 and entered St Cuthbert's House, under Fr Sebastian Lambert, well renowned for its wide country interest. Bert belonged to an independent breed that was more at home going about on those 'free' Wednesdays dressed in informal country 'garb', catching moles, rabbits and the like. So it can be said that it was in the field of country life and pursuits that he distinguished himself. "I suppose I have a Coleman in this class?"

Master in resigned tones when spying the Coleman catch of the day scurrying across the floor.

Hops were his livelihood. Recent years have been difficult (as for all growers) but he had faith that better times would return. He possessed talents and skills, such as the ability to play by ear tunes on wind, string and keyboard instruments, and make a node in a tree into a fruit bowl. Not afraid of forceful and plain speaking on a range of subjects, he enjoyed being nicely naughty on formal occasions, like boldly planting a Nun (his daughters' Housemistress) in a wheelbarrow and pushing her round the Convent grounds. Certainly his pride and joy were his four daughters, Lisa, Marianne, Katie, and Antonia and their mother Stephanie to whom love and sympathy is extended by all on their loss of a father and husband.

For his achievements throughout his life in all his many and various activities, his kindness and generosity to his friends, he is deserving of the well-known annual prize giving accolade;

"...with an exceptionally high standard of application and for just being himself, "He was a verry, parfit gentil knyght"

P.N - M. (E '42).

HILARION ROBERTS (J 74)

Hilarion Roberts was sadly killed in a car accident on 19 July. He was the third son of the ten children of Brigadier John and Nicola Roberts. He came from St Philip's to St John's in 1970 and spent five happy years there. He had a good brain and considerable artistic talent, but, like many before and since, he found it hard to exploit either to the full. He was an idealist; he was gentle and kind; it was his simple goodness which drew people to him and throughout his life he had a host of friends. On leaving the School he followed his eldest brother to Balliol, where he read History.

He then joined the Welsh Guards, his father's regiment. With them he went to the Falkland Islands, where he was badly burned in the Sir Galahad. Months of plastic surgery on his hands followed; during this time of enforced inactivity he showed qualities of real patience and courage. The Army were keen to keep him, but he decided to go into the City.

The esteem and love which others had for Hilarion was shown at his funeral mass, which was attended by some 400 people, mostly young men, his friends from the School, Oxford, the Army and the City. His family, to whom he was so devoted and from whom he received so much, know that they have the prayers of all these friends both for them and for Hilarion.

PEREGRINE BUTLER (084)

Peregrine Butler died August, 1985. He will be remembered by many for a magnificent donation of £801 to the Royal Commonwealth Society for the Blind which was used to sponsor 2 Asian village Eye Camps, at Bangladesh and Bihar where Surgeons have treated patients for various eye diseases and disorders but most rewarding for Peregrine the knowledge that, through his gift, over 175 operations have been performed on blind people whose sight has now been restored.

FRANS VAN DEN BERG, KCHS 1903-1986

It was in 1939 that Frans van den Berg first came into contact with Ampleforth - as a prospective parent. Ampleforth (in the person of Fr Paul Nevill) appraised him, he appraised Ampleforth - and that was the beginning of a relationship which lasted till his death 46 years later.

What was it that caused Frans and Ampleforth to take so enthusiastically to each other? Certainly he was no Ampleforth stereotype. For a start, even though he lived almost 60 years in this country, he was and always remained a Dutchman, from his love of cigars to his way of talking and thinking. It was a Dutch firm, C&A Modes, which sent him to England in 1927 to open their first store in Liverpool, and his wife Meip, whom he married in 1929, was a girl from his home town, Groningen.

Although he visited his sons at school whenever he could, he tended to keep in the background as a parent. Having chosen Ampleforth for his boys, he let Ampleforth get on with educating them. At the same time, it obviously gave him great pleasure to have seen, not just three sons, but also ten grandchildren pass through the school he had chosen.

During his working life Frans had little time to spare from the demands of his job and his family of nine children. In his retirement, he was able to relax into the personality which is remembered so affectionately by those who knew him. In a quiet, self-effacing way, he took on an amazing number of voluntary Christian activities. He was active in the Serra movement, working tirelessly behind the scenes for vocations and the welfare of priests and religious. He was a much loved and respected figure in his parish, St Joseph's in Highgate, where he attended Mass daily for almost 40 years. At the same time, it was characteristic of him to resign from the Parish Council after two meetings because he had no patience with Committee procedures. He was a Catenian for over 50 years, a counsellor for Lord Robert's Workshops, and an outstanding supporter of the Equestrian order of the Holy Sepulchre. Perhaps his least public yet most devoted work was as Treasurer to the co-workers of Mother Teresa, a job he stuck to literally until the day he died.

Frans van den Berg was never a public figure; yet his personal influence touched many people during his long life. He did not preach. He did not parade his principles. He set his standards as he believed Christ would want him to, and then lived by them, simply and serenely. Nobody could fail to notice that he was a man of deep religious convictions. At the same time, nobody could fail to see that he was a happy man. In a truly Christian sense, he made his whole life an example for others to follow. Ampleforth will remember Frans as one of the most faithful and long-standing participants in its Easter Retreats; not only for the deep devotion with which he followed the liturgy of Holy Week, but for his infectious enthusiasm and pleasure in renewing old friendships. He confirmed his attachment to the Community by becoming a Benedictine oblate. Ampleforth reciprocated by making him an honorary member of the Ampleforth Society - an honour which he prized greatly. After his years of devotion to the Church's liturgies at Ampleforth, it seemed fitting that an Ampleforth monk should have celebrated his Requiem Mass. L.B.

MARRIAGES

- Martin Brennan (J76) to Karen Davies at St Mary's, Beverley on 3 May
 Larry Robertson (C68) to Michelle Stranger at All Saints, Wardour Castle on 10 May
 Major Hubert Baillie (C63) to Sarah Willway at the Guards Chapel, Wellington Barracks on 25 June
 Captain Mark Coreth (077) to Seonaid Goodbody in the Cathedral Church of St Andrew, Inverness on 2 August
 Nicholas Moroney (J73) to Elizabeth Blackledge at Holy Family Church, Ince Blundell on 6 September
 James Meynell (E78) to Amanda Lywood at St Peter's, Ludlow on 14 June

ENGAGEMENTS

John Freeman (T67)	to	Ann Holliday.
Alfred Mark Dunhill (D79)	to	Juliette von Seibold.
Philip Plummer (T78)	to	Fiona Robinson.
Cyril Kinsky (E71)	to	Natasha Farrant.
Julian Chisholm (B64)	to	Josephine Bowden.
Robert Graham (E83)	to	Elizabeth Codrington.
Simon Durkin (A78)	to	Elizabeth Osselton.
Anthony Coghlan (J69)	to	Phillipa Troughton.
Torquil Sligo-Young (077)	to	Marjorie Fairgrieve.
Justin Dowley (A72)	to	Emma Lampard.
Edward Beale (J79)	to	Alexa Little.
Mark Gargan (J78)	to	Catherine Everitt.
Robert Emmet (W76)	to	Francesca Snow.
Arthur French (051)	to	Charlotte Towneley.
James Burnford (J76)	to	Sharon Webster.
Peter Gleadow (A75)	to	Reina Bruine.
Alexander Dufort (B69)	to	Cecile Kelly.

BIRTHS

- 26 April 1983: Peter and Caroline Seilern (070), a daughter Elena.
 17 November 1984: Peter and Caroline Seilern (070), a daughter Filippa.
 26 December 1985: Brian and Kate Tabor (D73), a daughter Jennifer Anne.
 19 July 1986: David and Liz Tabor (D76), a daughter Alison Jane.
 September 1986: David and Sarah Craig (H65), a daughter Emma.
 Charles and Karen Sommer (068), a son Thomas Frederick

PETER UNWIN C.M.G. (T50) has been appointed Ambassador to Denmark.

HUGH ARBUTHNOTT (W55) has been appointed Ambassador to Rumania.

SIMON DYER (B58) has been appointed Director General of the Automobile Association from August 1987.

MICHAEL TUGENDHAT (W62) has been appointed Queen's Counsel

CHRISTOPHER TUGENDHAT (E55) has been appointed chairman of the Civil Aviation Authority.

HUGO YOUNG (B57) was awarded Best Radio Programme, 1985 for 'The Thatcher Phenomenon'.

DERMOT McKIBBIN (C71) has been elected as a Labour Councillor on the Lewisham Council.

JOHN GEORGE (C48) has been appointed Kintyre Pursuivant of Arms.

JOHN G LUMSDEN (A59) has been promoted to Group Captain and at the end of the year assumes command of Royal Air Force Lossiemouth. In the Queen's Birthday Honours he was awarded the Air Force Cross.

ANDREW MORRISSEY (A80) has joined Sparex, Exeter as a Management Trainee.

MARTIN MORRISSEY (A81) is a Management Trainee with Hawker Siddeley Power Engineering, Loughborough.

STEVE R BRENNAN (064), Consultant Chest Physician, Sheffield and ANTHONY DU VIVIER (A62), Consultant Dermatologist, London were made F.R.C.P. last year.

RICHARD KEATINGE, Pembroke College, Cambridge obtained marks of First Class standard in the unclassified Preliminary Examination for Part II Economics. He has been elected to a Foundation Scholarship and awarded a College Prize.

STEPHEN KENNY (D81) obtained First Class Honours in B.C.L., Oxon.

MATTHEW MEACHAM (H84) was awarded a distinction in Law Mods. Oxon.

C P CRACKNELL, Pembroke College, Cambridge got a high First in Part IA of the Natural Sciences Tripos. He has been elected to a College Scholarship for his second year and awarded a Dr Steven's Prize for Natural Sciences.

J G SHARPLEY (W82) graduated with a 2.2 in Medical Sciences and goes on to Guy's Hospital for his clinical studies in October.

CHARLES BOSTOCK, second year zoology undergraduate, St John's College, Oxford was Leader of an expedition to Cat Island, a remote Bahamian out island, to investigate the population size and distribution of an endangered freshwater turtle.

PAUL MAGRATH (B76) graduated in law from Exeter University in 1980 and was called to the Bar in 1981. After a year's pupillage he became a law reporter, in which capacity he regularly contributes to *The Times* as well as various legal publications, including the official Weekly Law Reports. He also works as a freelance journalist and writes fiction. In September 1985 he helped launch a new literary quarterly, called JENNINGS magazine, which contains a mixture of short stories, poems, interviews, articles and reviews. For this, he has recently interviewed the novelist Piers Paul Read (W57). The magazine is available by subscription at £6 per year from his present address, which is 336 Westbourne Park Road, London W11 1EQ. He would welcome interest - and contributions - from ex-Amplefordians.

LORD WINDLESHAM (E50) has been appointed Chairman of the Trustees of the British Museum.

OLD AMPLEFORDIAN RUGBY CLUB

Ampleforth Old Boys met at Pangbourne for a pre-match warm up on Sunday, 23 March 1986 to play against the Old Oratory School Boys, Woodcote, Reading. The Amplefordians played with the old flair, pace and enthusiasm even if there was some confusion as to what codes applied to what moves. The team was: James Porter; Mark Day; James Petit; Chris Treneman; Giles Codrington; Simon Bickerstaffe; Richard Lovegrove; Eric Ruane; Steve Conway; Sam Hampson; Charlie Oulton; Lorenzo Smith; Andrew Kennedy; Michael Docherty. The final score was 22-0 to the Old Amplefordians thanks to 3 tries by Simon Bickerstaff and one by Chris Treneman. Another game was arranged against Oratory Old Boys on 19 October 1986 and anybody interested in playing or supporting future games, please contact Thomas Judd, 43a Gilbey Road, Tooting, London, SW17 0QQ, Tel: 01 672 1129.

NEWS FROM ST DUNSTANS

FR HARRY WACE (44) is Administrator of Norwich Cathedral.

DENNIS SLATTERY (47) has been Chief Medical officer with Rolls Royce since 1974.

JIM BEVERIDGE (47) has retired from Shell after 35 years.

ALEX PAUL (49) is back from Haiti and working on an educational project with Shell.

TOM PILKINGTON (49) is with I.C.L., Putney in the internal systems division. He is a Former Chairman of the Cruising Association.

JOHN MARSHALL (55) is a Liberal County Councillor for North Yorkshire.

RONNIE CHANNER (56) has gone to Bogota, Colombia as Military Attache at the Embassy.

CHRISTOPHER COGHAN (59) is in Hong Kong practising in the Attorney-General's Chambers.

LT CDR MIKE BARRY (62) is principal lecturer in mathematics with the Navy at Manadon.

FR DIGBY SAMUELS (67) is assistant chaplain at the West London Chaplaincy for London University, at Cromwell Road.

JAMES BARTON (68) is in Brussels working for Proctor and Gamble.

JOHN PEET (68) is at the Beda College, Rome studying for the priesthood.

DR TONY HARRIES (68) is in Malawi as a medical specialist.

SAM MACFIE (69) is practising medicine in Haxby.

FR TOM TREHERNE (72) is assistant priest in Chichester.

MICHAEL WALKER (72) has been editing "The Scorpion" for the last 3 years and will send copies to those who write to him at B.C.M. 5766, London, WC1N 3XX.

BARRY GOULD (73) is back from Peru and doing an M.B.A. course at Cranfield.

ANTHONY HIGGINS (73) is engaged; NICHOLAS (72) is a doctor and DAVID (76) is selling insurance.

NICK MILLEN (76) is a Captain in the 4th/7th Royal Dragoon Guards in Rhine Army. WOJCIECH KARWATOWSKI is in the Department of Ophthalmology, Bristol.

BEN EDWARDS (76) is in Nairobi conducting an expedition of 20 from 7 nationalities on a 26,000 km trip.

SIMON LIVESSEY (76) is a qualified solicitor, specialising in property law.

DAVID TABOR (76) is with a company at Ilchester and works on computer programs.

ROBIN MILLEN (74) is General Sales and Marketing Manager for Wella, New Zealand.

WILFRED NIXON (77) is a Research Assistant Professor at Dartmouth's Thayer School of Engineering.

PAUL WATTERS (77) is working for Brown Shipley, the merchant bank and SEAN (78) has qualified in medicine.

IAN BAHARIE (78) is in Egypt on his first foreign posting in the Diplomatic Service.

PAUL FLETCHER (78) is completing the final stages to chartered librarianship.

ALEX RATTRIE (79) is in the police and is training for his private pilot's licence.

PAUL MCKIBBIN (78) is working in accountancy in Manchester on the Cost and management route.

MILAN KUPUSAREVIC (79) joined the police.

JAMES BRODRICK (78) is working for Singer-Link, Lancing.

NICHOLAS CHANNER (81) took a Second from St Benet's Hall, Oxford and then plunged into the course at Sandhurst from which he has now emerged and is with his regiment in Berlin and AIDAN (81) is in his final year at Strawberry Hill, captaining the 1st XV.

IVO COULSON (81) is with De Zoete and Bevan in the private clients department.

ANDREW WESTMORE (81) is working in Lloyds after gaining a 2i from London University.

THE SCHOOL

SCHOOL OFFICIALS JANUARY 1986

Head Monitor:	BB Cave
Monitors:	
St Aidan's:	PJV Slinger, JH Holmes
St Bede's:	AR Tarleton, CAH Neale, JM O'Donovan
St Cuthbert's:	REH O'Kelly, AJ Swann-Fitzgerald-Lombard, RF Toone
St Dunstan's:	MA Francetti, AG Sweeney, JF O'Mahony
St Edward's:	CJ Preston, GRH Scott, AR Elliot
St Hugh's:	JS Cornwell, SJ Chittenden, SJ McKeown, CJ Mullen.
St John's:	RE Tams, MB Doyle, GP Mountain
St Oswald's:	MX Butler, MD Phillips, JMB McBrien
St Thomas's:	MML Rees, IPA Westman, JRN Lee
St Wilfrid's:	BM Morris, AJ Doherty, RJH Jackson

Games Captains Easter and Summer Terms

Athletics:	SJ Chittenden
Cricket:	REH O'Kelly
Cross Country:	NJ Ryan
Golf:	M Whittaker
Hockey:	PN Nesbit
Shooting:	CB Kemp
Squash Rackets:	NW Gamble
Swimming:	AR Elliot
Tennis:	JLA Willcox
Water-Polo:	PJV Slinger
Master of Hounds:	MGO Bridgeman

Librarians:	GD Sellers(D) Head Librarian, MR Marett-Crosby (O), MJW Pickles(O), RC Johnson-Ferguson(C), CWE Elwell (J), WB Gibbs (J), EC Vyner-Brooks(C), MJ Killourhy (H), AJCFAGG de Gaynesford (T), MB Pritchett (W), SWTS Jaggard (C), P Carey (T), PJL Byrne (H).
School Shop:	JF O'Mahony (D), AR Brown (D), WJ Burnand (D), SJ Chittenden (C), HPB Martin (J), JMB McBrien (O), REH O'Kelly (C), RE Tams (J), RE Williamson (J).
Bookshop:	AHT Fattorini (O), AJC de Gaynesford (T), JAA Goodall (E), GB Greatrex (O), FJD Nevola (J), TK O'Malley (D), ME Sexton (J).
Bookroom:	J Morgan (H), JFC Vitoria (W), I. Paternina (W), PN Nesbit (H), RF Toone (C), JS Cornwell (H).

The following left the School in 1986:

March: JD Dalby, (T); JG Mullin, (W); MS Gordon, (JH)

July:

St Aidan's: RJ de Aragues; RS Falvey; PM Hallward; JNL Heffron; JH Holmes; MJ MacCulloch; PJV Slinger; JB Stephens; DM Sweeney; JA Welstead.

St Bede's: PR Armstrong; JDL Blair; AD Greasley; WA Kelman; JWT Lewis-Bowen; CAH Neale; JM O'Donovan; TF Seymour; DP Swart; AR Tarleton; PCA Thomas; AM Valentine.

St Cuthbert's: RC Berkeley; PR Dickinson; CH Eastwood; BT Gibson; GF Helm; AJM Houston; JM Moreland; AC Nelson; REH O'Kelly; NP Somerville-Roberts; AJ Swann-Fitzgerald-Lombard; AC Tasso; JM Toone; RF Toone; TA Weld-Blundell; DJ Wigan.

St Dunstan's: MRM Bradley; AR Brown; WJ Burnand; WB Carleton-Paget; MA Franchetti; JCS Hall; TR Leeper; NC Monaghan; MR Morrissey; JF O'Mahony; GD Sellers; AG Sweeney.

St Edward's: MGO Bridgeman; REW Buchan; JP Cazalet; EB Elgar; AR Elliot; RJ Ferguson; SA Lindemann; CJ Preston; CA Quijano; GRH Scott; SA Scott; JLA Wilcox.

St Hugh's: CJ Beckett; WG Bostock; TW Burnford; SJ Chittenden; SJ Jackson; DC Lefebvre; SJ McKeown; KP Miller; PN Nesbit; RAH Osborne; TR Roberts; JBLN Smith.

St John's: MB Doyle; RCD England; PA Healy; CT Kelly; CB Kemp; RD Lean; PR Magrane; HPB Martin; D Middleton; GP Mountain; JC Piggins; GL Pinkney; RE Tams; DAJ Tomlinson; M Whittaker; RE Williamson

St Oswald's: DS Bennett; RA Bramhill; MX Butler; MJ Cavandish; AHT Fattorini; NW Gamble; GB Greatrex; AB Greene; JMB McBrien; MD Phillips; NJ Ryan; MW Sutton; JA Unsworth

St Thomas's: RJC de Gaynesford; EKC Foster; CTF Haynes; JCL Johnson; JRN Lee; AFX Morland; MML Rees; NJ Rutherford; MJ Timms; IPA Westman; JB Wright.

St Wilfrid's: JP Bailey; BB Cave; MJ D'Netto; PE D'Netto; AJ Doherty; I Huidobro; RJH Jackson; JA Leonard; FRG McCormick; BM Morris; I Paternina; DHP Prendergast; MJS Russell; CT Spalding.

Junior House: SBL Greenfield; JA Harrison; B Middleton

The following joined the School in January 1986:

CN Brain (T), ML Cozens (B), LBN Dallaglio (T), MCR Goslett (W), OJW Heath (E), MCE Heffron (A), TE Mountain (D), SC Mowbray (W), DMW Price (D), FAL Roberts (J).

The following joined the School in April 1986:

B Cunliffe (D)

The following received the Sacrament of Confirmation at Mass in the Abbey Church from Bishop Augustine Harris of Middlesbrough on 11 May 1986:

5th and 4th year:
REW Buchan (E), Hon ATP Jolliffe (O), DSF Lai (H), RE Williamson (J).

3rd year:

J de Macedo (W), JCH Honeyborne (B), CPH Osborne (B), A-C Tasso (C), RT Turner (T)

2nd year:
AJM Balfe (T), BJF Cooper (A), HJP Cuddigan (D), GR de Speville (B), MJ Dickinson (E), NP Fleming (J), WB Gibbs (J), AC Gilman (W), PMH Goslett (W), SGA Keely (O), CM Le Duc (T), DHJ Llambias (O), AP Lovett (B), HJ McAulay (D), PJ Macaulay (D), CB Mc Causland (C), RF McTighe (B), BH Marsh (C), FJD Nevola (J), RP Sturges (O), DF Tidey (B), JF Welsh (D), RJ Wendon (D), RBL Wolny (E)

1st year:

ARG Allan (B), JP Boylan (J), AKJ Boyle (H), PAL Brenninkmeyer (H), J. Burke (T), ADL Corbett (J), AE Cosgrove (W), G de Macedo (W), WR Eaglestone (E), ES Erdozain (C), A Fairbrother (J), JA Forsyth (O), TE Gilbey (T), MA Leach (A), JM McKenzie (E), TDJ McNabb (T), MPAC McNally (W), SJ McNamara (C), AJP Morrough-Ryan (C), HS Ogilvie (E), Hon AJR Shaw (E), EPG Spencer (E), SN Sturridge (B), PA Taffe (W), A Tracey (H), CJT Vitoria (W), CMM Williams (W).

COMMON ROOM NOTES

We welcome Robin Brodhurst to the History Department. Mr Brodhurst served in the army for 8 years before taking a degree at London University and a PG.C.E. at Cambridge. He has been teaching for the last 2½ years at Berkhamsted School. We hope that he will be happy with us at Ampleforth.

We congratulate Mr. and Mrs. D. W. Smith on the birth of a son, Andrew James, on 28 June and Mr. and Mrs. D. J. K. Hansell on the birth of a son, Thomas Sebastian James, on 6 September. We also congratulate Michael McPartlan on his marriage to Patricia on 8 August.

MARIE ELLIS

It was with great sadness that we said farewell to Marie Ellis at the end of the summer term. Marie joined the Design Department of the College in September, 1984 to introduce and develop silk-screen printing, block printing, etching and photography. This she did with enthusiasm and flair and her work added a new and refreshing area to our work in the Centre. She was certainly the prettiest member of our team and I know that the staff as well as the pupils will miss her, especially contributors to the Ampleforth News and Grid magazines. I would like to take this opportunity on behalf of the Common Room to wish her the greatest success in her new life. Marie is leaving us to be married and will be living in Carlisle with her future husband. We wish both Marie and Tim all the very best for the future and hope that they will both feel welcome to visit us when they come down to or are passing through Ampleforth.

Marco Baben

In July we said our farewells to Kevin Collins, his wife Sarah and their lovely daughter Hannah. Kevin has left us to take up an appointment to teach English at Gordons town.

Fr Dominic made clear in his Exhibition speech how valuable Kevin's contribution to the life of the school has been. In 6 years here as Head of the PE Department he has established the subject firmly on the curriculum, and the regular PE classes have become a worthwhile, demanding and enjoyable part of the boys' week. As a Teacher of Geography, also, he was valued and appreciated.

Outside the classroom his major contribution has been to coaching games, and in this he excelled. The enthusiasm for swimming, and the huge success that the Swimming Club enjoys, are of his making. A major factor here, as also in his coaching of rugby, in teaching generally and in his role as House Tutor, is the respect that he afforded to the boys involved, allowing them to take an increasing responsibility for organising themselves - success follows this approach as surely as night follows day and he knew and appreciated it.

His rather special relationship with the boys was reflected by their affection for him. His Geography set arranged a "Kissogram" girl for his last class, 24 cameras recording the event! We on the Teaching Staff lacked the originality of the boys in this matter - we were, none-the-less, sorry to see such a valued colleague and friend depart. Equally we wish him and his family every happiness in their new home, and Kevin success in his new post.

C.G.H.B.

JESUS PURUSHA - A VEDANTA - BASED DOCTRINE OF JESUS
IAN DAVIE pp 1-159 LINDSFARNE PRESS, MA USA 1985 \$8.95

This book purports to be a record of a correspondent writing from an Ashram in India to Fr David Morland at Ampleforth Abbey. Ian Davie is himself a master of Ampleforth College. The reviewer must reveal his incompetence in that though he has read the standard texts of the Hindu religion, they have been read in translation, a handicap indeed. Another admission is that he has not always understood them; but this may be a common handicap. I suppose we are all prepared to admit that the shape - not the substance - of the liturgy for example, should in India, become Indian - its vestments, music, source reading - but the crux is doctrine. This is where the book under review comes in. It is possible to use Hindu theological or philosophical terms instead of Greco-Roman ones to express the Revelation of the New Testament. The author of the book thinks this is possible, desirable, and he has himself found the suitable terms. Whether the experts will agree, remains to be seen. But the effort is laudable. The Church of the West tried to use a Platonic frame-work, and them substituted another - that of St Thomas - nine hundred years later. We may even be making a third effort with the 20th century. The East will not be converted in a day. It may absorb parts of the Christian "thing". But will it so transform it, in the process, as to make it no longer conform to the original Revelation? This book is a brave start; and if not easy reading, it is stimulating and encouraging.

C.C.E.

THE EXHIBITION APPEAL FOR POLAND

In mid-May it became known that radiation from Chernobyl had seriously affected Poland, and that there was an acute shortage of milk, which particularly affected babies and young children. A pediatrician, who lives in Beverley, Dr Beryl Beynon, has done much work to bring medical aid to Poland and now appealed for help so that the charity she founded, Jacob's Well, could send out supplies of powdered milk. Local Catholic parishes, a number of individuals and charity funds at Ampleforth together contributed £1,180, and parents at Exhibition contributed £2867, mainly through the Abbey Church Sunday collection.

This impressive total enabled Dr Beynon to buy 4000 kg. of full cream powdered milk, which was sent out to Poland immediately and distributed through the Episcopal Charity Commissions at Koszalin, Poznan, Gdansk and Lodz. Quantities were also given to pediatric institutes at Gdansk, Poznan and Lodz. The load was escorted to Poland by the Hon. Treasurer of Jacob's Well, and he brought back a letter from one of those concerned with the distribution. This read in part as follows: "The milk arrived just in time. A few hours ago we learnt that the Polish powdered milk has been withdrawn from the shops and no children are allowed to drink it - it is supposed to be contaminated, but I don't know any details about it. The fact however is that mothers are running about like mad trying to get the milk for the babies. Some friends who have just returned from Zielona Gora report that milk was very difficult to get there in the shops but some convents received some aid and the children were living on that milk; those who went to the church were able to get as much as ten pounds for each baby..."

We hope that this emergency is now over, but there can be no doubt that the rapid sending of help was much appreciated. The lack of even the most elementary medical supplies continues to be acute, and is likely to remain so. Fr Leo Chamberlain would be glad to hear from anyone who would like to take part in helping to meet the need. The lack of publicity should not be taken as a sign that all is well.

G.L.C.

THANKS

We wish to thank parents and boys for their generous gifts for our Shop - run on behalf of the Third World. Sales have gone up accordingly, and we will always be delighted to accept any further offerings.

The Brothecare Group

Fairfax Arms, Gilling (Ampleforth (04393) 212)

Under the new ownership of Neville and Sandra Kirkpatrick, this popular inn has been completely refurbished to a high standard. We now serve bar meals and grills every lunchtime and evening. Two holiday cottages are also available.

Forest and Vale Hotel, Pickering (Pickering 72722)

A Georgian House, in the centre of Pickering, delightfully converted into a most comfortable, well appointed hotel, is recommended by Egon Ronay and Ashley Courtenay. Ampleforth Parents and Boys especially welcome.

Hawnby Hotel, Hawnby (Bilsdale 202)

Eight miles north of Ampleforth, in beautiful countryside. Eight bedrooms, four with private bathrooms. Fully licensed. Trout fishing. Colour T.V. Non-residents should book for dinner.

Kings Head Hotel, Kirkbymoorside (0751 31340)

R.A.C. Listed. Residential, fully licensed, bar meals. Home cooking a speciality. Large car park. Ampleforth 20 minutes. Ring the above number for brochure and tariff.

The Blacksmiths Arms, Aislaby, Pickering (0751 72182)

Comfortable accommodation backed by a restaurant serving home smoked salmon, local produce, game in season, fresh vegetables and home made sweets.

The Feversham Arms Hotel, Helmsley (0439 70346 or 70766)

Built in 1855 by the Earl of Feversham, this small, comfortable hotel has 15 double bedrooms all with private bath, telephone, radio-alarm clock and colour television. Own hard tennis court. Central heating throughout. Recommended in 1980 Egon Ronay Guide.

Whitwell Hall (Whitwell-on-the-Hill 551)

Lovely Country House set in 18 acres delightful grounds overlooking Vale of York. Every comfort provided and good food assured. Tennis Court, Games Room and Croquet on lawns.

EXHIBITION 1986

EXTRACT FROM THE HEADMASTER'S SPEECH

Last year, I spoke of a collision of values, or, perhaps rather better, of a collision of two philosophies, both of which are quite prevalent amongst the young. There have always been those who regard the young as a disaster area, and those who regard them as the salt of the earth - both are usually right. I referred last year to a rather prevalent style of decadence under the heading of Moral Minimalism. By this I mean a certain tendency to seek maximum convenience with minimum effort, and I regret to have to tell you that signs of this philosophy are quite clear at Ampleforth. On the other hand, the young respond as warmly as they ever did to the challenges represented by life in community and by opportunities of service as they have ever done, and I am happy to tell you that the signs of this at Ampleforth are just as evident.

This year, in our society, the conflict has sharpened, and has done so in a rather disagreeable way. Very recently, at a preparatory school not far from here, two eight-year old boys were observed holding their wrists together with signs of blood on them. A passing teacher asked them if they were mingling blood in order to become "blood brothers". The two boys looked at her in a mystified way, being clearly unfamiliar with this expression: "No" they said, "We are trying to catch AIDS". This rather macabre story may stand as a frivolous but nonetheless important symbol of something that has gone deep into our society, the symbol, in fact, of lost *Innocence*.

1986 could well carry the unenviable label of the year of "Child Abuse". Not only have we all learned the appalling extent of the abuse of children in a society which has always claimed to value them; we have also created a climate in which children themselves have to be taught about child abuse. Children, that is, have to be taught to mistrust and distance themselves from adults. This represents an appalling dislocation in nature, as well as a terrible absence of grace. By bringing up children in such an atmosphere of mistrust, we are robbing them of one of their deepest rights, the right to give and receive love in free trust. If this is not a destruction of *Innocence*, nothing is.

Parents and schools have traditionally regarded as one of their most solemn duties the preservation of the *Innocence* of children. I would like to suggest that such a programme is no longer realistic. It may shock you to know that it is our experience that most boys in the Junior House are already familiar with video-nasties, pornography, the accessibility of drug abuse and other obscenities, and that this has to be our starting point. We are not in the business of preserving *Innocence* - we are in the business of reconstructing it.

At this point, it would be important to have in our mind some sort of definition of what we mean by *Innocence*. *Innocence* is not a frail flower characteristic of the very young; *Innocence* is an inner strength which is conferred by a capacity to remain untouched by the world's evil. It is a strength which, in our own society, has to be built, and the process is usually quite a long one. It is closely tied up with the people you meet, the friendships you form, the temptations you resist, the decisions you take. Your sons and daughters do not expect you or us to protect them against these issues, they expect us to present the options clearly and to offer attitudes and structures which will both challenge and support them.

I would like to suggest certain concrete areas in which you, as families, and we, as a

school, can provide - and are trying to provide - this encouragement and this support. The first concerns the Sacrament of Confirmation. I think it is true to say, in a general sense, that in the past the Sacrament of Confirmation in the Catholic Church has tended to be associated with the preservation of *Innocence* and, therefore, conferred at a fairly early age. Developments in our own practice in the last year or two are explicitly related to our conviction that this Sacrament should be increasingly associated, not with the preservation of *Innocence*, but with its reconstruction. We wish to leave boys and parents with maximum freedom in this area.

Secondly, I should like to reiterate what I said last year about the opportunities of real service, which present themselves both within the ordinary community life of the School and in the context of service to the wider community. A boy's time in the School here presents him with a wide range of opportunities to which he can respond either selfishly or generously, as all Housemasters will testify. In the context of the wider service, I would wish that all parents had been present last Thursday to share with us the experience of Cheshire Homes Day. In this context, I will confine myself to giving you an example of the kind of challenge with which a Headmaster nowadays can be faced and quote from a letter which I received from a boy in the School. "We spent an extremely satisfying holiday weekend at a home for mentally and physically handicapped children; we enjoyed it very much and gained a lot from it. We are asking you to consider the possibility of sending two or three boys on weekends other than only holiday weekends from Friday afternoon at about 5 o'clock to a similar time on Sunday. We have surmised from our experience that people who go will need to have patience, toughness, ability to look after handicapped children. They must not be afraid and must be prepared to be energetic, to be prepared to be with them 24 hours a day, be prepared to feed them, to dress them to shave them, to brush their teeth, to change their nappies and to support them when they go to the toilet. If you have a free moment we would like to talk to you about this worthwhile, helpful possibility." That is the sort of request which we cannot afford to ignore and which I wish we had more opportunities for in our rather isolated part of the world. To go further, I would like to draw the attention of parents to what seems to us a providential development in the life of the School in the last few years. With the blessing of God, and thanks to the good offices of Father Leo and Father Timothy and others, the School has been steadily developing links with both the Second and Third World. Some of you may need reminding that the Second World is that bleak world, so much in need of our support, which lives behind the Iron Curtain. In these last few years we, at Ampleforth, have been under increasing pressure, of an affectionate and demanding kind, from people and institutions in Poland, Hungary and Chile, who specifically need our help, not primarily our money or our skills, but our spirit and our boys. By making this demand on us, they are, at the same time, giving us tremendous help. I happen to know more about our contacts in Chile than about those in Eastern Europe and it is for that reason that I take them as an example.

At this moment, there are seven recent Ampleforth leavers actively involved in an apostolic and educational work of considerable importance in Chile. These boys, if their predecessors are anything to go by, will return to England this year confirmed in their faith and in their capacity to give witness in the modern world to the value of a rediscovered *Innocence*. I hope that all parents will look carefully at the opportunities that are available to their sons when they leave Ampleforth. Let me make it clear that

Innocence can never be part of a package which we offer as part of the curriculum: it can only be a mystery chosen and built up by those who read correctly and at depth the signs of our own times.

I have no doubt that we have all had in our lives examples which we cherish of the strong *Innocence* shown by those who have influenced us most deeply. There are, in the current *Ampleforth Journal*, Obituaries of several much loved Old Amplefordians who were characterised by a conspicuous *Innocence* with which they lived their lives and which they radiated out to others. They died as comparatively young men - Fr Oliver - Basil Stafford - Jock Dalrymple - and it is a source of pride to us that their roots went very deep into the Ampleforth tradition. Many of you will have known and loved Fr Anthony Ainscough. For me, he was the first monk whom, as a boy, I knew as a personal friend. At the time I thought I was attracted by his kindness, his humour, his self-mocking Lancastrian obstinacy. I now know, having seen him growing old in a modern world which he frequently found distasteful, that what I admired above all was his indestructible *Innocence*. He had it by nature and by inheritance, but times have changed and your sons and daughters will have to build it in a world which will no longer hand it to them on a plate. It is your duty and privilege - and ours - under God, to help them.

Dominic Milroy O.S.B.

AMPLEFORTH MUSICAL SOCIETY CONCERTS

Sunday	1 February	Pamassus String Ensemble - Ampleforth String Orchestra	Saint Alban Hall	7.45pm
Sunday	15 February	Tamas Ungar Piano Recital	College Theatre	7.45pm
Sunday	8 March	Chamber Music Competition	College Theatre New Music School (limited accommodation)	7.45pm
Sunday	22 March	Bach St John Passion	Abbey Church	7.45pm
Sunday	10 May	Bach Easter & Ascension Oratorios	Abbey Church	8.15pm
Sunday	24 May	Ampleforth Symphony & String Orchestra & Wind Band	Saint Alban Hall	8.15pm
Sunday	5 July	Ampleforth Chamber Orchestra	College Theatre	8.15pm

Further details from: The Director of Music, Ampleforth College, York, YO6 4ER.

PUPIL'S VOICES

THE AMPLEFORTH LITERARY SCENE

W. A. DAVIDSON

The *Eton College Chronicle* recently conducted a survey of school magazines. Dartington Hall and Bedales won their strongest praise for originality, presentation and readability, but "Ampleforth led the way for magazine variety". No less than four different publications appeared in 1985, including three - the *Ampleforth News*, *Grid* and *Spiral* - which were completely managed by boys. All of them, declared the *Chronicle*, "contained good creative work, and contemporary religious comment." Such remarks must gratify our industrious editors, but readers of this Journal will want to know the reasons for such apparent abundance, and what light it throws on contemporary Ampleforth.

The *Ampleforth Journal* itself requires little comment. It is the official record of the school's activities and the doings of its Old Boys; as such it resembles the publications of many educational institutions which seek to build an extended community beyond their walls, based on interest, nostalgia and loyalty. Because the Journal is also the product of a monastic body, it must also try to incorporate a strong religious element in its pages; and the main problem over the years has been to strike a balance between these two functions. Exciting theology can legitimately find a place here, but the need to retain a sound economic basis as well as a loyal readership clearly places a restraining hand on any attempt to turn the *Ampleforth Journal* into a Clergy Review. It is perhaps a pity that it lacks a regular contribution from the boys themselves. They do of course provide reports of school societies, but there is room, I feel, for a wittily written social column or diary and a forum for 'pupil opinion' on matters educational or religious.

Turning now to the internal journalism of the school, one inevitably starts with the *Ampleforth News*, that much read, much denounced rag which never fails to appear twice a year. It was launched in 1934 by Hugh Fraser and Patrick O'Donovan: a few duplicated sheets, costing 3d, and published at least once a term. Those early editors saw their principal task, it would seem, as the production of a gossipy magazine which would amuse and annoy their colleagues by concentrating almost entirely on the inner life of the school. The subjects were trivial, but the style heroic. In the Exhibition Number of 1937 we find the following items:

- News Review: Fountain-Pen boom following Ink Ban; etc.,
- Art Notes, from Fra Lippo Lippi; What the Stars Foretell; Thirst News,
- Fourth Form Corner by Uncle Rudolph; Health Hints.
- Books Received: e.g. "Little Tim's First Piano Lessons", by Hugh Finlow;
- "How to Hold Your Breath" by H.de Normanville and
- L Bevenot; "Cabbages and Crimes" by W.H. Shewring.

A Literary Contest offering a prize of five Woodbines for an essay of 12,000 words on Fried Bread or Ampleforth Architecture. There were no commercial advertisements. No clue was given to the names or number of contributors, but internal evidence suggests that they were all Sixth Formers, probably a handful only, and confident stylists throughout. Listen to the opening paragraph of the Editorial, entitled "Annus Mirabilis":

"Ablaze with the legitimate conceit of a year's endeavour, the *Ampleforth News* salutes the Exhibition! Amid the splendour of unaccustomed shirt fronts, and the almost arch-angelic pride of be-camphored finery, we add our brazen tone to the general din of self-congratulation. It is not for us to review the parting year, to number scholastic triumphs, or to deprecate the European situation. But the year cannot be allowed to pass without the final benediction of our comment."

There were no mis-spellings, no misplaced apostrophes. Much camp, much mockery, much affection. A joy to read.

The *Ampleforth News* of 1986 is strikingly different both in appearance and content; whether it is better must remain a matter of personal preference. Professionally printed, it runs to some 30 pages, contains a large number of advertisements, and sells for 50p. Although - to quote a recent editorial - the *News* is still predominantly "a reflection of the boys' humour, thoughts and ideas", it now offers the reader a substantial amount of material from Old Boys, members of the staff and well known outsiders. From such diverse sources the 1986 Exhibition Number drew articles on Music Piracy, cricket tours in the Third World, the Advantages of Oxford, a Year Off in India, and the relations between school and monastery. Contributions from the boys (articles and cartoons) were largely satirical and humorous, but they did not to any great extent comment on the daily life of the school. However, the inner world of the classroom continued to be revealed in abundance by "His Master's Voices". It is the feature of the *News* which probably attracts most readers; and the collective picture of the teaching staff which emerges is rich, zany and terrifying. The editors, mostly St Thomas's men these days, find it exceptionally difficult to elicit articles of high literary merit from members of the school, though the talent is certainly there. We must assume that the remorseless pressure of A level essays, the availability of television, coffee and cassettes, the enticements of the theatre (in York and at Ampleforth), the Sunley Centre and the debating chamber, all eat away the time for creative writing. It is interesting to reflect that the splendid style and imaginative flights to be found in the *News* of the 1930s were achieved by a generation which knew nothing of A Level English, Politics, Economics or General Studies, subjects which today constitute a major industry in the Sixth Form and yet fail to stimulate authorship, whether it be of articles for the *News* or Prize Essays for Exhibition.

For over 30 years the *Ampleforth News* stood unchallenged, but the late 1960s produced a major rival: *Spiral* magazine. It was the time of student unrest at schools and universities, and although Ampleforth did not suffer from campus rebellions, the Headmaster, Fr Patrick, thought it prudent to grant a request for a new publication which would discuss critically, and without censorship, the school's attitude to discipline, authority, privileges and other contentious matters. Robert Bernasconi (B69) became its first editor in 1968 and achieved a notable success. It was produced cheaply on duplicated sheets, and several lively, well-written issues were published. Hair grew longer; inter-house visiting rules were relaxed; the use of Christian names became more common; and a Steering Committee, including both boys and masters, was set up to channel suggestions and complaints. Many of these changes became permanent, but with the departure of its founding editor *Spiral* ceased to be a regular publication. It is occasionally re-founded (or at least its title is borrowed) by some journalistic enthusiast wishing to make an impact on his generation. An impressive number appeared in the summer of 1985, but it was far removed from the era of

student power. The aim of its editors, Richard Tams (J 86) and Angus Brown (D 86) was to be "interesting", chiefly by publishing articles from well known personalities: Jeffrey Archer on cricket, Patrick Lichfield on photography, to mention only two. Members of staff, monastic and lay, provided a few excellent articles also, but the participation of boys was confined to letters and photographs. This new Spiral showed little interest in Shack's own domestic scene.

Two years after the first edition of Spiral appeared, the Ampleforth News faced yet another challenge: the *Grid*. The brainchild of Stephan Dammann, a member of the History Staff since 1959, it too was a magazine with a mission. It sought, like Spiral, to be more serious and literate than the allegedly downmarket News; to discuss important school issues, but to involve a wider range of contributors in that discussion. In a series of impressive numbers, both in content and presentation, it advocated and helped to achieve more liberal attitudes to such matters as school clothes and the use of leisure time; it printed some of the best Prize Essays in the heyday of that genre; and it included distinguished contributions from parents and Old Boys. Beginning in 1970, it has been managed by small teams of Sixth Formers, under Stephan Dammann's discreet guidance; and although it no longer appears every term, as it did in the first few years of enthusiasm, it now regularly produces an annual issue. The 1986 Summer Number was its 21st. Today's Grid, however, reflects that same trend in school journalism which we noted in Spiral and to some extent in the News: a reliance on big names to sell the magazine: Miles Kington, Catherine Oxenberg, Chris Bonnington, Frank Muir, Neil Balfour share the glossy pages with five members of the school, a recent Old Boy, a laymaster and a monk. Two photographic collages and a Diary complete the latest issue. It costs £1.50.

From time to time other magazines of more specialised nature have appeared, but on an occasional rather than regular basis. 'Shack Poetry' and 'Shack Art' have reached wider audiences in this way. The latest such enterprise emerged in 1985. Under the auspices of the Maths and Science Society, it took the form of a home-produced problem sheet, called 'Mass' and ran to 30 copies, later blossoming into a proper magazine of some 30 pages. The tenth edition (500 copies) was published at Exhibition 1986. The purpose of the magazine is to spread interest in Maths and Science in the school, and under the talented editorship of Michael Pritchett and Alex Bermingham it can claim a good measure of success. Items in the recent number range from mathematical puzzles to articles on Black Holes and Nuclear Power. Cartoons produce a little light relief. Industrial sponsorship and advertisements have so far enabled it to be distributed free.

There are many schools which manage to produce only one magazine once a year, combining the official record with pupil contributions. The ability of Ampleforth, by contrast, to sustain three or four magazines seems to suggest a healthy, almost intense level of intellectual activity. But is that really the case? The variety of output certainly testifies to the vigour of a small band of editors and their assistants, but the increasing tendency to find big names to adorn their pages does reflect, sadly, a lack of zest for writing in the school itself. A strong case can be made for merging all these talents in the production of one grand magazine (or perhaps a newspaper on the Eton model), appearing once or twice a term under the editorship of a boy, appointed by the Headmaster, whose position would carry the same exalted status as the Captain of Rugby or a Head of House, and whose independence would normally be respected.

To avoid the frantic hunt for advertisers, and also to highlight the importance of creative writing, the magazine could be subsidised by the school. The emphasis could be on writing *by the boys*. To this end a sizeable team of reporters would discuss the events, developments and gossip of the term with detachment or passion, as the case required; while special articles, commissioned well in advance, would tackle controversial issues arising for the most part within the life of Ampleforth but also a select number of problems which engage the world at large and are, at the same time, relevant to a reasonable cross-section of Amplefordians. In the first category would fall assessments of games performances, musical and theatrical productions, lectures by visiting speakers, the value of academic courses, the quality of religion, ethics, behaviour and discipline in the school, the organisation of activities and institutions, the standards of societies. As for articles on the world beyond the Valley, these would need to be chosen carefully, because routine discussions of the Common Market or disarmament would be skipped by the majority of the boys. But an audience probably exists for lively debates on co-education, Public Schools, universities, careers, the relief of suffering in the Third World, the Peace Movement, moral questions, political personalities and great exploits.

There is much to be said, however, for retaining the present variety of school magazines. Monopolies become complacent, dull and establishment-minded. Competition creates interest and excitement, and may improve quality. The availability of an alternative platform, an alternative view, provides an element of democracy in an authoritarian world. But whether we opt for plurality or monopoly, the aims of Ampleforth journalism remain the same: to report how the boys observe and react to their own environment; to reflect their views on some of the great issues of the day; and above all to encourage a high standard of stylish and critical writing. The 'big name' is a coup for the editors, but not for the school.

CONFIRMATION 1986

FRANCIS DOBSON O.S.B.

Sixty boys, some from each of all five years in the Upper School, were Confirmed at Mass in the Abbey Church on Sunday morning, 11 May 1986, by Bishop Augustine Harris of Middlesbrough. The administering of this sacrament was the culmination of some six months of preparation by these boys, and this much longer preparation than hitherto deserves some explanation here for parents as well as boys.

A CHANGED EMPHASIS FOR CONFIRMATION AFTER VATICAN II

The approach to Confirmation reflects a change in the emphasis not just of the sacrament itself, but also a change of understanding by the Second Vatican Council of what is meant by The Church. Within this background, the preparation for the sacrament involves a return to the practice of the early centuries of The Church. It was to be a lived experience of faith, of entering into faith as fully as possible.

It is now over 20 years since Vatican II ended on 8 December 1965, and so it has taken time for its implications to affect Confirmation. In the document on The Church, *Lumen Gentium*, the Council Fathers saw the Church not just as The Mystical Body of Christ, not just as an institution, not just as a means to salvation, the dispenser of sacraments, but they saw it also and primarily as the People of God. The Church is the messianic people with Christ as its head (*Lumen Gentium*, paragraph 9). Such a way of seeing the Church obviously had implications for the liturgical and sacramental life of the Church. By joining the Church we joined the community, we joined the People who shared with Christ in the offering of his Sacrifice in the Mass. The Church was and is the community that offers Christ's sacrifice, and we join this community through the threefold sacramental process of Baptism, Confirmation and Eucharist. In this context, the council Fathers, in the Constitution of the Liturgy (*Sacrosanctum Concilium*, 4 December 1963) called for a reform of the rite of Confirmation, and for a new understanding of its meaning. Thus a need for a new approach to Confirmation, and for a new understanding of its meaning. Thus a need for a new approach to Confirmation, and to the whole process of entering the Church - and it was with this in mind that more than 6 years after the end of the Council on 6 January 1972, the Vatican (more specifically, The Sacred Congregation for Divine Worship) issued a document that was to be the basis of almost revolutionary change in the practice and preparation for Confirmation: this document, called The Rite of Christian Initiation of Adults (henceforth RCIA), along with the revised Rite of Confirmation (effective from 1 January 1973) forms the basis of what is to follow:

CONFIRMATION AFTER RCIA: A THEOLOGICAL BASIS FOR THE SACRAMENT

The theology of Confirmation, in the period since Vatican II and since RCIA, raises many questions - but for the purposes of these notes it can be summarised under three headings:

1 Confirmation is one of the three sacraments of initiation into The Church.

Vatican II and RCIA wished to restore the Sacraments of Baptism, Confirmation and Eucharist to their unity as the Sacraments whereby a person comes into the

Church. Now Confirmation was not just a question of receiving the grace and seal of the sacrament (it was that as well still - see 3 below), but the idea that it was a stage in coming into full membership of the Christian community was to be given new emphasis. Baptism, as the first part of initiation into membership of the Church (and happening normally at an age without the possibility of mature personal response) needed now to be affirmed. The promises of Baptism spoken by proxy, spoken by godparents on behalf of the baby could now be accepted in the heart and mind of the person being confirmed. It was now a question of response in faith and to the Faith, not just of being the passive recipient of the sacrament and its grace. Confirmation was to involve a clear personal commitment to membership of the Christian community, to baptism in effect, and thus to belief in the community that celebrates the Eucharist. As such, as part of the process of joining the Christian community, it was an event of that community.

2 Confirmation to be seen in relation to Catechumenate

The changed approach to the Sacrament was to reflect the practice of the early Church. In the early centuries, someone seeking to become a member of the Christian community spent about three years as a Catechumen (someone being instructed) before finally being admitted. During this period of the Catechumenate, they were not only taught the moral code and doctrines of the community they were seeking to join, but also spent much time in prayer. In the Lent of the third year, the Lent that was to lead to their joining the community, the Catechumen reached a critical period of preparation, a more intensive period of prayer, fasting and instruction.

Finally, on Holy Saturday night, the Catechumen was brought by his sponsor (the person responsible for presenting him to the bishop and to the community, and responsible for vouching for his worthiness for membership) to the Easter Vigil. During this night of prayer and of the reading of scripture (as today, portraying the story of salvation in history), the Catechumen was baptised: this involved a threefold total immersion, thus to represent the three Persons of the Trinity in whose name they were baptised. Then, at this point, emerging from the waters, the newly baptised person was clothed in a white garment to represent the Risen Christ who was now within them in baptism, and they were taken to the bishop (sitting, presumably a short distance away, in his chair, his cathedra, his symbol of office). This final anointing by the bishop, the *consignatio*, began with him placing his hands on the head of the newly baptised (this ancient sign of calling down God's power, his Spirit, an anointing), and prayed that the person be filled with the gift of the Holy Spirit. The bishop then poured consecrated oil, Chrism, onto the person's head, saying "I anoint you in the name of God the Father Almighty, and Christ Jesus, and the Holy Spirit." He traced the sign of the Cross on the forehead, thus providing the SEAL of the Sacrament, the seal which could never be removed. The person now baptised and confirmed completed the process of initiation into the Church by attending the Easter celebration of the Eucharist, their first Mass and Holy Communion.

Thus, in this early period, the Catechumenate was completed by all three stages of initiation happening on the same night. Later, in the West, from about the fifth century, the rite of Confirmation became separated from the rite of Baptism: Baptism came to be given to infants and so Confirmation was conferred later. It is this separation in time that leads to the understanding of Confirmation by the Spirit as also a personal affirmation by the adult recipient of his Baptism, of his membership of the Eucharistic

community, the moment of coming to Christian maturity. Hence, in the modern Church, the Church of RCIA, if Confirmation is to have this meaning, it was necessary to have a more profound period of preparation, a Catechumenate.

3. *Confirmation to be seen as the Sacrament of the anointing with Chrism and receiving the gift of the Holy Spirit.*

Before Vatican II, it was this third aspect of the Sacrament that was emphasised rather more than the first two aspects above. However, the importance now placed on these other two aspects must not blind us to the reality that Confirmation is not just a question of response by the recipient, but that it is a Sacrament, a free gift of God, and in this case the special gift of the Holy Spirit. Thus, it is in the first place God's gift: it is not what the candidate does - as Pope Paul VI wrote: "Through the sacrament of Confirmation those who have been born anew in baptism receive the inexpressible Gift, the Holy Spirit himself." It is a Gift conferred by the twofold Sign, the action of the bishop in first praying over the person, and secondly anointing him on the forehead with the oil of Chrism (the oil has been blessed by the bishop in his cathedral at the Mass of the Chrism on Holy Thursday). Thus, the reality, the seal at the heart of the sacrament is a gift of God, communicated to us regardless of circumstances, even though the fullest effectiveness of this sacramental encounter with God is only experienced by one who responds with all his heart.

PRACTICAL ISSUES RESULTING FROM RCIA APPROACH

In recent years, our approach to Confirmation at Ampleforth has increasingly attempted to take into account the needs of RCIA and especially the sense in which Confirmation should be a moment of spiritual maturity: the course of preparation sought a complete conversion to Christ, the Anointed One. It was a combination of prayer, repentance and instruction - as long ago as October 1977 a Confirmation group from the first three years in the school spent two days on a retreat away (at a cottage near Wass kindly lent by the Cronin family). But we realised that we had not really come to terms with all that RCIA meant. Further thought, a new reappraisal was needed - and it was with this in mind that a Committee appointed by the Headmaster (chaired by Fr Henry, with Fr Adrian, Fr Alban, Fr Stephen, Fr Timothy, Fr Richard and Christopher Wilding) considered the issues at meetings on 19 and 28 December 1984: its Report sees the preparation for confirmation as this moment of Christian commitment within a long-term period of spiritual direction, what we have called the Catechumenate. It was with the background of this Report, and with the experience of the Junior House in recent years with a kind of Catechumenate, that we came to reconsider and re-plan Confirmation in September 1985. In particular, two practical issues should be noted:

1. *The age of Confirmation*

The Headmaster's Committee has recommended that Confirmation at an age "when...individual opinions and options are beginning to become firmer," and considered that this would normally be towards the middle or later part of a boy's school career. The new Code of Canon Law (*Canon 891*) says it should be "at about the age of discretion", and the new Rite of Sacrament speaks about it happening at the age of 7. Canon Law leaves it to national Conferences of Bishops to decide on a different age: at their Low Week meeting in 1985, our bishops remained undecided on this issue. There are differing views. Should one wait until a completely adult response is

possible? (And what would such a response be?) At an early age, there is often an eagerness for faith which within itself is a real response. In practice, the issue is often resolved for us, as many arrive here already Confirmed. Our answer was to allow each boy to find his own answer: if he comes seeking to be Confirmed, he is to be offered instruction and the possibility of Confirmation. For the record, of the sixty boys confirmed, four were from the 5th and 4th years, five from the 3rd year, 24 from the 2nd year and 27 from the 1st year. A number of boys in all years delayed a request for Confirmation until later.

2. *The nature of preparation: The Catechumenate*

If the preparation was to have the character of a Catechumenate as envisaged by RCIA, it would need certain characteristics:

- (a) It would need to be over a longer period, not just to cover a certain amount of ground, but much more fundamentally, to involve an experience of growing into faith, and experience of community - the group they are prepared with must become a SIGN of the Christian community to which they would be affirming their membership: the smaller community was to be a Sign of Christ's presence in their preparation as a group.
- (b) The approach of the course must begin from the current position of a boy's belief: it was not to be a series of learned expositions of the faith, but rather a community sharing and growing in faith and prayer with its Leader.

AMPLEFORTH: OCTOBER 1985 TO MAY 1986

It was thus in this context of RCIA that the preparation of the 60 Ampleforth Confirmation candidates took place between mid-October 1985 and May 1986. The principles of RCIA had to apply to our situation, and this new attempt was always a challenging experience of finding the presence of the Spirit, an experience of the pilgrim opening himself to faith: the Catechumenate had to be an expression of faith and prayer as well as doctrinal teaching, and it had to have length and breadth to achieve such an experience of pilgrimage, an openness to Christ.

There were to be three key elements of the preparation of the Catechumenate: instruction, celebration, and witness. The course, and especially the instruction, was done in small groups of roughly between five and eight, each with one monk - 15 monks were involved (Fr Cyril, Fr Columba, Fr Vincent, Fr Dunstan, Fr Oliver just briefly before he died, Fr Alban, Fr Gregory, Fr David, Fr Bonaventure, Fr Matthew, Fr Richard, Fr Gilbert, Fr Francis, Fr Bernard, and Br Benjamin). The instruction was to be linked to celebration of faith through prayer and in particular the Eucharist. Thus, near the beginning of the course, all candidates were present in the monastic choir at a Mass celebrated by Fr Dominic to commit themselves to the course. Later there were Masses in groups, and in years - so, towards the end of the course (and encouraged with much enthusiasm by Marcus Williams and Markus McNally) the first year went one evening to celebrate Mass at our parish of Kirkbymoorside as the guests of Fr Edmund (with supper and more prayer afterwards), and the second year similarly celebrated a Mass of Gifts in the Crypt. The third element was one of witness to faith, and the boys were encouraged to do some service (witness) within their own parish at home, within, that is, what in some sense was the special community they were joining (We wrote to parents and parish priests to explain this - and received some encouraging replies). What was done varied greatly, but although it was often difficult (in the short

Christmas and Easter holidays), some worthwhile things were achieved, and often much was discovered by the boys about their parish: at the very least, it probably, almost certainly did give many a better awareness of their parish. A few did some service or discovered about parishes more locally at Ampleforth.

In addition to these three elements, most groups were able to spend a weekend on a retreat together. The Sixth formers had a retreat centred on the Grange and the monastery from a Friday to a Sunday evening - a series of talks emphasising the Church (of which they were affirming their membership) as One, Catholic, Apostolic, and Holy. Four groups, at different times, went to the Carmelite house and shrine of Our Lady of Mount Carmel and the English Forty Martyrs at Hazelwood Castle near Tadcaster. Two groups visited Holly Hill, the hermitage near Hawnby, a special place of prayer - the third year especially will remember their night of prayer. Other groups went to Gilling Castle, and to visit a parish near Wakefield as guest of the Parish Priest, Monsignor Anthony Boylan, to share in the parish liturgy, to meet members of the parish and to hear about RCIA.

The retreats tended to be a combination of prayer, of repentance, of perhaps discussion and instruction, and of wild games such as American football or throwing frisbees on the ice, and, in the end, a moment of abandoning ordinary life, and this often involves some sacrifice, of learning to give oneself to the group, to find Christ's presence in the sharing with a brother. This retreat is perhaps a moment of the desert, and a foretaste of Mystagogia which will be described later.

The underlying emphasis of preparation must be one of gift - receiving gifts and giving gifts. So, at an early stage, each candidate received a small gift as a Sign of this process, and at later stages, in different ways, this was to be continued. In the Mass with the first year, we were able to recall and perhaps apply a story Fr Dominic had told at the Sunday Mass a few days before - how, in Santiago in April he had been given a carved figure of Christ by a man in the street who had virtually nothing else, and that this was the gift this man had received from his son. Ultimately, we had nothing and everything to give: it was the gift of ourselves and the gift of the Spirit. Some of us prayed, just a few days before the Sacrament was to be received, with the consecrated oils, the Chrism which the Bishop would use to anoint them; they prayed in silence, each taking for a time the container holding the oils, the sign of the gift they would receive.

The Mass of 11 May, the Confirmation of the 60 Catechumens, was an occasion of celebration, and of gift. The whole course, the whole theology of RCIA and the reality of the sacrament demanded that as far as possible it was to be a public occasion in the presence of the school, of the Christian community, the Eucharistic community that they were joining. It was also important that as far as possible their families should be present, and we were delighted that over 250 came. Afterwards, Fr Charles arranged a party to celebrate in the Sunley Centre. The Mass included something of the symbolism of the Easter Vigil: each candidate bringing a lighted candle representing the Risen Christ onto the sanctuary. And so, each Catechuman, brought by his sponsor, came to the Sacrament itself: the anointing with Chrism on the forehead by the Successor of the Apostles, the acceptance of a new name, the commitment to the Church, commitment to a life of faith in Christ. A moment of Gift, of the Gift of the Spirit.

MYSTAGOGIA: THE PASCHAL PERIOD AFTER CONFIRMATION

That is not, of course, the end of the story: it is the beginning. Now is the time for prayer, that the Spirit in the Sacrament can be accepted fully. Like the carving of Christ in Santiago, the gift involves no limit to love.

It is a process of growth in faith that must continue. The Catechumenate is over, but the newly confirmed, the neophyte as he is called, must now move forward, with the community that he has joined, "meditating on the Gospel, sharing in the eucharist, and performing works of charity" (RCIA, n 37). This is the period known as the Mystagogia, a word that means literally penetrating deeper into the Mystery, the mystery that is, of dying and rising. For the newly confirmed, the neophyte, it is the time of completely living the Death of Christ and the Paschal Mystery of Christ's Resurrection. Increasingly, the Mystagogia is seen as the key period, a period of even greater importance for Confirmation than the Catechumenate.

In practice, the actual experience of the Mystagogia in its three aspects of Gospel, Eucharist and charity must, for the most part, be an experience lived in the local Christian community they have joined - and that means, for a large slice of the time, their School Houses. Although there are other contexts in which it may be lived, and especially their home parish, the process of both Catechumenate and of Mystagogia must be seen largely within the context of the House. At the suggestion of the Editor, these notes include some coverage of the spiritual developments in Houses, but a more detailed analysis of our survey should need to be linked with an account of the philosophy behind it. Our survey does show that all Houses are tending back towards a more structured pattern of prayer life, but between them is much variety. The Eucharist remains central - in the Mass, and also in some Houses in the Exposition of the Blessed Sacrament, in one House every weekday night. There is a regular prayer life of morning and night prayers, in one instance based around the Roman Office of the Church. In several Houses there are regular prayer groups. In another House, there has been the saying of the Rosary. There are the occasional visits to the monastic choir for the Office, especially Compline at 9 pm - often resulting in overflowing benches, and on one night with many on the choir floor. At the core of Mystagogia is personal faith - and in this respect, the Headmaster's Committee on Confirmation of December 1984 spoke of the need for a continuing spiritual direction throughout the course of a boy's school career, and already much has been achieved in this direction: Houses have regular Penance Services, with the Sacrament of Reconciliation, and in three Houses each boy has, within an organised system, a regular Spiritual Director. Thus, for those boys Confirmed on 11 May 1986, it is largely within this context of House that they must experience the Mystery of Christ Risen. It is within the daily round of prayer and community living that the three aspects of the Mystagogia, Gospel, Eucharist and charity, can become the reality that comes from the Seal of Confirmation. The Mystery of dying and rising is the day-to-day reality of the anointing by the bishop with Chrism.

LOURDES 86

FRANCIS DOBSON O.S.B.

The Ampleforth Pilgrimage to Lourdes along with two smaller groups working with Hospitalite de Notre Dame de Lourdes totalled 218 pilgrims in 1986.

THE AMPLEFORTH PILGRIMAGE TO LOURDES (1 TO 8 August 1986)

At the final Mass, the Adieu Mass in St Joseph Chapel, Fr Martin (Pilgrimage Director since 1953) said: "It is the best pilgrimage we have ever had - of course, we always say that, but we certainly say it was one of the happiest." Thus he captured much of the sense of the pilgrimage we had experienced.

There were three new aspects to the Pilgrimage this year. First, the Sisters of St Frai (at the Sept Douleurs Hospital) invited us to use an extra ward, and so more sick were able to come then ever before: 52 (47 in the hospital, 5 in the hotel), and this in turn allowed us to take more helpers (66 Brancadiers, 61 Lady Helpers, and with priests, doctors and nurses a total other than sick of 154). As before, the Pilgrimage was divided into praying-working groups of about 15 boys and girls, each group being under two group Leaders with a priest as part of the group. Second, there were new activities in the visit by all the pilgrimage to the Cachot (the very small and condemned prison in the old town in which the family of St Bernadette lived at the time when the apparitions began in February 1858) and the Hospice near the railway station (where St Bernadette went after the apparitions and where she made her first Holy Communion between the final two apparitions). Thirdly, there was the introduction of a group from the Pilgrimage working at the Hospitalite.

Perhaps for many the central moment of the Pilgrimage remained the Mass of the Sacrament of the Sick - the anointing up the mountain at the Cite Secours (and this year pulling the sick up the hill, at times extremely steep, was as hot as any year since 1976). The Pilgrimage celebrated Mass at the Grotto, the chief celebrant being Fr Jock Dalrymple (E76), ordained for the Diocese of Edinburgh only weeks before on 19 July. Each group spent a half day of prayer away from the Pilgrimage at L'Astazou (the house above Lourdes of the Across Pilgrimage). We repeated the innovation of 1985, and went as a Pilgrimage for a day in the mountains at Notre Dame de Pietat, celebrating Mass outside, overlooking the Pyrenees. There were other moments to remember: at the terrace cafe, at the party at the Lac de Lourdes (on the final night in the rain), at the Ward Party.

At the heart of Lourdes is the presence of Christ: the Grotto, the message of Our Lady and the example of St Bernadette (and this later was the international theme of 1986), all these must be seen in the context of Christ - and so it is with a Lourdes day, centred on the Mass (and the Pilgrimage attended the International Mass in the underground Basilica of St Pius X) and the afternoon Procession of the Blessed Sacrament from the Grotto back to the square with the sick. Lourdes is centred also on the presence of Christ in each pilgrim, especially the sick who share *uniquely* with Christ, especially the sinner, because it is a place of repentance.

Under Fr Martin as Pilgrimage Director, there is a considerable apparatus. In Lourdes, organisation is provided by Alan Mayer (B58) as Chef de Brancadiers, Mrs Maire Channer as Chief Handmaid, and Mrs Anne Twomey as Chief Nurse. Overall

planning is provided in London by the Pilgrimage Committee under Paddy Grafton Green (E61). Travel is organised by Francis Shepherd, and the Treasurer is Christopher Bussy. This Summer our Lady President, Nancy Black, once matron in Bolton House, and long since living in Dublin, died, and our new Lady President is Miss Katie Pfister.

HOSPITALITE DE NOTRE DAME DE LOURDES

It is the Hospitalite that really runs Lourdes, and who welcome pilgrims there. And it is the Hospitalite that invites Ampleforth to Lourdes, and that in 1970 invited us to become our own Hospitalite attached to themselves. At the Adieu Mass this year, Fr Martin spoke of how in 1885 (it was the centenary last year) two laymen spontaneously seeing the need to help, assisted a sick person from the station - and, as a result, the Hospitalite was formed. Over the years, many of our pilgrims have worked for the Hospitalite, and after a period of several years work, or *stages*, the French word used to denote a stage of this process, became members of the Hospitalite. Between the wars, George Bagshawe (OA 1922, and still on the Pilgrimage) became a member, and was able to help in 1953 with the starting of the Pilgrimage by Fr Martin and Fr Basil. Other members include Alan Mayer (B58), Patrick Leonard (B52), and Dr Michael Kenworthy-Browne (W54), who received his silver medal of membership this year. It is important to emphasise that the medal indicates a commitment to future service rather than a reward for past service: it is given following a retreat and is a consecration of oneself to Christ in the work of the Hospitalite. Early Ampleforth Pilgrimages worked often directly with the Hospitalite, and in 1958 (the centenary year of the apparitions) an unofficial Ampleforth group of 14 did a Stage at the Hospitalite: these included George Bagshawe, Patrick Leonard, Michael Kenworthy-Browne, David Wright (T57 - now Fr Ralph in St Louis), Peter Kassapian (T57), Tim Firth (A57) and Alan Mayer. And it was Tim Firth and Michael Kenworthy-Browne, helped by many of the others from 1958, who began in 1960 the Oxford University Pilgrimage, which has remained an annual Pilgrimage working for the Hospitalite. Thus, and rightly, as Michael Kenworthy-Browne says, do pilgrimages spawn pilgrimages.

So, 25 years later, and to the present - a revival of an Ampleforth group of stagiaires in 1985 and 1986, and this very much with the active support and help of Alan Mayer, Michael Kenworthy-Browne, and Peter Kassapian. The Easter 1985 stage has been followed by two further groups in 1986. In Easter Week (30 March to 6 April 1986), four boys went as part of the Stage group of the Handicapped Pilgrimage Trust, invited and led by Richard King. In July (25 July to 2 August 1986), 7 boys with one monk worked as an Ampleforth Stage group, wearing the Ampleforth emblem. A stagiaire, in the first place does an 'Ecole', in which he learns about Lourdes, both its spiritual message and the work of helping pilgrims, especially the sick. In addition, they worked at the Grotto, the Baths, at the major ceremonies, at the station assisting the sick at the start and the end of their pilgrimage, and some worked on a fourgon, the ambulance buses moving from station to hospital to airport. Like its predecessor in 1958, staying at the Abri St Michel, the residence for brancadiers, they shared in a fairly international milieu in the sense of pilgrimage and prayer, not least in the refectory with its often long sung grace and simple food. Both the April and July Stage groups went to celebrate Mass at Hosanna House (near Bartres), and the July group celebrated Mass

one evening at The Cachot and in St Bernadette's Hospital. Both groups, outside their Stage work, met the sick in the evening, in the hospital, hotels and at Hosanna House (In a rainy July evening we had a picnic and much fun with the sick at Hosanna House). In the Stage, we work not so much as a group among ourselves, but with a wide group of people and nationalities. It was as much amongst fellow stagiaires as amongst all pilgrims that we found the presence of Christ: it was by service to the Hospitalite and so to all pilgrims that one found Christ's will and presence.

LOURDES AT AMPLEFORTH 1986

In 1986, the three Ampleforth groups totalled 33 boys: 22 on the main Pilgrimage, wearing bretelles with blue stripes, and 11 as Stagiaires, wearing bretelles with red stripes. At Ampleforth, there was much preparation. On the Feast of Our Lady of Lourdes (11 February 1986, the anniversary of the first apparition in 1858) those hoping to come joined the monastic community for Mass. Fr Edward, the celebrant, spoke of how we as pilgrims were all sick, and that we must serve the physically sick in this spirit of pilgrimage - and we prayed for Fr Anthony who died earlier in the day. Afterwards, all had supper in the Grange, and a talk on the story of Lourdes. Later in the year there were more meetings and more prayer: there were Fr Bernard's slides: there were visits from Alan Mayer, Mrs Channer and Nurse Twomey. At and around Exhibition, there was a Lourdes Room to explain the pilgrimage, organised by George Scott, with helpers; there was a raffle for the sick organised by Mark Franchetti and others; and also to help the sick go to Lourdes, there was the printing and sale of Christmas cards by Damian Mayer. Hugh Martin completed work on the electric banner to be used for the Torchlight Procession. Preparing to be a pilgrim is the first stage in the pilgrimage itself.

The 33 boys who came to Lourdes were: William Bostock (H), William Burnand (D), William Carleton-Paget (D), James Cazalet (E), Rupert Cotterell (E), Guy de Gaynesford (T), Simon Fennell (C), William Flint (D), Mark Franchetti (D), Justin Hampshire (H), Garfield Hayes (W), Robert Johnson-Ferguson (C), Andrew Joliffe (O), Steven LaPorte (D), Julian Lee (T), Thomas Leeper (D), James Lewis-Bowen (B), Stephan Lindemann (E), William Martin (J), Damian Mayer (J), Martin Morrissey (D), Peter Pender-Cudlip (O), Christopher Preston (E), Dominic Raynor (D), David Seagon (A), George Scott (E), Sebastian Scott (E), Benedict Simonds-Gooding (B), James Stephens (A), Matthew Swainston (O), Richard Tams (J), Charles Thompson (J) and Robert Toone (C). We also noted Rupert Whitelaw (J) working as a brancadier in July on the Arundel and Brighton Pilgrimage, a 34th member of the school in Lourdes.

AMPLENORTH '86

THE THIRD AMPLEFORTH ICELAND EXPEDITION

'This was it. The real thing! Just as I had expected it would be.' So wrote one young member of the expedition about our first steps onto a snowfield in thick mist. One important ingredient of an expedition is the feeling that one is venturing into the unknown.

The main objective of Amplenorth '86 was to cross the Drangajökull - an ice-cap about 12 miles long, on the Hornstrandir Peninsula in north-west Iceland. The peninsula was farmed until the 1950's, but since then has had no permanent inhabitants.

Seventeen boys, six staff and a doctor flew into Keflavik airport on the evening of 12 July. Spirits sank as we struggled through the wind and rain to the terminal building. After a night in Reykjavik we were squeezed with all our heavy baggage into a tiny aircraft for the flight to Isafjörður. Excitement rose as the plane banked steeply and made a 180° turn between the mountains onto a small gravel runway. The mountains rose steeply into the clouds, but the air was fresh and our surroundings full of promise. A coach delivered us onto the pier at Bolungarvík where our chartered fishing boat waited. We shared the deck of 'Hawkur' with our racksacks. It was a cold three hours but the grandeur of the scenery and hot drinks made in the tiny cabin below kept us in good spirits. We chose base-camp from the boat, a flattish area by the shore below an impressive corrie from which emerged a fast flowing water supply. We landed, chose our camping spots, pitched tents, cooked a hot meal. The fishing vessel had vanished - we were on our own at Hrafnisfjörðareyri.

The route from the base camp onto the plateau was over steep and rough scree and finally blocked by a line of sheer cliffs. We needed to find a way through these cliffs to be able to reach the ice-cap easily. The cloud hung low on the hills on Tuesday 15th, but we needed to make a start. There might be no better weather. We climbed up past the waterfall into the corrie where the cloud occasionally cleared enough for us to argue about the feasibility of various routes. Something had to be attempted, we struggled on over a scree to a small point in the line of cliffs. Suddenly a break in the clouds revealed the possibility of a route up. Just to the left of the point the rock was shattered and gullies of loose rock punctuated the cliff. We picked one, and carefully scrambled our way onto the plateau. Success. We took a circuitous route back to camp, descending from the end of the ridge a few miles south. A cheerful group arrived back at base in evening sunshine.

The following day the cloud had cleared, an ideal day for the ice-cap but we still needed to get fitter. We settled for a trip to Skoravátt, a high level lake in the col between our fjord and Furufjörður, a bay on the north coast. Fishing rods were taken - no fish were caught. A small group descended to the delightful bay to the north.

A group of eight volunteer boys with Mr Hawksworth and myself set out the following morning with sleeping bags, bivvy bags, karrimats, stoves, fuel and food to conquer the two snow domes and three rock peaks of the ice cap. The day was warm, the views were tremendous and we were in optimistic mood. It was five hours later, 3.30 in the afternoon, before we even reached the ice. The main snow dome, Jökullbunga, looked deceptively close and no-one believed that it could possibly be

the seven and a half kilometres indicated by the map, but it was 7.00 pm before we reached the summit (925m) via the lesser dome. A brew was made and our two ropes of five were soon filing on towards the first of the three rock peaks. The rocky crest grew larger and larger as we approached and it was with some awe that we negotiated the snow ridge connecting the rock to the main snow field. Crampons had to be removed for the scramble onto the exposed ridge. We celebrated with chocolate and trail mix before continuing to the remaining two peaks. They were less of a challenge but still gave impressive views. We reached the final summit at 10.45 pm. 12¼ hours after our start. The snow was beginning to glow pink and then red as the sun set. It will be a night long remembered. Rather than drop down off the ice-cap to have a few hours sleep before returning to base-camp we opted to keep walking. It was a long, and eventually painful, return - at first the stops were for photographs of the sunset, but as the morning progressed a call for a halt by one person on a rope was an excuse for the whole group to collapse onto the snow. I gently and anxiously coaxed the party down and off the ice where we could bivvy more comfortably if necessary. It was 8.00 a.m. before we arrived back in camp, exhausted but joyful.

Friday became a rest day! But it was difficult to sleep. The sun on the tents made them too hot, the wind outside was cold. Saturday was also a rest day for the ten returned from the marathon, but everyone else in the party set off to visit the ice cap. They conquered the main summit, Jökullbunga, in a twelve hour day and returned late in the evening as the weather was beginning to break. Sunday was a wet miserable day but we were pleased that the whole party had reached the top of the ice-cap and felt we had had our share of good weather. We had determined to climb Bláfell and Hattarfell on Monday and to our delight the high pressure returned. The summit ridge was exhilarating and a marvellous vantage point: the pack ice was clearly visible off the north coast; our campsite and the ice-cap to the south.

We allowed three days for the walk over the mountains to Baer for the ferry back to Isafjörður. The weather broke again as we began our toil down the fjord with our heavy packs - we still had six days food. By the time we reached Leirufjörður the rain had drenched us and we were confronted with a wide flat-bottomed valley containing a series of rivers draining the ice-cap. Great energy was spent trying to cross the first one with dry feet, but as river followed river, fast flowing and up to waist deep, and the wind blew the spray into our faces, we became grateful just to be making progress. A cold and weary group pitched camp on the south side of the valley. The following day we set off in good spirits, but the journey was far from easy. As we reached the top of the plateau the wind increased, sleet and rain came horizontally and we were blown about as we struggled across rough boulderfields for mile after mile. It was with great relief that we reached the road-head and a farm where we were kindly provided with hot coffee and negotiated a night in the local community centre.

The party was: Mr Gerard Simpson (expedition leader), Mr Richard Gilbert (deputy leader), Mr Paul Hawksworth, Fr Alban Crossley, O.S.B., Mr Paul Brennan, Mr Martin Kean, Dr Michael Titchmarsh, Roland England (J), Crispin Vyner-Brooks (C), Damian Mayer (J), Theron Rohr (O), Julian Vitoria (W), Alex Downes (B), Simon Jaggard (C), Patrick Vincent (O), William Foshay (W), Michael Killourhy (H), Alasdair Redmond (B), Barnabas Wells (E), William Gilbert (O), Ben Warrack (W), Henry Vyner-Brooks (C), Alex MacFaul (D), James Orrell (J).

Gerard Simpson



SCHOLA TOUR 1986

HENRY WANSBROUGH O.S.B.

The Benelux tour had taken shape round an unguarded invitation from Mr and Mrs Grace to come to Brussels, plus another from Fr Gordon to come to RAF Brüggen in Germany. As we drove straight through Holland in each direction, perhaps in the end it should have been renamed. On the way down to Sheerness we gave a concert at Brixworth, one of the largest and certainly most beautiful Saxon churches in the country, and were welcomed for the night by Mr and Mrs Cornwell. The first concert is always a little dicey, and this one threatened to be worse, when we discovered that we were two cassocks short. In the end the worst was only that George Hickman was nearly locked into the church: having felt ill during the concert he retired to a side-chapel, where he was found fast asleep on two chairs just as the church was being closed for the night. The ferry-crossing, on the Olau Line, which we caught two minutes before actual sailing time, was enlivened by plentiful use of the swimming-pool and sauna on board, and we arrived at Brüggen in the late evening to be greeted by the RAF families who hosted us for two nights.

Sunday Mass was an exciting ecumenical venture (followed by B-B-Q), for which all Fr Gordon's organisational talents had been deployed. It was held in the larger C of E Church, complete with MOD-standard-issue organ, and the church was fuller than anyone could ever remember. The same could not be said for the evening concert at Joint Headquarters in Rheindahlen, where support was loyal but restricted. After a quick look round the RAF station on Monday, we left for Cologne, where we gave a short recital to several hundred slightly restless tourists in the Cathedral, an impressive experience. But the first great concert of the tour was that evening in Bonn Minster, a concert in aid of Oxfam (Bonn is the twin town of Oxford), under the patronage of the Lord Mayor and the British Ambassador, and masterminded by Mr and Mrs Nicholson. Britten's *Missa Brevis* and *Rejoice in the Lamb* sounded magnificent (*reizvoll* was the dominant word of the reviews), and Crispin Davy's full tone and dramatic interpretation of 'Hear my Prayer' were memorable.

On Tuesday we moved on to Luxembourg. As we were to sing to the Grand Duke (A38) we had to sing the *Wilhelmus*, the family anthem of the House of Orange, now for the first time translated into English, in a school competition organised by the Ambassador, Oliver Miles (D '53). As soon as we crossed the border we stopped in a field to learn the anthem, whose strains rang patriotically over the valleys while the picnic was being prepared. Arrived in the city we were duly photographed with the comely 17-year-olds responsible for the prize-winning translation, shown round the Palace, and entertained to tea by the Grand Duke. Luxembourg seems to sport a high proportion of St Aidan's Old Boys, the evening's concert in S. Michel being attended by Matthew Dawson and Jim McGing also. Again most of us were entertained for the two nights by English families, organised by Mr Chamier (A59), any spares being dumped in the Embassy as in a silk-lined bin, where Paul Dunleavy and Richard Burke vied for the pleasure of sleeping in Mrs Thatcher's bed.

Next day we retraced our steps as far as Trier. In the morning we were shown round R.J. Reynolds' factory, where the noxious smell of £10m-worth of tobacco maturing and the daunting thought of a daily output of 10 million cigarettes were

amply compensated by an excellent lunch. A swim and (for the more zealous) a quick tour of the Roman city preceded the rehearsal. In a city unknown we feared we might have no audience at all, but St Matthias Abbey was packed full. The concert was chiefly memorable for the flash-photography so persistent that Mr Leonard almost refused to continue, and for William Dore's spirited playing of Demessieux on the magnificent modern organ.

Thursday was a free day. But an early start got us to Walibi Park (Belgium's answer to Alton Towers) in time for our picnic lunch from the faithful freezer stored in the coach. In Brussels the younger half of the party stayed in families arranged by Mrs Grace, the elder half in the Abbey of Affligem, 20 km out of town. On the first morning there disaster struck, in the form of a lopped-off tree-branch which stoved in a window in the coach; no replacement large enough being available, for the last five days we sported a cardboard carton. That evening we were on our mettle in the Chappelle Royale, the Protestant church of Brussels, for the concert (in aid of the Centre Social Protestant) was being broadcast.

Saturday gave us a delightful drive in the Ardennes, a picnic in a picturesque Belgian farmyard, a sung Mass in the fairyland little city of Durbuy (at the end of which they astounded us by clapping us all down the aisle) and finally a concert, as part of the Festival of Wallonia, in the little town of Ferrieres. Here we had the honour - after two *encores* - of being nicknamed *les diables rouges*, the name of the Belgian national football team.

Our last engagement was Sunday Mass at Bruges Cathedral, where we arrived with 40 seconds to spare. The fine organ is under repair, so William commuted between an organ in the chapel of the canons and an electric organ in the choir. We were joined by the parents of Guy Dammann, Sam Gibson and George Hickman, the first two of whom departed after the mass. After the last of Miss Barker's picnics in the churchyard, a group went off round the thronged squares of the little town, busking, and made £20 in as many minutes before a gendarme intervened to say that a licence was required. And so back to the final party at the Graces, a harmonious mix of ages and languages. An epic of the adventures of the tour was sung to an Anglican psalm-tone by the conductor and supporting caste, thanks were merrily sung to all our hosts and the closing ceremonies were performed: thanks to retiring head choristers and appointment of new ones, and a farewell to those leaving after long service, Christopher Mullen, Andrew Greasley and the absent Ian Westman. Even in the sober morning as we sped back to the ferry at Flushing there was general agreement that it had been an outstanding tour, remarkable alike for its social and personal pleasantness and for its musical achievement.

SPORT AID AMPLEFORTH – 25 MAY 1986

Long before the media had focused the attention of the world on the Sport Aid run, a committee was formed in Ampleforth to organise our own event. The committee consisted of Colin Simpson, Andrew Hollins and Peter McAleenan from College, Mrs Shiela Fisher from Nunnington and Mr Paul Elm from Oswaldkirk.

It quickly became apparent that the greatest problem in our situation was in trying to gauge the scale of the Ampleforth Run – simply how many should we be catering for? Our initial aims were: i. to gain sponsorship from local traders etc in order to make the event self-financing; ii. to publicise the event as far afield as possible within, say, a 15 mile radius; iii. to persuade a celebrity, or celebrities, to support our event; iv. to attract the attention of the local press and radio; v. to seek the help of the Army to provide support, both in terms of 'attractions' and also basic 'ground support', ie tents, vehicles communications etc.

From the outset considerable help was given by the College authorities, staff and boys. Local people gave generously in sponsoring the event which meant that every single penny raised on the day and in sponsorship afterwards went to the Sport Aid Fund. Ryedale Printers in Helmsley gave posters for distribution around the district. Thanks largely to Mr Hollins, who spent many hours either writing letters or telephoning, we managed to persuade several 'personalities' to come to Ampleforth – Mr Mark Curry (BBC TV Saturday Picture Show), Mrs Elizabeth Shields (newly elected MP for Ryedale) and Mr Neil Balfour (the Conservative candidate), Miss Jade Campbell (Miss York), Mr Phil Tuck with Mr Snugfit (the Grand national pairing for the Mr Mick Easterby stables), Parachutists from the Merlin Parachute Club at Topcliffe, the Regimental Band of the Yorkshire Volunteers from Pontefract and a RA Troop from Leeds University OTC to fire a 25 pounder gun to start the Run.

We also managed to get photographs and articles in the local papers each week in the run-up to the event, and also an interview on Radio York the day before which all helped to keep the publicity machine in motion. The support gained from the Army was marvellous and particular mention should be made of the team from the Kings Divisional Depot at Strensall who provided the equipment and personnel for the Reception, Assembly, Start and Finish areas.

So to the day itself which, much to the relief of all concerned after a very wet preceding week, was bright and breezy (too breezy in fact for the parachutists to jump!) and the College looked a picture. Both a 10km and a 6km route had been arranged, and people of all ages, including some in wheel-chairs, gathered in the sun to await the start at 3 pm. Few who witnessed the Event will forget the incredible sight as a multi-coloured river of people, many in fancy dress, ran/walked/jogged their way across the valley. Their route took them past Gilling Castle, through the woods, round the Lakes and back up to the College for a well-earned drink of squash.

On the day 2149 people took part and contributed some £6,600 from entry fees and individual sponsorship, and since then more sponsorship money has continued to flow in. The total raised reached £17,500 – far exceeding everyone's expectations – and everyone involved can look back on the day with a sense of pride and achievement.

C. P. Simpson





HOUSE SWIMMING COMPETITION

DIAMOND JUBILEE 1927-86

St. Aidan's won the House competition for the tenth successive year in 1986 despite the Headmaster denying that good swimmers are placed automatically in St. Aidan's. And an annual get-together by the Housemasters of St. Aidan's and St. Bede's in the gallery above the pool confirms that St. Aidan's succeeds despite lack of personal interest in swimming by the Housemaster, though his attendance is regular and supportive.

As indicated by Kevin Collins in his account of the school swimming, St. Aidan's achievement has been due to boy tradition, good organisation and a collective will which has been a model for other houses to follow.

Equally remarkable has been the dominance of two houses - St. Aidan's and St. Bede's - throughout 60 years. The accompanying table shows that out of 58 competitions St. Aidan's or St. Bede's failed to finish 1st or 2nd on only one occasion: 1966. At the other end of the scale St. Cuthbert's - of the original four houses - has only picked up 2nd place once - in 1934. On the only occasion when technical hitches prevented the competition from taking place - 1949 - the Journal records that this was particularly sad as "St. Cuthbert's had a good chance". In 1953 St. Aidan's defeated the rest of the school in a challenge competition; and, in 1973 St. Bede's scored 573 points to St. Aidan's second place with 197 points, the remaining 8 houses barely featuring at all.

On the occasion of St. Aidan's tenth successive victory the captain of St. Bede's swimming presented St. Aidan's with a framed record of achievement over 60 years, and this was signed by housemaster and members of St. Bede's House beneath the commendation: "As your only rival over the years, we offer you our congratulations."

The swimming cup was made by Fattorini of Birmingham, was presented by Benard Rochford in 1927 and is described in the Journal as "a very handsome silver cup, standing 22 1/2 high, of classical design, reproduced from a fine eighteenth century model."

Editor

HOUSE SWIMMING COMPETITION - 60 YEARS

	First	Second		First	Second
1927	St Bede's	St Aidan's	1960	St Aidan's	O
8	St Bede's	St Aidan's	1	St Aidan's	J
9	St Bede's	St Aidan's	2	St Aidan's	H
1930	St Aidan's	St Bede's	3	St Aidan's	T
1	O	St Aidan's	4	St Aidan's	T
2	O	St Aidan's	5	St Aidan's	O
3	St Bede's	W	6	O	D
4	St Bede's	C	7	O	St Aidan's
5	St Bede's	O	8	St Aidan's	D
6	St Bede's	W	9	St Aidan's	D
7	St Bede's	W		D	St Bede's
8	St Bede's	D	1970	1	St Bede's
9	D	St Bede's	2	St Bede's	St Aidan's
1940	D	St Aidan's	3	St Bede's	St Aidan's
1	D	St Aidan's	4	St Bede's	St Aidan's
2	D	St Bede's	5	St Aidan's	St Bede's
3	St Bede's	D	6	St Bede's	St Aidan's
4	St Bede's	D	7	St Aidan's	St Bede's
5	St Bede's	D	8	St Aidan's	St Bede's
6	D	St Bede's	9	St Aidan's	St Bede's
7	D	St Bede's	1980	1	St Aidan's
8	St Bede's		2	St Aidan's	D
9	No			St Aidan's	O
	competition				
1950	St Aidan's	St Bede's	3	St Aidan's	St Bede's
1	T		4	St Aidan's	T
2	St Aidan's	T	5	St Aidan's	St Bede's
3	St Aidan's	T	6	St Aidan's	St Bede's
4	St Aidan's	T			
5	St Aidan's	T			
6	St Aidan's	St Bede's			
7	St Aidan's	D			
8	St Aidan's	St Bede's			
9	E	St Aidan's			

No second place recorded for:
1948 and 1951.

TOTALS

	1st	2nd		1st	2nd
St Aidan's	28	14	St Hugh's	0	1
St Bede's	18	17	St John's	0	1
St Cuthbert's	0	1	St Oswald's	4	4
St Dunstan's	7	9	St Thomas's	1	7
St Edward's	1	0	St Wilfrid's	0	3

SPORT: SPRING TERM

CROSS-COUNTRY

Cross-country runners pride themselves on being unaffected by the weather. The claim was certainly put to the test this year. The second coldest February on record with an average temperature of -0.9 degree Celsius taxed the runners, and on no occasion more than at the Midland Public Schools' meeting at Uppingham in a sub-zero temperature and a biting East wind. The more specific set-back was the absence for the whole season of our strongest runner T.J. Gibson who sustained a knee injury in training during the holidays. In spite of this the team, so excellently led by N.J. Ryan, had a good season. Nicholas Ryan himself and B.J. Hickey ran outstandingly well and normally led the field home. J.M.B. McBrien steadily improved and was never far from the front. B.T. Gibson would normally have been with him but had a rough season through injury and illness, nevertheless typically never gave up. D.B. Graham was a promising young runner and ran strongly. Of the others R.J. Ferguson and R.J. de Aragues looked good but suffered much from injury, indeed the latter did not run after the first two matches. N.P. Somerville-Roberts and J.S. Cornwell after a slow start improved steadily, and A.E.R.C. McNally looks a good bet for the future.

The match against Sedbergh was as usual closely contested. They had a very strong side this year (and went on to win the Midland Public School's meeting), and so we did well to come so close to them. B.J. Hickey and N.J. Ryan ran particularly well to come in first and second. In the Midland Public Schools' meeting at Uppingham we finished fifth out of eighteen schools and the following week won the final meeting of the season at home.

N.J. Ryan was an old colour and awarded colours to the following: B.J. Hickey, B.T. Gibson, J.M.B. McBrien, D.B. Graham, R.J. Ferguson, N.P. Somerville-Roberts and J.S. Cornwell.

The 2nd VIII had a disappointing season. They won three of their matches and lost three. But they showed a marked reluctance to put in the necessary work. The following ran: P. Thomas (Captain), A. Bermingham, E.E.B. Elgar, F. von Habsburg-Lothringen, T.B.E. Harding, J.P. Kennedy, D.S.F. Lai, A.E.J. Lodge, C.J. Preston and C.S. Quijano.

RESULTS 1st VIII

- v. Worksope & Denstone. 1st Worksope 44, 2nd Ampleforth 49, 3rd Denstone 94. Ampleforth placings: 2 Ryan, 3 Hickey, 6 McBrien, 10 Graham, 13 Ferguson, 15 de Aragues, 17 McNally, 19 B. Gibson
- v. Pocklington. Won 21-63.
Ampleforth placings: 1 Ryan, 2 Hickey, 3 B. Gibson, 4 McBrien, 5 Graham, 6 McNally, 7 Somerville-Roberts, de Aragues dnf.
- v. Welbeck. Lost 43-35
Ampleforth placings: 2 Ryan, 3 Hickey, 5 McBrien, 10 Graham, 11 de Aragues, 12 Ferguson, 13 Somerville-Roberts, 14 McNally.

- v. Barnard Castle & Durham. 1st Ampleforth 31, 2nd Durham 70, 3rd Barnard Castle 79. Ampleforth placings: 1 Ryan, 2 Hickey, 3 Graham, 5 McBrien, 9 Ferguson, 11 de Aragues, 13 Somerville-Roberts.
 - v. Stonyhurst. Won 36-43
Ampleforth placings: 1 Ryan, 2 Hickey, 5 McBrien, 6 Graham, 9 Somerville-Roberts, 13 Cornwell, 14 McNally, 16 Bermingham.
 - v. Queen Elizabeth's G.S., Wakefield & Leeds G.S. 1st Ampleforth 37, 2nd Wakefield 55, 3rd Leeds 88. Ampleforth placings: 2 Hickey, 3 Ryan, 4 McBrien, 6 Graham, 9 Somerville-Roberts, 13 Cornwell, 14 Bermingham, 16 McNally.
 - v. University College School & Newcastle R.G.S. 1st Newcastle 35, 2nd Ampleforth 53, 3rd U.C.S. 89.
Ampleforth placings: 3 Ryan, 6 Hickey, 7 McBrien, 11 B. Gibson, 12 Graham, 14 Somerville-Roberts, 20 Cornwell, 22 Ferguson.
 - v. Sedbergh. Lost 47-35
Ampleforth placings: 1 Hickey, 2 Ryan, 7 McBrien, 10 B. Gibson, 13 Graham, 14 Ferguson, 15 Cornwell, 16 McNally
- Midland Public Schools' meeting at Uppingham. Ampleforth placed 5th out of 18 schools.
Ampleforth placings: 10 Ryan, 16 Hickey, 30 McBrien, 83 Graham, 90 Somerville-Roberts, 100 Ferguson, 110 Cornwell, 134 B. Gibson.
Ampleforth Invitation Meeting. Ampleforth placed 1st out of 11 teams.
Ampleforth placings: 3 Ryan, 4 Hickey, 5 McBrien, 7 Graham, 10 Somerville-Roberts, 23 B. Gibson, 27 Ferguson, 34 McNally.

THE INTER-HOUSE CROSS-COUNTRY RACES:

- Senior: 1st St Edward's 227 (first 10 to count)
2nd St Cuthbert's 370
3rd St John's 399
Individual placings: 1st N.J. Ryan (24 mins 15 secs)
2nd J.M.B. McBrien
3rd B.J. Hickey
- Junior A: 1st St Edward's 180 (first 10 to count)
2nd St Oswald's 352
3rd St Cuthbert's 449
Individual placings: 1st A.E.R.C. McNally (23 mins 43 secs)
2nd L.M. John
3rd P.G.D. Bingham
- Junior B: 1st St Edward's 81 (first 7 to count)
2nd St Oswald's 196
3rd St Aidan's 209
Individual placings: 1st D.J. O'Connell (22 mins 4 secs)
2nd = T.J. Willcox
M.P.A.C. McNally



1st VIII Cross-Country

*Standing left to right: R. de Aragues, J.S. Cornwell, A. McNally, R.J. Ferguson, N.P. Somerville-Roberts
Seated left to right: B.T. Gibson, B.J. Hickey, N.J. Ryan (Captain) J.M. McBrien, D.B. Graham*

RUGBY

York University 11 'A' XV 3 on 29 January

This was a game which should never have been played and was an unfair test for a young side in its first game. The bus left Ampleforth in a snowstorm which was still in progress when the team arrived at the University and when the match started. The lines could not be seen under an inch of snow and the referee did not turn up. Such conditions favoured the much older and heavier York side. The boys, dwarfed and outweighed in the pack, could gain little or no possession and were hard put to it to stop York's strong three-quarters. York were thus able to crash over from a maul near the Ampleforth line and kick a penalty in the first half. The XV decided in the second half that in spite of the conditions they would run every scrap of possession they got and this they did. They immediately looked effective and though the conditions as much as the opposition prevented a try, it was a considerable achievement by the team to look so promising. Booth kicked a marvellous penalty and, he in the second half and Bianchi, Whitelaw, de Palma, Winn and Hartigan in the first half, all looked fine players. York scored again just before the finish when the School's attempt to run from near their own 22 proved disastrous.

'A' XV 9 Headingley Colts 0 on 1 February

An icy wind from the North East gave a big Headingley side the advantage in the 1st half on a saturated and soppy pitch. Indeed the XV looked for quite some time tentative and hesitant but they warmed to their task, despite an injury to Record, spurred on by some fine tackling in the centre and on the flank and by some excellent kicking. They more than justified the half-time score of 0-0 and although Headingley had the better of the early exchanges in the 2nd half the School aided by the wind inevitably took control. A fine try by Winn under the posts was increased by a good penalty by Booth and the only disappointment was the failure to capitalise on overlaps after the forwards, now complete masters, had provided two superb examples of rucked ball. Nevertheless it was an encouraging display.

Pocklington 3 'A' XV 12 on 4 February

Pocklington gave first use of a stiff cold breeze down the field to their opponents but the school again contrived to look a trifle tentative in the first quarter. They did not win enough loose ball and it took some before the backs came into action. When they did, they did so with a vengeance, de Palma making ground on the right, the pack switching the point of attack to Whitelaw on the left and the ball coming back again for Winn to score a fine try. Better was to follow: great holes were torn in the Pocklington defence and de Palma scored in the right corner. But 8-0 was not sufficient in half-time in those conditions: both sides knew it and when Pocklington kicked a penalty, the Ampleforth forwards raised their game, won much more ball and were only kept at bay by excellent Pocklington defence. Near the end Pocklington threatened briefly against the run of play but the half-backs cleared the ball intelligently and it was only deserved when Whitelaw scored to make the match safe. Indeed, Pocklington supporters were generous enough to suggest that the score did not flatter the school.

Middlesbrough Colts 4 'A' XV 14 on 9 February

The team scored through Bingham in 2 minutes, Booth's probing of a weakened blind side after Hartigan had won an important ruck, reaping dividends. When shortly afterwards de Palma hit the corner flag in narrowly failing to add to this score, it looked as though it was going to be a walkover. But Middlesbrough took advantage of two errors in defence to go over on the blind side and turn round at half-time level at 4-4. The school never achieved their earlier dominance but in due course, a lovely loop by Elliot put de Palma into the corner. Thereafter the school had to endure enormous pressure on their line and it was only in the last 5 minutes that Booth kicked a penalty. This broke Middlesbrough's resistance and the last try, Bingham's second, was a classic, a purple patch of play which ran Middlesbrough to a standstill before the try was scored.

RUGBY SEVENS

MOUNT ST MARY'S SEVENS ON 9 MARCH

A hesitant start against Trent saw the Seven give away an early try against hard-tackling opponents but on either side of half-time the School scored two tries to lead 12-4. Trent by dint of much direct running brought themselves back into the game in scoring under the posts and it was only in the final minute that the School sealed their victory. The game against West park was a delight. West Park, full of good ball-players looked fast and efficient and opened the scoring before the School had touched the ball. But just before half-time, Holmes scored a remarkable try at the corner which Butler converted with an even more remarkable kick. The Seven then got better and better scoring another try under the posts and although West Park intercepted to score themselves, the Seven looked in control and ran out worthy victors. Wimbledon could in no way match the team and the School went through as winners of their group to face Nottingham, the runners-up of the other group, in the semi-finals. The Seven now had the bit between their teeth and had no trouble in despatching their opponents while Stonyhurst and West Park were engaging in a ferocious struggle in the other semi-final. This may have served the Seven well for although Stonyhurst scored first and led 6-0 they fell away against the power and speed of the Ampleforth team and Butler's two impressive tries carried the School to victory.

RESULTS

Group	v Trent College	Won 16-10
	v West Park	Won 12-8
	v Wimbledon College	Won 28-4
Semi-final	v Nottingham HS	Won 28-4
Final	v Stonyhurst College	Won 16-6

AMPLEFORTH SEVENS

It was uncanny: after 3 days of good weather, the heavens opened at 2.00 pm when the first match was about to start and remained open until 6.00 pm when the last match finished. In these conditions, good Sevens were almost impossible and it was much to the School's credit that in 3 of the 4 matches, their handling was exemplary. They had little difficulty in despatching Leeds in the first match but in the second the aggressive tackling of the Ermysted's side, welcome new visitors along with St. Aidan's from Sunderland, rattled the team to such an extent that they ceased to play possession sevens and did the opposite, frantic fingers dropping the ball in all sorts of unlikely situations, and going down in the end by a penalty to nil. They recaptured their nerve for their final 2 games to score an admirable 72 points whilst only surrendering 9. But Ermysted's made no mistakes and their position in the final safe by winning their remaining games.

Meanwhile the 2nd seven were having a very good day. They started with a comfortable win against St. Aidan's and then with tremendous tackling (Swart was exemplary in this respect throughout the afternoon) drew 6-6 with Mount St. Mary's.

With the same admirable spirit they beat Hymer's and a place in the final depended upon their encounter with Newcastle. Leading 8-0 with 2 minutes to go, they went down 12-8; and Newcastle went through to the final in which they demolished Ermysted's.

SENIOR RESULTS:

GROUP A				GROUP B			
St. Aidan's	0	Ampleforth 2	14	Ampleforth 1	20	Leeds GS	0
Mount St. Mary's	10	Newcastle RGS	6	Welbeck	10	Ermysted's	22
Mount St. Mary's	14	Hymer's	8	Welbeck	10	Bradford GS	6
St. Aidan's	0	Newcastle RGS	24	Ampleforth 1	0	Ermysted's	3
Newcastle RGS	14	Hymer's	6	Ermysted's	16	Bradford GS	12
Ampleforth 2	6	Mount St. Mary's	6	Leeds GS	10	Welbeck	6
St. Aidan's	13	Mount St. Mary's	8	Ampleforth 1	26	Welbeck	6
Ampleforth 2	9	Hymer's	6	Leeds GS	20	Bradford GS	0
Ampleforth 2	8	Newcastle RGS	12	Leeds GS	6	Ermysted's	14
St. Aidan's	4	Hymer's	0	Ampleforth 1	26	Bradford GS	0

FINAL: Group A winners - Newcastle RGS 30 v Group B winners - Ermysted's 10

JUNIOR RESULTS:

GROUP A				GROUP B			
Hymer's	12	Ampleforth 1	10	Ashville	12	Ampleforth 2	4
Leeds GS	0	Newcastle RGS	6	Bradford GS	20	Mount St. Mary's	0
Hymer's	4	Leeds GS	12	Ashville	6	Bradford GS	18
Ampleforth 1	0	Newcastle RGS	4	Ampleforth 2	16	Mount St. Mary's	14
Ampleforth 1	0	Leeds GS	12	Ampleforth 2	0	Bradford GS	12
Hymer's	0	Newcastle RGS	4				

FINAL: Group A winners - Newcastle RGS 6 v Group B winners - Bradford GS 16

WELBECK SEVENS ON 18 MARCH

On a fine afternoon, the School opened with a convincing victory against a weakened Silcoates side and they thus had to renew their exciting struggle of 10 days earlier with Trent. It was a gruelling match played at an intense pace and if the School pulled clear to win by 16 points to 12 it was because their tackling and ball-winning capacity had improved a lot and because they had the swifter and more powerful runners in Cave and Butler. The final was something of an anti-climax but the School were in no mood to take it gently and scored 5 tries in a comprehensive victory.

RESULTS:

v Silcoates	won 24-0
v Trent	won 16-12
v Hymer's	won 26-4



SEVENS 1986

Standing left to right: P. Bingham, B.B. Cave, P.D. Hartigan, D. Swart
Seated left to right: M. Rees, J.H. Holmes, M.X. Butler (Captain), A.J. Houston, G.R. Scott

ROSSLYN PARK: FESTIVAL TOURNAMENT

The Seven had a difficult draw, St. Bees, Hurstpierpoint and St. Edwards, Oxford all being in their group and the first match against St. Bees who were ultimately the champions, played in a high wind and on a small pitch, was an undistinguished affair in which neither side was seen at its best. The Seven had their chances but St. Bees tackled a great deal better, and with St. Edwards withdrawing at the last minute, it meant that the Seven had probably no hope of qualifying. Worse was to follow for in a tight match against Hurstpierpoint, won only in the last seconds, Cave hurt his knee so badly that an operation was necessary later. The Seven finished the day with an easier victory but they had not played the sevens of which they were capable, seemingly unable to raise their game to the pitch of the previous week. Nevertheless they were all delighted to see St. Bees win the tournament in a thrilling match against St. Joseph's Ipswich.

Group:	v St. Bees	Lost 6-12
	v Hurstpierpoint	Won 10-6
	v Culford	Won 18-6

SPORT: SPRING TERM OPEN TOURNAMENT

The team had clearly every intention of putting the results of the Festival into perspective and although they were again drawn in a difficult group, they were back to form. The first half against Llandovery and the 2 matches against King's, Worcester and Plymouth saw them playing some excellent sevens and indeed in the last of these, they were brilliant. By this time, Hartigan too had been injured and Bingham had to be drafted into the side at centre, Rees remaining on the wing and Scott moving to fly half. The Seven knew that if they could maintain their level of performance a quarter final against St. Bees was in prospect. So it turned out. The Seven were too good for Ashville in the 5th round and they were eager to have another crack at St. Bees. In a pulsating match, the seven had all the possession in the first half yet failed to find touch twice, lost the ball and by half-time St. Bees were 10 points up. From a line-out on the St. Bees line, Butler plunged over and when he then ran 50 yards to hand off 3 attempted tackles and score again, the team had closed the gap to 2 points. St. Bees clung gamely on but at the final scrum of the game, Houston intercepted a half-back pass and ran 30 yards to score and finish the game. They were now to face the favourites, Warwick in the semi-final and though they tackled with power and timing, they could themselves win little ball and went down to an excellent side.

Group:	v Llandovery	Won 20-6
	v Ellesmere	Won 28-6
	v King's Worcester	Won 18-6
	v Plymouth	Won 22-0
5th Round:	v Ashville	Won 16-6
Quarter-Final	v St. Bees	Won 12-10
Semi-Final	v Warwick	Lost 0-14

This was a remarkably happy team under the leadership of M.X. Butler who was the outstanding forward at Rosslyn Park and who had improved beyond all recognition in three weeks. Brilliant at the line outs and kick-offs, he was strong enough to hold off all tackles and feed, and fast enough to run in tries from a long way out. Holmes too became a gifted performer: without Butler's dexterity he was just as powerful and saved the side with vital tries on many occasions. The hooking was a problem never satisfactorily solved. G. Scott, and D. Swart shared this position: both were good players but neither were good hookers: both were speedy and deadly tacklers. A. Houston was marvellous at scrum half showing speed with his pass and onto his opponent. P. Hartigan made the side play with his acute sense of anticipation and timing and his reading of the game. He was sorely missed against Warwick in the Open Tournament. M. Rees could be brilliant at times and his speed set up many a try for the long striding B. Cave on the wing whose injury was so disastrous for him and the side. But as usual one was left with an impression of happiness, friendliness, kindness and courtesy with each other and amongst others which was instigated and inculcated by the example of the captain. It underlined their spirit, commitment and skill on the field.

This term's matches began well with James Willcox (playing at No. 5 at a moment's notice) convincingly beating his Leeds G.S. opponent 3-0 and in the Under 15 match, Tom Scrope also won 3-0. Neil Gamble who reversed his previous terms 3-0 defeat into a thrilling 3-2 victory was unfortunately our only other success. Peter Hallward & Andrew Greasley our No's 2 & 4 being missing. Against the talented Barnard Castle team only Mark Whittaker, now playing at No. 5 in the absence of Andrew Greasley had any real success, winning 3-2 though Neil Gamble again played well before losing 3-1 in a close match. At Under 15 level David Tabone & Edward Guest both lost close matches. Against Sedbergh at 1st V level we were without both Andrew Greasley and Phillip Wigan and although Peter Hallward, Mark Andrews and Tom Scarborough each won some games we were beaten 5-0. Both Andrew and Phillip were again missing against Durham when Mark Andrews registered our only win, though all the others won a game each. After being rather disappointingly beaten at home by Stonyhurst the previous term the 1st V seemed determined to try to reverse the result and despite again being without Andrew and Phillip did so winning 4-1 in rather freezing conditions - the Under 15's were again too strong for their opponents and also won 4-1. Against the strong St. Peter's side only Mark Whittaker playing at No. 5 had much success, winning 3-0, Phillip Wigan and Mark Andrews each had close games but it was Neil Gamble playing the rated St. Peter's No. 1 who had us on our feet before finally going down 3-2 having once had match-point. The final match was against the talented Pocklington side, Mark Whittaker at No. 5 played well before losing 3-2 and Phillip Wigan and Andrew Greasley, back at No.s 3 and 4, each won a game. Tom Scrope gave the Under 15's a good start but Pocklington are also talented at Under 15 level.

Results:

1st V		Under 15's
Leeds G.S.	2-3	1-4
Barnard Castle	1-4	0-5
Sedbergh	0-5	
Durham	1-4	
Stonyhurst	4-1	4-1
St Peter's	1-4	
Pocklington	0-5	0-5

Full Season's Results:

	Played	Won	Lost
1st V	12	1	11
U.15's	9	4	5

This was the worst athletic meeting for many years. Whilst it is true that the meeting had to be done in an enormous rush after less training than ever before and that many of the boys were suffering from a variety of ailments, that does not quite explain the absenteeism and inefficiency of some of the houses nor the failure to conform to the regulations of dress of many of the boys.

Nevertheless the fight for first place between St Hugh's who eventually won and St Edward's who were in their turn hotly pursued by St John's was an enthralling one, epitomised by the St Hugh's captain, S. McKeown, who fought for every point he could get and who deservedly himself won the award for the best athlete in Set 1. This was nearly as much a reward for his efficiency and enthusiasm as for his athletic prowess because it was hard to separate his two firsts in the discus and javelin from those gained by I. Westman in the Hurdles and Long Jump; perhaps the former's standards were slightly better than the latter's though the gale blowing against Westman in the Hurdles hardly helped his time. Both were judged to be better in their events than J. O'Mahony in his 100m (in the absence of B. Cave) and in his distance gained in putting the weight, but all three deserve special praise for these events.

The award for the best athlete in Set 2 went to M. Record. He had his two firsts in the Discus (a meeting record) and in the Hurdles and the variety of his events contrasted with the 400m and 800m in which R. de Palma with his two firsts looked a most impressive runner.

The junior title went to St Aidan's but they only just managed to beat off the challenge of St Hugh's by 10 points. Here the individual Set 3 title went to M. Auty who gained a first, three seconds and a third in his five events, which was enough to overcome the two firsts and fourth of C. Blasdale, and the two firsts and a second of N. Derbyshire. Others deserving mention were A. McNally, T. Seymour, P. Bingham and J. Oxley. The best athlete in Set 4 was P. Goslett. He was a clearer winner with three firsts and two seconds but B. Stones ran him close with two firsts, two seconds and a third while D. Casado was not far away with a first, a second and three thirds. P. Strinati and M. McNally dominated Set 5. Strinati had four firsts and a second while McNally had three firsts and A. Hickman two.

In spite of the conditions, a soft and muddy track and frequent wind and rain, no fewer than seven meeting records were broken. D. Wigan did exceptionally well to lower the Set 2 steeplechase record if only by a narrow margin. The strength of the School High Jump (thanks to Dr Murphy) was clearly demonstrated when C. Blasdale beat a Set 3 record which had stood since 1955, when P. Goslett improved the Set 4 record only set last year and when St Bede's beat the team High Jump record. N. Derbyshire set new figures for the Set 3 Triple Jump and M. Record did the same for the Set 2 Discus. Another team record was also broken, that of putting the weight, by St John's. All these were encouraging signs for Athletics in the school and all the boys concerned deserve every credit for their efforts in this year's most difficult circumstances.

1st XI 1986



Standing left to right: J. Elliot, R. Booth, W. Bianchi, N. Derbyshire, J. Piggins, D. Churton.
Seated left to right: P. Hartigan, M.X. Butler, R. E. O'Kelly (Capt), B.R. Simmonds-Gooding, J. Morland.

SPORT: SUMMER TERM

CRICKET 1st XI

Played 17: Won 8: Drawn 2: Lost 7.

School Matches

Played 11: Won 6: Drawn 2: Lost 3.

No-one associated with 1986 cricket could complain about the level of excitement, variety, success and failure - though any objective observer would have to admit that the quality of cricket on the school circuit, Pocklington excepted, was as weak as at any time in 25 years. Most schools, not least our own, have young XI's lacking experience, but also the quality player. No Rosebery, Agnew, Morris, Whittaker, Marks or Lloyds and only Sedbergh and Pocklington had captains who stood out from among the pack. More worrying was the spate of off-the-field problems encountered by various XI's. Our three festival opponents all had boys missing, four in the case of one school, thus devaluing contests; nor was our XI immune. After mid-point the XI had lost six matches in a row - including a remarkable throw-away v. Free Foresters when the XI were bowled out for 29 after playing themselves into a position to score 95 to win in the fourth Innings. For a variety of reasons, three members left the XI after that, two of them seemingly indispensable. But the new look XI proceeded to win eight out of 10. There must be a moral somewhere. Certainly their replacements showed character and pride and allowed O'Kelly the chance to do what he was best at - tactically in charge of an XI on the field. It was certainly not an easy XI to cope with early on. Off the field misdemeanours, a rather casually complacent attitude to practice (following no doubt the antics of England in the West Indies), and a lack of commitment in certain quarters was compounded by the fact that it was not always possible to get the XI together even during matches.

Within this context there were memorable matches, nail biting finishes - all the more so for being uncertain as to whether another match would be thrown away. Even in the middle of a winning streak at the end of term, the XI managed to lose their last six wickets for 27 in perfect conditions to provide Dulwich with their only win of the season and give a young and innocent looking leg-spinner a dream debut of 8 wickets; and earlier they were panicked into losing the last 6 for 13 to lose by three runs in the second OACC match - again to a leg-spinner but this time the more experienced and calculating Philip Fitzherbert.

But there was always something of real talent trying to emerge and the new players Ben Beardmore-Gray, Damian Churton, Will Bianchi and eventually Jonathan Piggins - as much by their qualities of character as their actual performance - tilted the balance in a series of enthralling contests: 2 run victory over St Peter's, and by 5 runs over Geof Cope's XI, good wins over YG's, and the Saints and 3 wicket victory over a weak Denstone XI after much nervousness, the capture of Uppingham's last 7 wickets for 16 to reverse the trend and win by 28 runs, and the taking of Blundell's last 6 wickets for 13. The three days of the Festival was completed by the XI losing their last 6 wickets for 4 runs, watching Oundle start with a partnership of 60 but then run through Oundle's demoralised batting to take all 10 wickets for 58.

During the last week of term we saw an XI grow in stature, having learnt harsh lessons about cricket itself, and themselves in relation to it, but wiser, competitive and

1st XI 1986



*Standing left to right: J. Elliot, R. Booth, W. Bianchi, N. Derbyshire, J. Piggins, D. Churton.
Seated left to right: P. Hartigan, M.X. Butler, R. E. O'Kelly (Capt), B.R. Simonds-Gooding, J. Moreland.*

able to withstand pressure, indeed to apply it with considerable intensity. It cannot have been much fun batting for Oundle when the XI made it clear by quality fielding and catching, and a quiet ruthlessness that they intended to win as crushingly as possible.

Weather, lack of opportunity for good practice, and the absence of a consistent lead rather than lack of technique all led to a lack of confidence in the batting which was distinctly poor. Every boy had his moment and there was and is plenty of talent around but there was no consistency. Only thrice in 18 innings did a boy score more than 25 in two successive innings and one of these, Ben Beardmore-Gray, was a 2nd XI player who had never made 40 in his career at Ampleforth until chosen because of his pedigree. Three times he scored over 40 in the last week as he celebrated being the fifth brother to play for the XI. He should have played throughout the season. O'Kelly twice showed his batsmanship in quality innings against OACC and N.Y. Schools, both times playing with assuredness which was lacking for much of the season. James Elliot with good technique survived a poor start to emerge as a promising player though it has to be said that for a nifty fly-half his running between the wickets and his judgement of a run was consistently awful. Simonds-Gooding disappointed with the bat and Butler batted without a care for anything, swinging wildly at critical moments, first or second ball - it mattered not. His 50* to win against Blundells was the sole positive contribution for a boy huge in talent and lacking in judgement. Patrick Hartigan is a much better player than he thinks he is and played firm drives with authority occasionally but still tends to give the impression of expecting to be out.

Pitches did not suit fast bowling, wet and slow early on. When there was bounce and a little speed we had no slip catchers. For 15 year old Nicholas Derbyshire this was heart-rending and a season's analysis of 6-319 reveals our slip-catching weakness, slow pitches, and his frustration as much as it does his limitations of accuracy. But he has genuine pace, the first since David Craig 25 years ago. He survived the HMC under 15 trial, took 6 wickets against English Schools under 15 XI, and then became an essential part of the opening attack for Ramsbottom 2nd XI in the Lancashire League. Buder bowled well at times, especially when he reduced pace but was inconsistent in line, length and pace.

Judged by high standards the above does not suggest enough talent to win 8 matches though it may explain 7 losses. But three performances stood out above the rest. Ben Simonds-Gooding consolidated his 1985 achievements without being the spearhead of the attack. He overcame difficulties and loss of form, always tried hard and captained the XI to victory v. Geof Cope's XI with calm control. Damian Churton made an immediate impact with his brand of left-arm spin - faster through the air, good loop, more power of spin but lower arm than Simonds-Gooding. He bowled out FF with 5-12, bowled badly with good analysis against Uppingham, humbly asked for a net and advice, and went out and bowled 44-25-64-9 in the last two matches. And not least of the trio, Will Bianchi having dominated the 2nd XI opening attack, showed the value of line and length by taking 25 wickets, 10 of which were bowled and 5 caught behind.

The ground fielding talent was above average and as success mounted, fulfilled that talent. Its quality during the Festival has rarely been surpassed by an XI; catching, except in the slips, was sound and occasionally spectacular. One or two were inconsistent but that was the style of this XI. Richard Booth at times excelled as

wicket-keeper, as he did during occasional batting crises; but he was from time to time subjected to the ordinary frailties of man in both batting and wicket-keeping, and needs to strive for greater consistency. He has much talent.

It goes without saying that a winning streak is exhilarating, as much as defeat is demoralising. Perspective is often difficult, especially for spectators who become involved with individual players and school years. It took a long time for this XI to settle and O'Kelly learnt much about the art of selection, the importance of leadership and example off the field and about blending an XI together during a match. His best efforts were in tactical skill on the field, and he was most at home when given players who were wholly committed to the cause. His achievement in leading the XI to 8 victories - only once surpassed - will stand the test of time though he and others must remember the 7 defeats, many of which were self-inflicted. It may have been an average year but with all its highs and lows it was never dull.

AMPLEFORTH beat	WORKSOP	by 66 runs	3 May
STONYHURST v	AMPLEFORTH	- Match abandoned	7 May
AMPLEFORTH v	DURHAM	- Match abandoned	14 May
AMPLEFORTH lost to	SEDBERGH	by 8 wickets	17 May

A pretty miserable start; the water table is high, the late April showers later still and heavy, the boys short of practice. It should be a good XI, but early indications are a trifle disappointing. The captain has only 36 runs in 3 innings, the vice-captain one 6, some horrid strokes and one wicket opening the bowling. On these two the XI rely. The rest have done all that has been required.

At 11.35 against Worksop the XI were 0-2. Subsequently, all got a few and Hartigan, as last year, stroked the ball calmly and sensibly to see the XI to respectability. Time will tell if Hartigan can sustain his start better than last year. Cummings and Simonds-Gooding bowled out Worksop in the manner of their successful duo last year. Simonds-Gooding 3-5, Cummings more expensive at 3-20 but a useful foil. Welcome news was the promise of Derbyshire's opening spell as a potentially fast bowler.

Stonyhurst and Durham matches were called off; the Durham match re-arranged 4 days later and itself abandoned after one innings. The XI batted in almost identical terms to the Worksop match except that Cummings in the middle order confidently drove the XI to relative safety.

Sedbergh did us again, less comprehensively than the score sheet suggests but that little bit better and tighter than the XI. In particular, Sedbergh's Skinner's 6-16 has to be compared with Butler's 0-20 in 4 overs; and in the field Sedbergh's Foggit captained with authority and no little tactical skill. Booth and Moreland alone got to grips with a struggle.

Ampleforth	151-7 dec	(Hartigan 42*)
Worksop	85	(Derbyshire 3-32, Cummings 3-20; Simonds-Gooding 3-5)
Ampleforth	148-7 v Durham	(Cummings 34*)
Ampleforth	92	
Sedbergh	93-2	

AMPLEFORTH lost to OACC	by 10 wickets	on 24 May
AMPLEFORTH lost to OACC	by 3 runs	on 25 May
AMPLEFORTH lost to MCC	by 7 wickets	on 28 May

There has been no practice for a week; three days ago the torrent of water swept like a river out of control down from the bounds over the colts pitch down the hill to the lake which used to be the 1st XI ground. Miraculously, 48 hours of strong wind plus the work of our fine groundstaff under John Wilkie produced a perfectly playable and acceptable pitch - slow but firm. The XI, forgetting the basics about playing straight and on the front foot in these conditions, played across the line, on the back foot or from the crease and paid the penalty. Butler's wild swing first ball summed up the lack of concentration. In return Fitzherbert and Berendt gave a lesson in quiet simple batsmanship. Berendt played for Fitzherbert who is now a fine player by all but the highest standards. Were he to have to do so for a living, few doubt that he has the talent for first class cricket. He plays straight, a good judge of a run - although it takes longer than a few years ago to get to the other end, excellent off his legs, a firm driver with relaxed grip and strong wrists. The XI were outclassed in the field and the bowlers bowled too many long-hops and full tosses.

Sunday's match became a 1st XI in all but name in order to give the XI more chance to play and improve. For 90% of the game the XI matched OACC and played themselves into a winning position. Butler bowled a fuller length with some consistency and Simonds-Gooding forced OACC to concentrate. Roberts showed how much he has improved since he left the school in a sensible innings and Fitzherbert timed the declaration perfectly. O'Kelly then responded to the challenge with a 100. At 166-5 the XI were up to target - 4 runs an over throughout. Cummings was then stupidly run out, Moreland took a heave, Butler lapsed again into childish irresponsibility first ball, stumped 4 paces down the pitch, O'Kelly reached his 100 and heaved across the line, and into the last over the two third year boys Churton and Derbyshire carried on the panic with a crazy run out. O'Kelly played straight, took quiet and firm control and nearly carried the XI to success. A cutting edge is lacking - the difference between victory and defeat.

Had the XI defeated OACC it would have given added encouragement in facing M.C.C. In the event two errors of judgement by the coach left the XI with little chance. A holding operation was needed, not an attempt to take on the MCC at their own game. By batting first, the XI were committed to scoring enough runs and declaring at the right time. Bennet batted splendidly, his best innings, full of grit, patience, and playing straight. A lot of work has gone into his cricket and today it was a joy to see it bear fruit. Simonds-Gooding played sensibly, the others struggled but did not give up. Butler chose the wrong moment to be run out in crazy fashion. It was 4.50 and a declaration really had to be made. 50 minutes had been lost for rain - a further sign that luck only runs with a side doing well. Playing till 7pm the MCC had no problems in cruising to victory. It was no fault of the boys though it was sad to see Hartigan, the best fielder of 1985, lapse badly on several occasions. And Simonds-Gooding has lost bowling form - but that can happen to anyone.

Ampleforth	133
OACC	134-0

(Fitzherbert 77*, Berendt 52*)

OACC	182-7 dec.	(Roberts 62*, Butler 4-48)
Ampleforth	179	(O'Kelly 105)
Ampleforth	183-8 dec.	(Bennet 71, Simonds-Gooding 35*)
MCC	186-3	

AMPLEFORTH lost to FREE FORESTERS on 31 May/1 June by 65 runs

'Oh, well, only 95 to get' said Bennet to the fielding side after taking guard. He drove his second ball cockily to mid-off to be caught; O'Kelly was out first ball. After 10 hours of controlling this match wonderfully well, a complacent arrogance swept through the XI and in three balls the advantage was lost. Hugh Wrigley's line and length, plus collective determination to avenge the insult, put across the most important lesson of all: cricket is no game for disdain of opponents or overconfidence. A good crowd, having enjoyed an afternoon of quality bowling and fielding, were left to ponder the XI's lowest score since the 1923 XI scored 23 v Malton CC.

The Foresters first innings was controlled by O'Kelly's tight grip and Butler's gentle seamers. For too long he has bowled too fast and without success. In this innings he slowed his pace and allowed the ball to move off a full length. In truth 3 maidens in 20 overs was still not good enough but 7-70 was a splendid effort. The XI in reply batted consistently and declared 43 ahead. In their second innings the Foresters were unable to break loose thanks to a spell of high quality left arm spin from the third year Damian Churton, brought in to the side as fifth bowler and third spinner. His change of pace and genuine flight reminded one of the talented Bill Reichwald of 1970. O'Kelly's field placing was good and the XI set themselves up for a repeat of 1985. But 95, despite Bennet's comment, is more difficult than it sounds for there is nothing to gain and everything to lose. And this XI lost everything. They had been encouraged to stay together as a team, to balance cricket and the social life of the Sunday of Exhibition, to watch together, to keep up the concentration, to listen and to learn. In the event, they dispersed to the four corners of the ground and the sight of 3 players running back after the third ball of the innings at 0-2 symbolised youthful immaturity of this not untalented team.

Finally, rumour emerged during the match, and he confirmed it during the debacle innings, that Bennet would be leaving the XI before the end of term matches in order to get a job.

Free Foresters	141	(Butler 20.3.70.7)
	137	(Churton 9.6.12.5)
Ampleforth	184-7 dec.	(Bennet 48, O'Kelly 34)
	29	(Wrigley 10.6.6.6)

POCKLINGTON beat AMPLEFORTH by 7 wickets on 8 June

The only comfort from this performance was that the batting paralleled England's second innings against India at Lord's and that in Baker, Balderson, and the captain Jonathan Nuttall Pocklington had three players of quality, not least in their character

and off the field poise. Balderson's hostility and accuracy had the XI in all sorts of trouble. Nuttall's captaincy was decisive, and Baker, without being in any sort of form scored 64*.

John Woodcock, writing in *The Times* about England could well have been at Pocklington:-

The strokes which several of the Ampleforth side were playing when they got out stood up to no sort of critical analysis. Swainston, Moreland and Churton were playing across the line; O'Kelly was low shaping first to go forwards, then starting to go back, and finishing between wind and water; Butler's judgement let him down having a heave: it was not quite the ball for the stroke but that is the way Butler plays; Simonds-Gooding only half committed himself to the front foot; Booth and O'Kelly panicked over a run and Booth was run out. Pocklington did it by pitching the ball up and making the batsmen play and they had an early piece of good fortune when the unlucky Elliot was out in the first over to a real swine of a ball!

When Pocklington batted, all the bowlers, bar one, bowled a series of long-hops and full tosses at convenient intervals for the batsmen. Field placing was a hazardous business. A catch or two was dropped - though not easy ones. The exception was Bianchi in his first match, substituting for the then injured Derbyshire. He enjoyed himself, bowled straight and collected the three wickets.

Ampleforth	125	(O'Kelly 32)
Pocklington	126-3	

AMPLEFORTH beat ST PETER'S YORK by 2 runs on 14 June

This was the closest margin for the XI since the tied match against St Peter's in 1951:- 72-72. Interestingly, for the period of 1945-52 against St Peter's both sides managed under 100 in completed innings on each of 6 occasions. In 1945 Ampleforth's 99 was worth an innings victory as St Peter's were bowled out for 43 and 24.

This was also a fine match, played in the best of spirits, and St Peter's deserve credit for pushing for victory to the last. It was also good for the XI to win a close game after earlier disasters. Sadly, it was all spoilt 24 hours later when Swainston, who batted well to make top score, and Cummings (3-34) chose to ignore three previous warnings about off-the-field behaviour and were suspended for the rest of the season. Parallels with England's tour to the West Indies came quickly to mind. This sort of thing devastates a team, explains the margin between success and failure of a side, and causes a coach to wonder what to do next.

A fine day, a superb pitch (used several times before, it had bounce, pace, and turned more than a shade), and a disappointingly low-scoring match. Swainston and Elliot opened with 75 but they took 95 minutes, rarely sought a single, and somewhat surrendered the initiative to a most ordinary attack; 8 wickets then fell for 32 through abysmal batting, leaving Piggins' character and Churton's developing skill to muster a further 30. On a spinners pitch, O'Kelly replied by closing one end with a long spell from Butler who bowled his medium pace for 13 overs and 39 runs. St Peter's second wicket pair added 60 but slowly. 5 wickets fell for 30 before the 7th wicket pair added

45 to take the score to 135-6 with three overs left. But the XI, now used to these finishes, kept their heads: the catching was good, they had a bit of luck. Booth took two stumpings. Cummings and Simonds-Gooding maintained length and line and O'Kelly balanced a close field with the saving of fours. St Peter's went for the win but lost out on judgement and with two balls to go and three runs to win, Cummings trapped their No 11 LBW. On a pitch where 250 a side would have been par for the course, two teams produced a quality game which swung this way and that before coming down, at last, on the side of the XI. All would have been well but for the news 24 hours later.

Ampleforth	143	(Swainston 38, Elliot 30)
St Peter's	141	(Simonds-Gooding 5-55, Cummings 3-34)

An A XI beat G.A. COPE'S by 7 runs on 24 June

This has become an annual afternoon match for next year's XI. Geoff Cope brings a side from the Yorkshire and Bradford leagues: a day out for them and with the aim of helping us. It succeeded perfectly. With 4 A level candidates and 6 Colts in the exam room, team selection was limited. But three boys seized their chance. Elliot once again ran himself out but the XI struggled a bit to 76-6 before Beardmore-Gray and Lucas, in their first innings in this company, added 75 runs of quality to show themselves 1st XI players. Both hit hard and straight and revealed solid temperaments. Earlier Gamble had shown talent after years of frustrating failure. The fact that there was no extra cover throughout the innings lessens the impact of a score of 177 only marginally. In reply Cope's XI scored steadily until the 3rd wicket fell. Thereafter they wilted to the pressure of Simonds-Gooding's captaincy, his ability to manipulate 7 bowlers through only 34 overs, his field placing, and his obvious decisive control. His team responded, not least Aspinall who would not normally play at this level, but took two high catches with aplomb, and showed he could make a few with the bat. Even at the last, when the visitors looked like slogging their way to victory, he kept to the simple things and thoroughly deserved a narrow victory in the fourth match of the summer to go to the last over.

An Ampleforth XI	177
G A Cope's XI	170

AMPLEFORTH beat YORKSHIRE GENTLEMEN by 7 wickets on 5 July

A confident, competent re-start to the season with two players new to the XI. Beardmore-Gray and Gamble. After 3 weeks of summer during which John Wilkie had watered and rolled to prepare a hard fast pitch, the day started dull and wet, part fret, part rain. It was a good toss to win to ask the visitors to bat first. Hard underneath with green on top was ideal for the bowlers but it took time to get going. Like England, the XI allowed some 7 boundaries to the vacant fine-leg or third man boundaries before placing fielders. Fortunately Butler dropped his pace, and Bianchi was straight

into line and length. Simonds-Gooding bowled 17 overs for 20 and Neil Gamble, in his first outing, bowled 10.6.12.2 - a good debut for a batsman who bowls. 8 of the 10 YG's were bowled, a sure sign of the truth about accuracy, but 4 catches were dropped along the way. But the XI had had a bit of luck for the first time - and probably deserved it after previous disasters. Elliot and O'Kelly took their singles sensibly - a real bonus, and calmly put the result beyond doubt.

Yorkshire Gentlemen	112	(Simonds-Gooding 17.11.20.4)
Ampleforth	113-3	(Elliot 46, O'Kelly 43*)

AMPLEFORTH beat SAINTS C.C. by 4 wickets on 7 July

A good match, interesting not least for the unusual fact that everyone on the field either bowled or batted for more or less an equal amount of time and with similar success. For that, we must thank the two captains, O'Kelly who is both happier with his new side and increasingly on top of his players on and off the field, and an excellent Saints XI, led by John Heasman. 14 players (7 on either side) scored 19 or more with a top score by the ever-maturing James Elliot of 38; both sides scored 24 4's, the Saints batted 5 overs less, which was right and proper, and Hartigan hit 2 6's for the XI. 6 bowlers were used on either side, and 9 took a wicket.

The Saints batting line-up would have done justice to a top Yorkshire or Bradford league XI, the first 7 being current or former leading players. Andrew Campbell had been a recent University Blue, Charles Lister represented England schools 1984, and we were honoured by a visit from Pom Pom Fellows-Smith, formerly both prop for the Springboks and test player from their 1960 England tour, who told us, among many other tit-bits, that the present Prime Minister of Australia had been part of an Oxford Authentics tour in the 1950's which led to the Authentics not being re-invited to Ampleforth for 10 years!

That the Saints never ran away with the game was due to accurate bowling from Butler, Bianchi and Churton in particular and sensible field placing backed by excellent fielding, an outstanding gully catch by Beardmore-Gray, better wicket-keeping from Booth. Heasman's declaration was perfect and Elliot and Beardmore-Gray took advantage of fast but often loose bowling to give a good start. Each of the other batsmen contributed 20 or so, confidently and without needing to force the pace. The constant taking of singles helped to take off any pressure there might have been. Booth and Butler, both responsible for previous mayhem when striving for a few runs for victory, this time got it right.

Saints CC	195-8 dec.	(Churton 3-33)
Ampleforth	196-6	(Elliot 38)

AMPLEFORTH drew with NORTH YORKSHIRE SCHOOLS on 10 July

In 12 minutes after lunch the XI conceded 9 boundaries. It was the turning point of a match which never quite came alight. After a quick start the XI held NYS to 124-3 at

lunch with two new batsmen at the crease. Instead of changing tactics and using spinners with a deep set field - against boys who rarely play spinners - the XI rather lost their way. Gamble, a recent convert to off-spin had his first ever bag of 4 wickets in any match - and bowled with control from a high action. The declaration was excellent from the NYS captain who not only batted well for his after lunch 50 in 30 minutes but captained with controlled confidence and set a tantalising field. His fielders however were no match for the XI who were at their best. Beardmore-Gray and O'Kelly put the XI in contention and Simonds-Gooding and his captain added 50 to keep up with the clock. Beardmore-Gray has made a good start. He is a competitive match player. Butler is not - despite occasional glimpses to the contrary. Gamble, Hartigan and Butler failed, unnecessarily hurrying things along when steady progress was all that was necessary. Butler scored 4 first ball and was, once again, stumped half way down next ball. O'Kelly meanwhile mixed defence with stroked drives and leg side singles in an innings of quality. The pitch was faster than usual and with bounce: it was good to see a fast schoolboy bowler in Houseman who has played for E.S.C.A. and is genuinely fast at this stage, though not accurate enough to test even moderate batsmen, but he did test his 'keeper with byes over his head when standing well back.

North Yorkshire Schools	237-8 dec.	(Gamble 4-54)
Ampleforth	191-6	(O'Kelly 83*, Beardmore-Gray 43)

AMPLEFORTH beat DENSTONE by 3 wickets on 11 July

An undistinguished match which was always likely to be long drawn out and low scoring after Denstone had collapsed to 29-4. Butler and Bianchi bowled gentle seamers to good effect - full length allowing the ball to swing. The fielding was acceptable, the catching poor (on both sides). Simonds-Gooding claimed to have had 8 dropped but a fair number were half chances. Hartigan after a lean run, during which he had been dropped, chose this match to mature and take the XI to victory. He played quietly, drove strongly and survived a couple of chances.

Denstone	132	(Churton 3-21)
Ampleforth	135-7	(Hartigan 46*)

AMPLEFORTH lost to DULWICH by 16 runs on 12 July

An outstanding diving catch in the gully set up Dulwich's first and well deserved victory over Ampleforth. At lunch the XI looked complacent and immune to advice. Dulwich were soon 59-6. After lunch 90 was scored for one wicket and then Dulwich finally collapsed as the last three wickets fell in 4 balls. Piggins taking two catches. Bianchi had a good accurate spell - as usual, and Simonds-Gooding good analysis though he has bowled better. At 70-1 in reply the XI were back in control, Elliot stroking the ball particularly well on the on-side, one clip off his legs was the stroke of the season, perfectly timed, square of the wicket. But Bottle, aptly named for the current expression for 'never say die', and in his first game in the XI for Dulwich, got

Elliot for his first wicket and then took 8 with tantalisingly slow and gentle leg breaks. Three were stumped and several more could have been. Butler survived this ignominy but not that of being bowled round his legs taking a swish in his usual irresponsible manner. Simonds-Gooding ran himself out first ball. Both these two had had a later night than was requested. Booth tried hard - in vain - but in truth to compensate for an off-day behind the stumps, compounded by careless taking of throw-ins. Piggins played with sense; Bianchi took a swing to lose the match. Spectators and Dulwich thought the XI splendid sportsmen to keep trying for victory till the last. But in fact it looked like a carefree abandon and hope for the best. The ideal of saving yourself from defeat when you cannot win - perfectly honourable in cricketing tactics - was advice given a week before but not accepted.

Dulwich	157	(Bianchi 4-43; Simonds-Gooding 6-27)
Ampleforth	141	(Elliot 47; Bottle 19.2.73.8)

THE FESTIVAL

AMPLEFORTH beat UPPINGHAM by 28 runs on 14 July

Bianchi won this match for the XI in a second spell of 8. 5. 3. 5. - by bowling straightforward full length deliveries on middle stump. Uppingham's later batting was shown to be weak and they collapsed from 128-3, heading for a comfortable victory, to 144, losing their last 7 wickets for 16. A marvellous run out by Elliot at a crucial moment was the only assistance Bianchi needed. He bowled the other 5. Earlier the XI recovered from 97-7 thanks to a responsible gritty innings from Piggins and one of promise from Churton. But it was Beardmore-Gray who kept the XI alive in the morning. Since he joined the XI after the demise of Bennet and Cumming and with no previous record of achievement he has scored 43. 46. 51 - all of which are higher than he has scored for 4 years. Piggins and Beardmore-Gray should have played throughout the year in place of lesser temperaments. At the time of suggestion it was a hunch based on character; today they both proved it.

Ampleforth	172	(Beardmore-Gray 51, Piggins 34*)
Uppingham	144	(Bianchi 17.5.24.6)

AMPLEFORTH beat BLUNDILLS by 5 wickets on 15 July

Bianchi, for the second time in two days, caused a collapse by bowling straight. Blundells lost their last 6 wickets for 13, three to Bianchi, three to the fast developing Churton whose analysis of 25:14:30:3 was exemplary, yet almost matched by Simonds-Gooding's 25:12:40:2. On a cloudless day with the temperatures in the 80's it was a war of attrition. Blundells started with 65-0, lost 4 for 27 and then a fourth wicket partnership of 64 gave them a chance. Elliot and Beardmore-Gray opened with 67 in 80 minutes without being in form and allowing the spinners to dominate; the usual

nonsense then followed as 4 wickets fell for 24. The arrival of Butler and Booth yet again at a critical moment allowed for both hope and despair. For the first time Butler was lucky. He did not do much different from normal beyond playing a couple quietly. Before an over was out he hit a six, was nearly caught off a second hit, chose a different direction and hit 50 out of 66 in 7 overs. Booth ran like a scrum half through a gap and had, at last, a good match behind the stumps. It has to be said that a good batsman would not have allowed our spinners 26 maidens in 50 overs for 70 runs; equally, good opening batsmen would have defeated Blundells attack by 10 wickets.

Blundells	169	(Churton 25:14:30:3 Simonds-Gooding 25:12:40:2)
Ampleforth	170-5	(Butler 50*, Beardmore-Gray 44)

AMPLEFORTH beat OUNDLE by 45 runs on 16 July

160-5 and Ampleforth had won control. 6 overs, and one scoring stroke, later the XI were all out 164. An hour later Oundle were 60-0 and coasting along. Suddenly both Churton and Simonds-Gooding bowled maidens in their seventh overs - finding line, length and pace for the pitch and the situation. A mis-hit drive prised open the Oundle batting and 10 wickets fell for 58. For the fifth successive match the game had lurched from commanding position to collapse. These final days have certainly taught the XI much about the inner secrets of the game, as well as giving spectators enthralling days of tension and excitement in as good conditions - both hot cloudless weather as well as good and well prepared pitches - as in any of the 18 festivals. The quality of the play was uninspiring until the two left-arm spinners settled down.

And even before they did so, the gallery of Pro's on the sideline reckoned that one wicket was all that was needed to set the scene for a third win in three days. It has to be said that the batting of all schools this festival has been bad. No boy has stood out as a 'player'. And, more sadly, it helps place the match in context to say that Oundle rather gave up the ghost when the match finally began to run away from them. The XI were in determined mood to record the clean sweep of the festival. The fielding was excellent, the atmosphere charged, Booth in aggressive form behind the stumps, and the combination was too much for Oundle. Churton's performance now was as good as that against Free Foresters - high praise; Simonds-Gooding, the perfect foil wheeling away, slower in pace, high in trajectory, more varied in accuracy. O'Kelly's captaincy came into its own these three days, the style of a touring captain under a manager rather than a home captain under a schoolmaster. He held his XI, was tactically astute, relaxed and collectively the team listened and seemed a single unit. An early morning run had done them no harm - but that had been a disciplinary necessity.

Had the XI succeeded in scoring the 88 to win against Uppingham in the Oundle festival of 1984 they would have completed the four year cycle, not merely undefeated, but having won the majority. Both in 1983 at Ampleforth and now 1986 at Uppingham the XI have won each of the three matches. Well done.

Ampleforth	164	(O'Kelly 46, Hartigan 36)
Oundle	119	(Churton 19.11 34.6 Simonds-Gooding 21.6.52.4)

Averages

BATTING					
R.E. O'Kelly	18	2	470	105	29.37
D.S. Bennet	8	0	193	71	24.12
B. Beardmore-Gray	8	0	184	51	23.00
J.R. Elliot	17	0	283	47	16.64
P.D. Hartigan	15	2	208	46*	16.00
R.D. Booth	16	7	139	20*	15.44
M.P. Swainston	10	0	152	38	15.20
M.X. Butler	17	3	188	50*	13.42
J.G. Cummings	10	1	113	34*	12.55
B.R. Simonds-Gooding	18	2	197	35*	12.31

BOWLING

W.J. Bianchi	96.4	27	265	25	10.60
D.H. Churton	142.4	57	339	23	14.73
B.R. Simonds-Gooding	222.4	75	605	35	17.28
M.X. Butler	145	31	444	20	22.20

2nd XI

In spite of the miserable weather at the beginning of the term the 2nd XI completed all but one match (against Pocklington, even after a second attempt), although time was lost to rain at a critical time in the match at Ripon. The results were somewhat disappointing as the team at times showed considerable promise. It must be considered a healthy sigh that our two early captains, Johnny Moreland and Jonathan Piggins were both promoted to the 1st XI and their presence on the field was missed. Paddy Hartigan took the opposite route and came to us from the 1st XI in search of runs but unfortunately failed to find his touch, and finally the captaincy was given to Ben Morris who, after injury, had been a late promotion from the 3rd XI and he immediately proved his worth with both bat and ball. Mention should be made of two exciting finishes: first against Newcastle when we took their last wicket in the last over to win by 3 runs, and later in a good match with Bootham 1st XI when we only just failed to reach our target with just two wickets in hand. Overall, the bowlers performed better than the batsmen; only two batsmen scored over 100 runs in 9 innings and there was only one fifty scored. Too often batsmen would play the unnecessarily risky shot to the better ball and get themselves out, rather than wait for the bad ball and apply themselves to the task of occupying the crease and building an innings.

The following played for the 2nd XI

J. Moreland (C)†; J. Piggins (I)†; P. Hartigan (W)*†; B. Morris (W)†; R. Williamson (I); E. Edworthy (C); C. Scrope (E); N. Gamble (O)*; B. Beardmore-Gray (T)*; D. Churton (O); H. Umney (C)*; W. Bianchi (D); P. Bull (I); J. Lewis-Bowen*; B. Hickey (W). Also played: A. Jolliffe (O).

† Denotes captain at some stage!

* Denotes 2nd XI Colours

Played 9 Won 2 Drawn 3 Lost 4

Ampleforth 145	Moreland 55	
v Sir Wm Turners 88 - 9	Bianchi 5 - 25 Umney 4 - 37	
v Ripon GS 1st XI 145	Bianchi 5 - 19	Match drawn
Ampleforth 72 - 4 wks	Scrope 36	Match drawn
v Sedbergh 141 - 6 dec.	Churton 3 - 41	
Ampleforth 128	Umney 39	Lost by 13 runs
v O.A.C.C. 144 - 5 dec.	Churton 3 - 50	
Ampleforth 121	Gamble 38	Lost by 23 runs
Ampleforth 76	Piggins 32	
v Newcastle GS 73	Bianchi 5 - 33 Piggins 3 - 7	
		Won by 3 runs
v Durham 60	Bull 5 - 32	
Ampleforth 64 - 3	Umney 3 - 18	Won by 7 wks
Ampleforth 85		
v Easingwold 1st XI 86 - 5		Lost by 5 wks
Ampleforth 81		
v St Peter's 83 - 5		Lost by 5 wks
v Bootham 1st XI 151 - 8 dec	Umney 4 - 42 Morris 3 - 10	
Ampleforth 150 - 8 wks	Gamble 45	Match drawn

3rd XI

Weather as usual played a major part; games and matches cancelled early on, sun and hard wickets at the end. And by the end a really good 3rd XI had come together, once Jeremy Toone had managed to boot Ben Morris up to the 2nd XI. This team, then, long in maturing, was sad to have no more matches to show the world what it was made of. Against a strong Scarborough 2nd, too early in the term, we batted first, probably mistakenly, and only J Toone got into double figures. As they knocked off the runs, only A Hewitt managed a wicket. We did win the overs match played afterwards. A more honourable performance came against Ampleforth village, not only because A Jolliffe opened the batting. But cricketers were beginning to emerge: D (Doc) Vincent, who was perhaps the discovery of the term, G Balmer, C Cohen. Then came the term's historic highlight, Barnard Castle's good 2nd XI, padded with two fearsome 1st XI fast bowlers, scored a quick 203 for 7 declared; our 8 for 3 showed it to be an unfair contest, but then arrived a Cox at the helm. D Vincent and he put on 127 for the 5th wicket. A Hewitt and R Bramhill played out the final acts of the drama, with two byes off the last ball and victory. There remained a draw and a loss against men's teams; in one H Berkeley's 7 for 30 included a hat-trick, but it was a weakened team and we didn't have the batting. St J Cox, D Vincent and G Balmer were awarded colours.

Ampleforth 48
v Scarborough 49 - 1

Lost

Ampleforth 152	A. Hewitt 3 - 9	
v Village 171 - 3 dec	A. Joliffe 26 D. Vincent 31	Lost
Ampleforth 205 - 7	G. Balmer 3 - 18	
v Barnard Castle 203 - 7 dec.	D. Vincent 63 St J. Cox 58	Won
Ampleforth 182	H. Berkeley 4 - 19	
v Crowtree Gents 134 - 5	St J. Cox 34 G. Balmer 54 not out	Drawn
Ampleforth 104	H. Berkeley 7 - 30	
v Newburgh	R. Osborne 30 R. Bramhill 36	Lost

UNDER 15 COLTS

This was a useful Colts' side and it was undefeated in the seven matches that it played. Unfortunately the early part of the season was spoilt by wet weather: three matches had to be cancelled and others were rain-affected. The match against Sedbergh was played in the rain from midday until tea when the rain became so heavy that the match had to be abandoned.

The success of the side owed much to the spirited captaincy of W. G. Easterby who saw to it that everybody enjoyed their cricket. The batting had depth and everybody was capable of making runs. In the event rarely were more than the first seven or eight called upon to bat. P.T.E. Lucas looked the most accomplished player and seemed to have plenty of time to play his strokes. Easterby and J.H. Thompson usually provided a solid start, the latter being the most consistent run maker in the side. P.D.G. Bingham and B.D. Stones played straight and hit the ball hard, and Bingham especially played with authority. Perhaps the major disappointment was D.M. Casado who looked a good player but who never managed to get going.

The bowling lacked penetration. Stones was easily the best of the quick bowlers. He kept the ball up to the bat and could move the ball off the seam disconcertingly. W.H. Crichton-Stuart was a good off-spinner who had a neat action and rarely gave anything away. Of the other bowlers Bingham, W.T. Thompson, M.A. Jones and D.G.B. Mangham all had ability but lacked the necessary accuracy to trouble the batsman.

The fielding on the whole was good, and above all the side showed spirit and enthusiasm. This was well exhibited in the match against Hymer's who had scored 170 in two and a half hours leaving us an hour and forty minutes to get the runs. After a steady start the scoring rate increased and in a thrilling finish we ended two runs short with three wickets still standing.

The following were regular members of the side: W.G. Easterby (Capt.), P.D.G. Bingham, D.M. Casado, W.H. Crichton-Stuart, T.J.T. Everett-Heath, M.A. Jones, P.T.E. Lucas, C.B. McCausland, B.D. Stones, J.H. Thompson, W. Thompson. The following also played: E.M.H. Guest, D.G.B. Mangham and A.G. Mayer.

Ampleforth 102	Lucas 22
v Sedbergh 14 - 3	

Match abandoned

v Manchester 120 - 5 dec	Jones 3 - 17	
Ampleforth 80 - 6	J. Thompson 34	
		Match drawn
Ampleforth 169 - 8 dec	McCausland 37 n.o. Stones 45	
	J. Thompson 30	
v Newcastle 55	Stones 5 - 12	Won by 114 runs
v Hymer's 174 - 5 dec		
Ampleforth 171 - 7	Bingham 41 Casado 29 Lucas 38	
	J. Thompson 27	Match Drawn
v Bootham 79	Bingham 3 - 11 Crichton-Stuart 3 - 10	
Ampleforth 81 - 6	J. Thompson 23 Easterby 24	Won by 4 wks
Ampleforth 155 - 8 dec	Bingham 40 n.o. Easterby 58	
v St Peter's 35 - 5	Stones 4 - 13	Match drawn
Ampleforth 153 - 6 dec	Stones 56 Everett-Heath 38 n.o.	
	J. Thompson 31	
v Barnard Castle 94 - 6	Stones 3 - 21	Match drawn

UNDER 14 COLTS

When the pre-season nets were held at the St Alban's Centre in February and March, two old pros looked at each other and wondered where on earth we were going to get a team. In the four or five sessions which were possible, we had seen one batsman and a couple of bowlers. Yet by the end of the summer term the team had developed out of all recognition. The poor weather was a handicap in that we could not get down to good practice on grass, but it did allow us to practice in S.A.C., and several batsmen relearned the forward defensive stroke and the drives with tennis balls. Until these shots became routine no boy will ever make runs in the middle. Our first match was against Scarborough and the new coach received unmerciful leg-pulling in the Common Room as a match which we had in our pockets was allowed to slip away by poor bowling and worse batting. The rains then descended for two weeks and we travelled to Sedbergh to play in the rain until 4.00 pm. We did well to restrict them to 185-5, but that was always likely to be too much. We should have beaten Pocklington, but again our batting let us down. This time, we failed to get runs due to excessive caution, rather than throwing our wickets away through lack of caution. However, the signs were there of improvement, and this started to show when we beat Durham by four wickets. This was a good team performance, with excellent contributions by four wickets. This was a good team performance, with excellent contributions by four wickets. This was a good team performance, with excellent contributions by four wickets. Both Hymer's and St. Peter's were well beaten, despite a hiccup against St. Peter's, and we travelled to Barnard Castle with a fair degree of hope. We didn't bat badly, but 126 was never likely to be enough, and against a side which really hit the ball, our bowling never really put them under pressure. The best performance of the season came against Manchester C.A., whom

we thrashed by nine wickets. Our bowling was accurate, we caught our catches, and our fielding put them under pressure, bowling them out for 112. We then proceeded to demolish their bowling, winning with nine wickets and ten overs to spare. This was apparently the first time that we have beaten Manchester C.A. at under 14 level. Our final match was against Ashville, whom we beat in a 35 overs match by 6 wickets. Andy Nesbit hitting 44 in 20 minutes.

As the term progressed certain features emerged in the team. Our batting was mixed, James Morris and John Hughes gave us a solid start in most matches, and Tom Willcox came good against Manchester C.A. However it was Andy Finch and Andy Nesbit who usually provided the necessary runs. Both of them must improve their defensive technique next year. Once Richard Lamballe had ironed out his stutter in his run-up he became a useful bowler, and his batting holds promise once he learns to hit the ball. John Binny bowled intelligently, and Mark Hornsey bowled straight showing the sort of consistency necessary. Our spinners lacked tight control, but both Tom Willcox and Christopher Pennicott were not afraid to give the ball air, and were helped by good catching. Our fielding was usually above average, and Finch, Nesbit and Nicholas Hughes were outstanding. Particular mention must be made of our slip fielding where some outstanding catches were taken. Behind the stumps Charlie Brain caught most of the chances which mattered. He needs though, to concentrate on his general tidying up of the fielding.

In conclusion then, an excellent term's cricket, with several lessons for the future. Our bowlers must learn to bowl line and length consistently; our fielders must concentrate and not wander; our batsmen must learn to hit the ball hard, and run fast between the wicket. My thanks are due to Tom Willcox, for his improving captaincy, to the many parents who came and supported us, and to Frank Booth for his help, encouragement and umpiring.

The following were awarded their colours:

T.J. Willcox (captain), J.D. Morris, R.J. Lamballe, A.J. Finch, A.R. Nesbit, M.R. Hornsey, J.A. Binny.

The following also played:

J. Hughes, C. Pennicott, C. Brain, L. Dallaglio, E. Hamilton, T. Scrope.

Results:

Won: Durham, St. Peter's, Hymer's, Manchester C.A., Ashville.

Lost: Scarborough, Barnard Castle.

Drawn: Sedbergh, Pocklington.

ATHLETICS

Not since the palmy days of the mid-seventies, when we had three victorious seasons, had we approached the season with such high hopes, shattered by the news that last year's invincible sprinter, B. Cave, was out for the term with a knee injury. It is a testimony to the calibre of the team that this did not in fact prevent a second unbeaten season, coupled with the remarkable record that this year's top year have been unbeaten right the way through their school career, since Under 16 days. Nor was all

the force in the top year, for two colours and three half-colours remain to menace future opponents.

The season began with the popular feature of an Old Boys' match, when last year's captain, Tim Oulton, brought a select band of recent members of the team. It was good to see that Bernard Adponaye, who won the Best Athlete's cup (and three others) in London last year has lost neither spring nor speed, that Mark Schulte is still faster than his brother John, and that William Angelo-Sparling was set fair to increase his 60m javelin throw still further. It set the current members of the school on their toes.

The QEGS/Uppingham match was as exciting and tense as usual: after a slow start we pulled through to win on the Relay. A disappointing match against Giggleswick provided useful training and brought R de Palma to the fore in the 800m, while N Ryan and J McBrien began their threatening partnership in the 1500m, challenging each other too towards ever better times. By the Workshop/Bradford match the team was in top gear, S Chittenden began regularly approaching 1.80 in the High Jump, and S McKeown beginning his almost unbeaten run of victories at javelin and discus. The Stonyhurst match at Witton Park was spoilt by lack of preparation at this fine track, so that the high jump had to be cancelled, but those two matches both depended on the relay, as did also the Rossall/Denstone competition. In such a hard-won season every point counted, and it was well that we could rely on the regular triple and long jumping of I Westman, and the fine shot-putting of M Record.

It was a cheerful and enterprising team, which trained so willingly that it hardly noticed the fatigue. The mark of success and enjoyment was that there was always a substitute ready to fill in for other events in the course of the match, and always at least one extra team for the relay.

The same spirit of enterprise was visible in the junior teams. The Under 17 team, generously donating Blasdale, Whitelaw and de Palma to the seniors, still missed an unbeaten season only by one point. The same stalwarts seemed to run most events in both Under 17 and Under 16 teams, namely the Ox-Aut combine on sprints and horizontal jumps, P Goslett, H Lorimer and P Strinati proving hard to beat in the high jump, and Strinati and T Seymour in the heavy throws. S Anderson and P Kassapian completed this double team in the 400m.

	Giggleswick	(H)	won 80-57
	Workshop & Bradford GS	(H)	won 111-101 (W)-66(B)
	Stonyhurst	(A)	won 71-61
	Newcastle RGS	(H)	won 86-51
	Rossall & Denstone	(R)	won 107-98(R)-80(D)
	Sedbergh	(H)	won 81-56
	Uppingham & QEGS Wakefield	(W)	won 106-94(U)-86(W)
Under 17	Giggleswick		won 90-48
	Rossall & Denstone		2nd 104(D)-103-81(R)
	Sedbergh		won 88-50
Under 16	Stonyhurst		won 75-55
	Workshop & Bradford GS		2nd 97(W)-95-87(B)
	Newcastle RGS		won 74-64

The following represented the school:

Seniors	S Chittenden (Capt), M Record, J McBrien, S McKeown, J O'Mahony, N Ryan, I Westman, M Winn (colours), C Blasdale, R de Palma, M Doyle, R Whitelaw (half-colours), C Beckett, C Inman, J Leonard.
Under 17	M Auty, T Gibson, P Goslett, C Inman, P Kassapian, J Leonard, P Kassapian, J Oxley, T Seymour, P Strinati (colours), A Gannon, R Lean, C Leonard, A McNally
Under 16	S Anderson, H Lorimer (colours), J Record, P Tapparo, C Vitoria, E Willcox

In the county athletics we were less successful than in recent years. Though the seniors won eight places in the York & District team, and the juniors seven, results at Cleckheaton were disappointing. Whitelaw, de Palma, Goslett and Strinati were selected to represent North Yorkshire Intermediates in Liverpool, but found the competition of the other four counties an eye-opener! But competition with A levels and O levels makes these events late in the season increasingly difficult.

TENNIS

This has been a successful season. It has been a delight to play on the new all weather courts and the boys have responded by playing excellent tennis - the general standard of play has certainly improved. This season also saw the resurrection of the "Old Boys" match due largely to the initiative taken by Charles O'Brien (A). Eight "Old" boys played in the match, showing the subtlety and finesse which is such a nicety - indeed a necessity! - of the more mature player. On this occasion the power of youth was overcome (just) with some delightfully entertaining tennis.

The First VI benefited from this early season test to be beaten on only one more occasion - by an exceptionally strong side from R.G.S. Newcastle. James Willcox (E) captained the side and was the top ranked player. He improved greatly from last year, being a much more dominant player than hitherto. With Alexander Swan-Fitzgerald-Lombard (C) they formed a strong first pair and had the distinction of being undefeated throughout the season (won 17, drawn 2, lost 0). George Scott (E) and Phillip Wigan (C), at second pair, started the season well but lost their confidence at crucial times. They were capable of fine tennis, reaching their zenith in a fine victory over the Hymer's College pair. History was made at third pair where Sara Willcox was the first girl to represent the school, doing so with distinction. With Peter Pender-Cudlip (O) they formed what has been our best third pair for some time. Their record of 11 wins, 4 draws and only 3 defeats speaks for itself and was indeed the single most important factor in the success of the First VI as a whole. The Second VI also had a good season, with only one defeat in seven matches. James Stephens (A) led the side and was unlucky not to win a place on the First - in any ordinary season he would have done. The House tournament provided the greatest upset of the tennis year with the defeat of St Edwards - winners for the past seven years.

The following represented the school:

Willcox, J.*; Swann-Fitzgerald-Lombard, A.*; Wigan, P.*; Scott, G.*; Pender-Cudlip, P.*;

Miss S. Willcox.*; Preston, C.; Stephens, J.; Fennell, S.; de Aragues, R.; Lindemann, S.; O'Mahony, R.; Sutton, M.; Roberti, C.; Andrews, M.
(* colours)

1st VI		
v Q.E.G.S. (Wakefield)	won	5½/3½
v Bradford G.S.	won	8/1
v Sedbergh	won	5½/3½
v Hymers College	won	8/1
v R.G.S. Newcastle	lost	3/6
v Leeds G.S.	won	5½/3½
v Pocklington	won	6/3
v Old Boys	lost	5½/6½

2nd VI

Played 7 Won 5 Drawn 1 Lost 1

SENIOR HOUSE TOURNAMENT:

St. Cuthbert's (2) bt St. Aidan's (1)

SCHOOL TOURNAMENTS:

Open Singles	- J. Willcox (E) bt A. Swann-Fitzgerald-Lombard (C)
Open Doubles	- J. Willcox (E) & A. Swann-Fitzgerald-Lombard (C) bt P. Pender-Cudlip (C) & S. Fennell (C)
U.15 Singles	- D.V. Tabone
U.15 Doubles	- P. Brenninkmeyer & C. Wong

UNDER 15 TENNIS

This year's U15 tennis team was unbeaten. Their total score of 40½ - 13½ speaks for itself. We had a strong first pair in Alistair Boyle and David Tabone. David showed fine touch and play and an ability to vary the power of his shots. Alistair improved throughout the season. He is potentially a strong player - his main 'faul' (which with maturity may be his greatest strength) is that he is over anxious to 'put the ball away'. Our second pair Alex von Westenholz and Damian Galloway fought their way through many a match. Apart from their tennis ability, they showed determination and mutual encouragement which was an example to all in school sport e.g. v Leeds G.S. In the early part of the season Paddy Hall and Lawrence John also showed determination, coming back to win or tie crucial matches e.g. v Wakefield. Anthony Ingham was injured for half the season and although capable of playing in the second pair, was kept out by the Westenholz/Galloway partnership. Mark Byrne also performed well in the third pair showing good style and execution of shots, though sometimes needing more force and accuracy.

Scarborough College	won	7½-1½	Hymers	won	9-0
Bradford G.S.	won	7-2	Leeds G.S.	drew	4½-4½
Wakefield G.S.	won	6½-2½	Pocklington G.S.	won	9-0

UNDER 14 TENNIS

There was little difficulty selecting the first pairing at the start of the season. Two superior tennis players in P. Brenninkmeyer and C. Wong played with flair and style. They are a fine prospect for the future. They have been ably assisted by M. McNally and J. Mycielski at second pair. These two have a serve and volley power game but need to acquire more finesse and consistency. The third pairing of R. McBrien and H. Piney matured well and picked up valuable points by keeping the ball in play and allowing their opponents to make errors. It is to their credit that they showed marked improvement over the course of the season and beat off the challenge from others in the set who wanted a place on the team.

Brenninkmeyer and Wong reached the final of North of England Championships, being beaten by Bolton G.S. and having beaten a strong Manchester G.S. in the semi final.

Q.E.G.S. Wakefield	(A)	won	7½-1½
Hymers	(A)	won	9-0
Bootham	(H)	won	8½-½
Leeds G.S.	(A)	won	5½-3½
Pocklington	(A)	won	9-0
Bradford G.S.	(A)	won	7-2

SWIMMING

The Swimming Club enjoyed its most successful season to date, losing only one match, to a strong RGS Newcastle team. In the external relay competitions the Club also showed strongly. At the John Parry competition, there was an Ampleforth team in every final, and in the London competition the team reached the final of the Otter Medley for the first time.

The success the Club has enjoyed over recent years has been due in large part to the high standard of the Junior swimmers. This year was no exception, with the Club's first year entry showing a great deal of promise. As usual, this group started slowly, but after only one term's training their talent began to show through. During the Summer term, their times started to drop dramatically and it was not surprising that from the Spring onwards they were unbeaten. What a pity Newcastle and Barnard Castle were so early in the season! The Junior team was built around a core of six: D. McFarland (W); R. Elliot (E), R. Lavelle (T); T. Tutton (J); H. Young (D); and R. Parnis-England (A). All six were competitive and determined, both in training and matches, which probably accounts for their fine record. By the summer term McFarland, Elliot & Lavelle were dominating their individual events, and McFarland went on to win the 100m Breaststroke and 50m Fly in the internal U.15 Cups - a fine achievement for an U.14 boy. D. Cowell (T) and R. Mullaney (A) also swam in this age group. In the intermediate age groups there was an abundance of swimming talent. This meant that good swimmers were often left out of matches. In the bottom half (U.15) the talent lay mainly in freestyle, and it was no surprise when the relay team consisting of: T. Turner

(T); J. Johnson (T), N. Beale (C) & A. Tidey (B) won the John Parry freestyle competition with a new record time of 1:58.3. With the help of J. Powell (O) and R. McTighe (B) they won all their matches with something to spare.

It was good to see the cups in this age group being evenly spread - a sure sign of a large amount of competing talent. Turner dominated the freestyle events but there were wins for McFarland (100m breaststroke, 100m & 50m fly); J. Powell (200m breast); R. Lavelle (100 & 200, back); and N. Beale (100m IM).

If one thinks of the swimming ability already mentioned, and then adds the names of S. Bond (A); C. Blasdale (B); G. Titchmarsh (D); J. McDermott (D) & C. Sinclair (A), one can understand why the intermediate group as a whole was such a formidable team. This upper group dominated the places in the U.16 matches, and in that respect it is surprising that the U.15 team improved as much as they did. Sam Bond, Guy Titchmarsh & Justin McDermott deserve special mention. All three were tireless trainers, competitive in matches, and all three expected the same commitment from all around them. In all, they were an inspiration to the team.

Like the intermediate group, the seniors had the problem of too many swimmers available for too few races. Thus talented swimmers like: D. Seagon (A); W. McIntosh (A), A. Elgar (E), & C. Kelly (J) had to move around the age groups and out of their established events to find competition. Despite Seagon swimming 31.0 secs for the 50m Fly, he was still fourth in line to the event at Open level! The senior team was built around four swimmers: A. Elliot (E) (free & fly); P. Kirwan (E) (IM & fly); P. Slinger (A) (breaststroke); & J. Cowell (T) (backstroke); with strong support coming from L. Smallman (B); R. Falvey (A), & W. McIntosh (A). They were, quite simply, the best team the school has yet produced, as their showing in the John Parry & London relays confirms. In Kirwan, the club has one of the fastest sprinters on the school swimming circuit. A word on these two leavers: Andrew Elliot, the Club Captain, deserves special praise for his dedication to the job, both in the pool and on the administrative side. His fitness and drive in the training pool were an inspiration and the success of the Club is due largely to his efforts. Peter Slinger also contributed a great deal to the Club, either in the breaking of breaststroke records or in the coaching of the water-polo team (who, incidentally, only lost one match!).

The Senior Cups were inevitably dominated by P. Kirwan (100 + 200m free; 50m fly & 100m IM), but A. Elliot (100m fly), P. Slinger (100 + 200m breaststroke) & J. Cowell (100m backstroke) just managed to squeeze a few cups from his grasp.

It was a special year in the House 50's, for it was St. Aidan's tenth victory in a row, a splendid achievement. Again, it was their sheer commitment that allowed them to snatch victory from their more talented, but less well organised, opponents. K.J.C.

GOLF

The results were good. Sandmoor, our only conquerors provided a team of talented young players. Although they won easily in the end, each match was closely contested; their golf, their beautiful course, and their generous entertainment made this a memorable day. Another day which will be remembered with pleasure and satisfaction was the match against Catterick G.C. David Edwards, who has come over weekly to coach 40 or more boys, suggested the match and played for the club against

us. The school team acquitted themselves well and were appreciative of the kindness of the club members.

Mark Whittaker, the captain, is a powerful striker of the ball and he was well supported by four experienced and good players: Stuart Richards, Charles Morris, Julian Beatty and Chris Spalding. These were awarded their colours. Aidan Lovett and James Whittaker are younger, but talented and did well, as did Hugh McNarnara who was the eighth member of the full side. Others who played were Rupert Burton, Andrew Hewitt, James Morris and Steve McGrath.

The Baillieu Trophy was won by St John's (Mark and James Whittaker). On ordinary games days there was a good number going over to Gilling, and a welcome innovation was having two evening matches for a 1st year team. Against Gilling Castle the match was halved 1½:1½, and against Junior House, playing singles, it was won 6:0. Both matches were played over 10 holes and we gave our opponents a 6 stroke handicap. The team was: James Morris, Tom Scrope, Tommy Shillington, Steve McGrath, Angus Morrough-Ryan, Bill Unsworth and David Kelly.

Scarborough	Halved	2:2
Giggleswick	Won	2:1
Sand Moor GC	Lost	1:4
Lay Staff	Won	2½:1½
Catterick GC	Won	2½:1½
Barnard Castle	Won	3:0
ACGC Members	Won	2½:1½

HOCKEY

The hockey team set played with 'characteristic enthusiasm'. D. Wigan (H) being a novice to the game at the beginning of term proved himself to be a good centre-forward - when working with the veteran T. Harding (B), a formidable pair. On the wing M. Rees (T) proved his speed and agility as well as an excellent positioning sense when in attack. H. Morland (W) also had a good season on the right-wing, excelled himself on stopping the ball and feeding it into the middle. B. Hampshire (B) and J. Hampshire (H) played hard, reliably and with skill, constantly winning the ball and passing accurately, setting up a lot of goals. J. Bailey (W) also played with skill in mid-field. The defence too proved themselves to be reliable and determined, never giving up on the attacking opposition led by P. Nesbit (H). Last but not least the prodigy of the side D. Jackson (H) who by his quick thinking and calm courage as goalkeeper saved many certain goals.

Team: D. Jackson (H); P. Nesbit (H-Capt.); J. Hampshire (H); B. Hampshire (B); J. Bailey (W); T. Harding (B); M. Rees (T); D. Wigan (H); T. Leeper (D); T. Carty (H); J. Ness (H); H. Morland (W); R. Burton (C).

ACTIVITIES

THE DUKE OF EDINBURGH'S AWARD SCHEME

The main course in the Service Section in 1986 was the Gold Award Leadership Course, run by Dr Billett on Monday afternoons in the Easter term. The aim of the course was to increase awareness of leadership characteristics in general, and specifically to help senior boys involved in the running of the Award Scheme. Dr Billett was assisted by outside instructors in examining topics such as Community Service, Access and Conservation of the environment, Safety, Expedition equipment. The positive response of the participants encourages us to arrange a similar course in 1987. Younger members of the Scheme again took part in the C.C.F. ENCO Cadre and the Bronze Medallion Royal Life Saving Society under Mr Wood at Silver level. Bronze Service included the Red Cross First Aid Certificate course run by Matron Nevill House (Miss Haumueller) and Fund Raising for the Red Cross and for the St Chad's Kirkbymoorside Tamale Project.

Mr Astin continued to supervise the Skills Section of the Award, with many boys offering activities from the Sunley Centre such as Art, Design, Photography and Electronics. Musical instruments also featured strongly, and subjects such as Bridge, Chess, Origami offered by individuals including Dressmaking by our first girl participant. There has also been an active War Gaming Group for participants at all levels, sponsored by Fr Jeremy. In the Physical Recreation Section courses were run by Fr Julian (Swimming) and Mr Gamble (Physical Achievement), with individuals offering Team Sets and a wide variety of other sports.

Training for the Gold Award Expeditions took place on the North York Moors and (in very severe weather) in Wensleydale. Blizzard conditions on the first day caused the Easter expeditions to be postponed until September, when two groups were assessed by Mr Charles North, of the Dales Expeditions Panel, just before the start of term. The participants recommended that we run more expeditions at this time, as the weather was near-perfect for walking. Groups were assessed at Silver level on the North York Moors by Messrs Farren and Baynes of the local panel, and an ambitious Bronze Practice camp for more than 20 boys was conducted with the help of the Golds at Woolhouse Croft in June.

Residential Projects have again involved our Golds in a variety of holiday activities: two members undertook the Ampleforth Lourdes Pilgrimage, which they found demanding, but deeply satisfying; two others attended Management Courses organised by the Careers Department, and another was attached to the Gladstone Library at Hawarden. The British Trust for Conservation Volunteers continues to engage the enthusiasm of Ampleforth boys: Dry Stone Walling in Shropshire attracted our fourth BTCV volunteer in a year.

The following have recently reached Award standard: Gold: J. Cornwell (H), S. Lindemann (E86), S. McKeown (H86), B. Morris (W86) Silver: W. Flint (D)

ROYAL OCCASIONS (DUKE OF EDINBURGH SECTION)



HRH The Prince Edward with Helen and John Dean on his visit to the Beadlam Duke of Edinburgh Group. 26 July 1986.
Photograph by: Don Sellers.

On 3 July four old Amplefordians received their Gold Award Certificates at St James's Palace. Tony Brennan (who had come specially from the United States), Jeremy Hart, Hugh Martin, Graham Sellers and their parents chatted with his Royal Highness the Duke of Edinburgh about their Residential Projects: National Trust, Royal Marines, two Royal Navy respectively.

Three boys from the school, Julian Pilling, Neil Reed, David Sellers took part with the Beadlam Open Group in the filming of a BBC documentary marking the 30th Anniversary of the Award Scheme on the weekend of 26 July. His Royal Highness The Prince Edward visited Manor Farm House Beadlam, the home of Helen and John Dean (joint organisers) where the group meets. Parent helpers who were introduced to Prince Edward included Tom Reed and Don Sellers. Locations included in the film, such as Ridge House Farndale and Woolhouse Croft Bilsdale, will be familiar as campsites to many in the Ampleforth Award Scheme Group.

BEAGLES

After the day in Northumberland already recorded conditions rapidly worsened and hunting was either cancelled or took place in near impossible conditions of deep snow, hard frost, or bitter gale force winds. It is many years since things were as bad, especially up on the moors. At the start of the new term only three days were possible at the end of January; there was no hunting in February; and only three days were possible in early March before the season ended with a bitter cold and blank day at Green End, Goathland. It was disappointing that a season that started so well should have lost so many days.

It was just possible to fit in the Point-to-Point in early March and this was won by J McBrien. The cup for the Junior Section of the race went to B. Wells.

There was again good weather, a good turn-out and an impressive entry at the Puppy Show in May. Mr H. Wrightson of the Stokesley Farmers Beagles and Don Claxton from the Percy were the judges and the Master's mother, Mrs P. Bridgeman, kindly presented the prizes. Mr & Mrs John Teasdale of Beadlam Rigg won all three classes. Other Prize winners were Mrs Hodgson of Fair Head, Grosmont, Mrs Wilson of Farndale, Mrs Wood of Rudland & Mrs Wheldon of Wombledon. They and others were thanked by the master and a parade of the pack was followed by tea in the Castle for which we are indebted to Fr Adrian. What seemed to be a much appreciated parade of the pack at the Saltersgate Country Fair was followed by the Great Yorkshire Show, more enjoyable than successful. Peterborough was both, again largely due to the extreme hospitality at Exton. It was quite something to win both two couple classes.

CHESS CLUB

The season 1985/86 was a particularly good one for the club. Thanks are due to Fr Dominic whose generosity enabled us to purchase six chess clocks which are needed in competitions. We entered the Time Schools Chess Tournament in which we won the first round and drew the second but unfortunately because of handicapping rules we were knocked out at that stage.

We played St. Martin's School winning conclusively 6 points to 1. The following boys obtained their chess colours: P. Butler, A. Fattorini, J. Gotto, G. Greatrex, K. Leydecker, M. Marett-Crosby, J. Peel and T. Rohr. The Friday evenings were well supported and the enthusiasm for chess seems to be growing in the school.

J. Astin

SENIOR DEBATING SOCIETY

There was no shortage of enthusiasm in the debating of the Spring Term 1986, and at times the standard was high. The commonest fault was lack of detailed knowledge: speakers all too often did not do their homework and relied on exuberance, wit and even fabrication to win over the audience. Too many speakers refused to accept that one cannot have style without content and that debates cannot just be a performance without argument.

The motions debated were as follows:

The House will regret being connected to France by the Channel tunnel
proposed by Mr Bridgeman and Mr Doyle; opposed by
Mr Vickers and Mr O'Donovan

Ayes 81; Noes: 25; abst: 6

This House holds that a girls' house would be a valuable addition to Ampleforth College

proposed by Mr Morris and Mr Hayes; opposed by
Mr Magrane and Mr Chittenden

Ayes: 37; Noes: 46

This House holds that the Queen should abdicate in favour of Madonna (a joint meeting with the Junior Debating Society)

proposed by Mr O'Malley and Mr O'Brien; opposed by
Mr Gibbs and Mr Healy

Ayes: 7; Noes: 55; Abst: 16

This House is reluctant to buy British

proposed by Mr Tams and Mr Chittenden; opposed by
Br Terence and Fr David

Ayes: 11; Noes 24; Abst: 7

This House believes that it is being well educated at Ampleforth for the outside world
proposed by Mr Carty and Mr Chittenden; opposed by

Mr Vickers and Mr Morris

Ayes: 13; Noes: 25; Abst: 4

The Society owed a great deal to the hard work and organising power of Mr Tams, who was awarded the Quirk Debating Prize, and to Mr O'Malley's stylish reporting of our activities as Secretary.

OBSERVER MACE

Mr Tams and Mr Chittenden represented the School in the Observer Mace competition. We won the first round in York, proposing the motion This House believes that the Feminist movement is doing women a disservice, and went on to Blackburn for the Northern Area Final. Here we found much stiffer competition. We proposed that This House is reluctant to buy British, and were congratulated for the confident, relaxed and amusing speeches that our team delivered; we should also have been congratulated as one of the best pairings, the two speakers supporting each other very well and arguing the case not simply stating it. But the winners were the host school, Queen Elizabeth's Grammar School, whose speakers were by far the best prepared and most polished. Ampleforth had not got so far in the competition for some years; we are keen to get further next year.

THIRD-YEAR INTER-HOUSE DEBATING COMPETITION

To stimulate interest among the third year, and to give them a chance to develop their speaking powers, we organised an inter-House debating competition. We were grateful to Fr Alban for judging the first rounds, and to Fr David, Br Bede and Br Benjamin who judged the final. We were all impressed by the high standard of speaking, which made us hopeful for the future.

The debates were as follows:

This House believes that the Police in Britain should be armed
proposed: J. Cadogan and W. Foshay (W)
opposed: N. Balfour and P. Vincent (O)

This House would welcome the restoration of Capital Punishment in this country.
proposed: A. Downes and J. Vigne (B)
opposed: R. O'Mahony and D. Pratt (D)

This House is opposed to the introduction of more severe moral censorship of newspapers, TV and advertisements

proposed: A. Gordon and C. Jenkins (J)

opposed: H. Legge and T. Turner (T)

This House believes that President Reagan's foreign policy is that of a trigger-happy cowboy

proposed: A. Tasso and G. Crane (C)

opposed: J.F. Benitex and P. Byrne (H)

This House calls for the re-introduction of National Service for school leavers

proposed: J. Goodall and K. Scrope (E)

opposed: W. Browne and J. Macedo (W)

The teams from St Cuthbert's and St. Hugh's went on to the final to debate: This House has little confidence in formal academic examinations. St Hugh's were declared the overall winners. The standard of speaking was so high that the judgement was difficult, but Fr Alban especially commended J.F. Benitez, G. Crane, A. Downes and T. Turner.

E.B.G.

ESPERANTO SOCIETY

The Society continues to meet each Wednesday evening, with members informally learning the language at their own pace and keeping up to date with the Esperanto movement's activities and progress around the world. We are few in number - but a new member joined us last term and a few more have expressed interest since the September term started. Perhaps they were inspired by the correspondence that existing members have been enjoying with Hungarian schoolgirls...? I also had interesting correspondence with Esperanto delegates in Iceland and the Benelux countries in connection with this summer's expedition to Iceland and the Schola singing tour.

In the Society, boys were replying to the "pen-friends wanted" notices in the "La Brita Esperantisto" ("The British Esperantist"), and getting replies, within 6 months of starting to learn the language. There was some dubious grammar, in both directions, but the meaning was usually quite clear. One boy, Geoffrey Greatrex, made such progress that he joined the British Esperanto Association as a Junior Member within the year, and thought he would almost certainly be joining the UEA (Universala Esperanto-Asocio), based in Rotterdam. He left Ampleforth this summer, and, armed with a list of Canadian Esperanto delegates, made contact with a number of them in the French-speaking Quebec area during the holidays. The language would serve him equally well in more than 50 other countries.

1987 will be the Centenary of the language's first appearance, and the movement as a whole is doing its best to mark the year as a milestone in its progress by convincing the world's administrators and media of the advantages Esperanto has to offer (easy to learn, totally non-political) over any national language as a vehicle for global communication. As an example, it takes Orientals 5 years or more to learn English to a useful level compared with 2 years for Esperanto. Reports of this year's Universal Congress, in Peking, are beginning to appear in the movement's journals; a marvellous experience for the 2,300 who attended (including 6 from the Yorkshire Federation). Next year's Centenary Congress will be in Warsaw, in the country of the language's origin.

D.B. Kershaw.

FILM SOCIETY

Alan Parker and Bob Geldof put paid to a quiet constructive evening with PINK FLOYD - THE WALL. Some were delighted by the music, but others were left wondering what it was all about. Past and present, reality and fantasy became hopelessly blurred in a romp which reminded some of TOMMY. However John Schlesinger's THE FALCON AND THE SNOWMAN was much more on the normal AFS lines and appreciated by the Society. WOMEN IN LOVE was a giveaway for the A level English sets, but barely set the house alight. AMADEUS was highly praised and the Mozart experience mediated through Salieri, deflated the myth but intensified the value of the original since the music was splendid. MIDNIGHT EXPRESS - another Parker film but this time hugely successful - made a return visit. Another generation was subjected to the agonies of Turkish prisons and the folly of drug smuggling. Finally we had the THE BLUES BROTHER - fun, drama and mayhem galore. This has been an odd season, disappointing and quirky.

JUDO CLUB

The art of defending oneself by skill and speed of movement against the superior strength of antagonist has probably existed as long as the human race. For combat began with the advent of man, and where there is attack, there is defence. Therefore one should try to raise one's ability above mediocrity by a high standard of behaviour in thought, word and deed.

The Judo Club became active again by popular request at the beginning of the summer term. We were unable to use the Upper School gym for a time whilst the Music Centre was being fitted out. However, through the kind permission of Fr Simon Trafford and Sgt Major Baxter, MBE, we were able to use the rifle range. Here we must add our grateful thanks to Fr Simon, without whose help we could not have functioned so quickly. Our new instructor is Mr Rob Thomas of Rowntree Judo Club, York (BJA), a keen and disciplined coach. Damian Mayer (T) has already attained Orange Grade belt and was duly elected as captain of Judo, and shows good leadership.

We have had an average of thirty students attending every Monday evening which is considered good in comparison with all other activities which go on through the school in the evenings. The junior section is strong, some thirty or so from Junior

House 11-14 group. Senior students number ten in the 14-18 age group. We must mention the keen support from Fr Henry, who kindly arranged transport to York Railway Institute Judo Club (BJA). Here we saw how competition Judo was run. Judo is in the first place an activity to learn self-defence in the disciplined manner and to give oneself confidence and ability to cope. It is at times a test of patience and perseverance, and, above all, self-discipline, to attain a high grade but most satisfying when it is achieved.

C.P.C.

M.A.S.S. MATHEMATICS AND SCIENCE SOCIETY

A magazine, called MASS, is published twice a term by the boys. It contains problems and articles and challenges with occasional combinations from the staff. A substantial circulation is achieved by methods known only to the organisers. (see article: Pupils' Voices by W. A. Davidson)

NATURAL HISTORY SOCIETY

The Natural History Society has met only once this term. It has become difficult to get speakers to come to Ampleforth; we have had over twenty refusals this year. Miss Lucy Lloyd gave a scholarly and thorough talk about her research project on the distribution of beetle species in upland moors. She has shown characteristic distribution for island species on a number of calcareous outcrops within these moors and had discovered a new subspecies and a number of species occurring at much higher altitudes than previously recorded. Projects proposed for the year 1986/7 include a wildlife survey of the local graveyards in association with the Yorkshire Wildlife Trust and there has been some talk of an expedition to Mount Kilimanjaro but membership of the society will have to increase before this becomes feasible.

President: William Motley BSc.

Secretary: Richard Vigne (B).

Treasurer: Matthew Record (H).

POLITICS SOCIETY

The Society's primary function is to develop the political knowledge and awareness of boys studying Politics by inviting speakers from within and outside the school who are experts in certain fields to address it. However boys who do not study Politics are also welcome and a considerable number attend.

Recent speakers have addressed the Society on a wide range of topics. Dr Philip Norton of the University of Hull, a prolific author on Parliament, gave an excellent lecture entitled, "Is Parliament Dying?". A parent, Lord Hylton, who is deeply concerned about the conflict in Northern Ireland and its impact on Catholic -

Protestant relations, spoke on the topic of Northern Ireland. A member of staff, Mrs. Lucy Warrack, who is involved in Liberal Party politics addressed the Society on "the Alliance; what it believes and where is it going?". American politics was catered for in two excellent lectures. Dr. Edmund Ions of York University spoke about the Kennedy Dynasty and Dr. Richard Maidment from the London School of Economics spoke about American Parties and Pressure Groups.

VENTURE SCOUTS

The spring term of 1986 was not one of the Unit's most active: perhaps the weather did not help. A hardy few braved a damp Orienteering event near Kirkbymoorside early in February. Later in the month deep snow on the moors postponed "Operation Dinosaur", a night navigation exercise with the Sea Scouts. The March whole holiday saw the major success of the term: a splendid week-end in the Lake District, walking in glorious sunshine under blue skies. On the Saturday we set off from our base in Langdale for the Crinkle Crag; we were soon on crisp snow which became rather icy on the tops, where the wind at times punished our faces with a spray of ice particles; nevertheless one group, after traversing the Crinkles, made successfully for the summit of Bow Fell. On the Saturday evening, we joined the Sea Scouts for Mass at their hide-out in Little Langdale. On Sunday we went straight up to Pavey Ark and then, on wet snow, over Harrison Stickle and Pike of Stickle to the Stake Pass, where we descended back into Langdale and set off, well satisfied, back to Ampleforth.

The Summer term started well with the postponed "Operation Dinosaur" in which all the Venture Scout teams successfully crossed the moors overnight, from Lastingham to Westerdale by a prescribed route, which was revealed to them in stages. Through Mr Brodhurst's kind and regular help throughout the term, there was a revival of rock-climbing in the Unit, with weekly visits to Peak Scar. A good number did a one-day walk in the Malham area in June and several entered an Orienteering event at Strensall.

Members of the Unit have continued to give service with the Sea Scouts, the Junior House Scouts and the C.C.F. Matthew Record, Luke Smallman, Crispin Vyner-Brooks and Michael Pritchett were awarded the Venture Award. Colin Corbally was elected to serve as Chairman for the Autumn term, and Luke Smallman, Michael Pritchett and Crispin Vyner-Brooks were re-elected to the Committee.

Alban Crossley

THEATRE

"WAITING FOR GODOT"

The Ampleforth Theatre has never been daunted by the size of the challenge presented by writers of complexity and vision, and the ensuing difficulties in terms of performance by young people. "Waiting for Godot" is no exception.

It is a deceptively simple play - "Nothing happens, nobody comes, nobody goes" TWICE! It has no narrative, it explores a static situation. On a barren landscape, by a skeletal tree, two tramps are waiting, as they do each twilight, for a "Mr Godot" who never comes but sends a message via a boy that he will "surely come tomorrow." On the two occasions that we see them they encounter another pair of characters, Pozzo and Lucky, master and slave, under different circumstances. However, the *sameness* of the situation is emphasised despite the extra-ordinary mental gyrations in which the tramps indulge to pass the time. It is within these attempts that the huge issues facing mankind are explored, the dilemma of a species which has lost its purpose, the absurdity of the hope of any relief, and the inability to end it by means of suicide - they cannot find a suitable rope with which to hang themselves! Dire stuff indeed, but the buoyancy of the relationship between Didi and Gogo, their irrepressible spirit and their ability to survive transcends, but never diminishes, their anguished suffering.

The pair are derived from the knock-about humour and versatile cross-talk of the Music Hall comedians. This was under-played particularly in the first Act despite the physical resemblance of Matthew Phillips to Charlie Chaplin with his miniscule bowler and shuffling gait. As Estragon (Gogo), he was more chaplinesque than robust - his physical suffering via his ill-fitting boots and his horror of the waiting was expressed through the mobility of his excruciated face and the vulnerability of his body as he moved and crouched, supplicating and appealing one minute, petulant and despairing the next. His interpretation of Estragon was unexpected; less aggressive, less animal in his hunger pangs, less joyful in his lighting upon ways in which to entertain himself and his partner than the text has available, but his playing of the character had moments of heart-rending purity of expression and always a sustained theatrical intelligence and integrity.

Rui Fiske de Gouveia as Vladimir (Didi) also resisted the element of slapstick comedy. His performance too emphasised the poignancy of their condition and situation. His use of his hands was quite masterly - his fingers curling and stretching out in turn in his panic at the uncertainty of their appointment for example, and again in the first interview with the boy, his seemingly lengthening fingers pleading first then expressing impotence and finally aggression, a fluttering commentary on his inner conflict but dealt with with an outstanding discipline and economy. The gradual revelation of the protective tenderness towards Gogo was beautifully expressed in his movement and it was within this relationship that his performance was most telling. His approach to the abyss of despair and his withdrawal from the brink did not quite achieve the tension available but his attempt was admirable.

Pozzo was played by Stephen Chittenden whose bearing and voice were most impressive but faced with the demanding task of coping with his innumerable props, he seemed not quite at ease until he had coped with the literal collapse of one of them.

the stool, which could have been disastrous, but he covered it competently and went from strength to strength in Act 2 where his blindness was most convincing. Sam Bond as Lucky was outstanding. His excellent make-up made the immediate impact, his facial movement did the rest. At first he was agonised in his subjection and his passive acceptance of it, then wary, cunning until finally, annihilated. His weeping when overhearing the decision by Pozzo to sell him at the fair caused a moment of spine-chilling frisson as did his speech on divine athambia. It was interesting to find this punctuated, it is not so in the text, and the separation of ideas almost gave it coherence in the earlier section, but as Lucky loses his grip and resorts to manic repetition, so Sam allowed him to disintegrate before our eyes until he was bodily manhandled and the forcible removal of his hat "put an end to his thinking." It was an inspired piece of direction and an inspired performance.

The boy was played by Patrick Taaffe, whose perplexity and innocence made an appealing combination. The collaborative effort of these five as a team was recognisable from the opening and sustained throughout. Moments of great effect were achieved by all of them but particularly the two main characters: the frightened huddling of Didi and Gogo as they listen to Pozzo's first approach, and their frantic search for a hiding place as they hear him coming again in Act 2, discovering, heart-rendingly, an end to their waiting. Again in the "We are happy" sequence when their bodies and arms were opened out, the radiant expectancy on their faces turning into blankness on the unanswered question "What do we do now we're happy?" The listening to the phantom voices of the generations gone by conveyed all the whispering knowingness of the dead through their own delivery of "like leaves/like ashes", the pauses expressing the poignancy of their being lost, alone and afraid and the leit-motif of waiting punctuating their fear, Gogo's thumb up like a hitch-hiker hoping to be transported magically to somewhere else, by some one else! The miming of Pozzo and Lucky by Didi in order to refresh Gogo's memory of them was another instance of perfect communication to the audience of the tragi-comic intention behind a lot of the action as was the duel stance taken up for the sequence of beginning "That's the idea, let's abuse one another", ending in the reverberating "Crrritic!"

The direction of this play in the perfect monochrome setting, was sensitive, refreshingly creative and at one with its author's intentions, a highlight indeed in the history of A.C.T.

Jeannie Heppell

THE MOUSETRAP DOWNSTAIRS THEATRE 14 MARCH

Green Room plays have been scarce in the last few years, so it is good to be able to compliment *The Mousetrap* on its success.

The comic possibilities of this Agatha Christie whodunit were well brought out by the solid acting of Ben Warrack as Mrs Boyle, Tom Harding as Mr Paravicini, Alex von Westenholz as Miss Caswell and the quick-witted onstage innovations of Robert Buchan (Christopher Wren) and Rupert Cotterell (Giles Ralston).

Peter Thomas and Peter Shuttleworth, Stage Manager and Director, effectively pooled their talent and experience to produce a set which was largely responsible for the success of the play. This was in spite of, or possibly because of, the impression that the set gave of having a life of its own. However, on the whole, the crew handled what

was a demanding production for them in a professional manner. The lighting and sound showed none of the capricious tendencies of the set, due to the efficiency of Damian Mayer and Alex Bermingham, who have successfully taken up the mantle of their predecessors.

The play came to life because of the energy and commitment of Peter Shuttleworth. This was shown particularly in the perceptive casting of Buchan as a slightly effeminate young architect, and of Tom Seymour, who drew on his rugby experience in the portrayal of the character of Major Metcalf. He seemed to provide the perfect foil for the quiet refinement of Alex Reynold's Mollie Ralston. Mark James made a brave attempt at the difficult part of the detective/murderer.

All in all the play provided an indication of the depth of acting potential to be found in the school in general, and in the Green Room in particular.

Edward Foster

EXHIBITION PLAY ROSENCRANTZ AND GUILDENSTERN ARE DEAD

Ancient and (for this reviewer) filial memories of Algy Haughton's "Rosencrantz & Guildenstern" fourteen years ago were revived and swiftly laid to rest by this immaculate, sparkling, and tightly-controlled direction. From the beginning the Tragedians framed the action by reminding us of the "Chinese box" construction of the play within a play within a play. This heightened the sense we gained throughout of Rosencrantz and Guildenstern's (and our) "spontaneous" action as pawns in someone else's "order". We are all thrust upon the stage of life and must do the best we can with the inadequate instructions we are given.

The pace was brisk and expert, yet it gave the actors the opportunity to impose their own slower mode when necessary. Sam Bond played an electric Rosencrantz - his face and body-language expressive, colonising every inch of the stage to impress upon the audience Rosencrantz's bafflement at the helplessness of the human condition.

With a professional sense of timing Anthony Corbett provided an excellent foil to this desperate clowning with a many-layered characterisation of Guildenstern's own frustration at his inability to control events. David Graham as the Player King displayed great authority and a mature actor's range of voice, although his gestures and movements, exaggerated as suited his part, were sometimes a little undisciplined. The other Tragedians, Francisco Benitez and Julian Macmillan, powered a disciplined and professional troupe, with Patrick Taaffe making a delightfully sulky Alfred, while Ben Warrack gave a performance which gave no clue to the fact that he had joined the cast at short notice, and which included some atmospheric guitar playing. Paul Aveling's Hamlet was convincingly spoilt and bad-tempered; the Danish Court, Patrick Boylan, Garfield Hayes, Adam Zoltowski and James Sandbach, contributed, as intended, to the atmosphere of mystery and muddle which gave Ros and Guil, and ourselves, every reason to feel that their "movement is contained with a larger one that carries them along as inexorably as the wind and current". The resolution of all uncertainty in death and the explanations delegated to the Ambassador (Michael Dunkerley) and Horatio (Christian Sinclair) left us with a reassuring feeling that an account can after all be given of how "purposes mistook fell on the inventors' heads".

In the end, then, this was a production which was strongly tilted towards "Waiting for Godot's" pervasive sense of the absurd and executed with professionalism by cast and direction. The many examples of complex "business" conceived and perfectly carried out bear witness to the amount of thought and hard work put into the play by the actors and their directors. All this, as well as the competence of the lighting, sound, and stage crew, point to the high standards prevailing at present in the Ampleforth College Theatre.

S.D.

TWO CHEKHOV PLAYS DOWNSTAIRS THEATRE EXHIBITION

Chekhov's two best one-act plays are *The Bear* and *The Proposal*, comic glimpses of Russian provincial life in the 1890s with the undertow of sadness that Chekhov, most perceptive of country doctors, felt in all human situations however ridiculous. These deft three-character pieces suited the pit of the Downstairs Theatre well and were directed, with style and a clear sense of Russian extremity, by David Tomlinson and Peter Shuttleworth respectively.

In *The Proposal* a harassed father (Will Foshay) sees his argumentative daughter (Rupert Titchmarsh) almost lose her volatile hypochondriac suitor (Andrew Lodge) and then win him round to what is certain to be a married life of constant squabbling. Foshay's debut was appropriately desperate if a little monochrome in manner. Titchmarsh's *jolie laide*, expostulating her way out of and into betrothal, spoke too quickly but was otherwise nearly perfect. Lodge, with Gogo's 'Inspector' behind him, handled the absurdity best of all six actors. Shuttleworth could have used the acting space more freely but got an energetic, accurate performance out of his actors.

The Bear, though equally ludicrous, is a more substantial and more touching play, the point of which had been well understood by Tomlinson. A widow (Fiona Graham), languishing in sentimental mourning for her disagreeable husband, is unable in the end to resist the advances of a bullying creditor (Barney Cunliffe), who, impressed by her spirited self-defence, lapses into the romantic snare he thinks he has forsworn. There was a lot of vitality in both these performances and it was good to see a girl braving the SHAC audience with such conviction; neither of them, however, spoke clearly enough to be always audible. Clive Robinson had a fair shot at the kind, disapproving old retainer, a type that recurs elsewhere in Chekhov's plays.

L.W.

LAMB IN LAMBETH 25 JUNE

As an experimental venture, A.C.T. put on a First Year play in the period after Exhibition when the rest of the school is occupied with public examinations. A good deal of new talent was revealed in *The Lamb in Lambeth*, a play about William Blake's perception of the plight of the London chimney sweeps in the late eighteenth century. The text included several of his poems, which were delivered with clarity and conviction. Particularly effective on stage were James O'Brien as the master sweep, Matthew Goslett as his chief apprentice, and Patrick Taaffe as the doomed recruit to

the trade. The others in the cast were: James McKenzie (an earnest, outraged Blake), Ashley Williams, Marcus Williams, Rupert Titchmarsh, Richard Lamballe, Julian Walter, Nicholas Kenworthy-Browne, Andrew Nesbit, Jean-Benoit Louveau, Julian Carney, Tom Shillington, William Eaglestone and Goncalo de Macedo.

The Green Room: Spring-Summer 1986;

Stage: Peter Thomas, Peter Shuttleworth, Rupert Cotterell, Dominic Raynor, Tom Seymour, Mark James, Alex von Westenholz.

Lighting: Damian Mayer, Ben Warrack.

Sound: Alex Bermingham, Alex Reynolds.

Front of House: Edmund Vickers, Chris Blasdale.

Theatre Laurels were awarded to Peter Shuttleworth and Rupert Cotterell.

MUSIC

The exciting development in the first half of 1986 was the commissioning of Phase 1 of the new Music School. Years of planning on the part of members of the Community, including Fr Abbot and the Headmaster, fund-raising by Fr Felix, brilliant design by the Ellis Williams Partnership and craftsmanlike execution by Simons and our own resident building team led by Tom Reed, culminated in the realisation of a dream. Building labourers (and some musicians) scratched their heads in wonder when confronted with plans which showed walls running out of parallel and ceilings which sloped, so as to maintain the acoustic integrity of each room. And we have been able to admire Desmond Williams' skill in adjacent building to the old gymnasium which, in Phase II, will become our concert hall and large rehearsal room for orchestras and the Choral Society.

What then has been our reaction to our new Palace of Culture now that we have had time to appreciate it? A member of the music staff remarked that his own teaching had improved 100% in his new room and he felt reborn. That accurately reflects the experience of us all. The renaissance in teaching standards after the doldrums of the old Carpentry Shop has signalled another renaissance: even as we settled into the new buildings, plans were being laid for the re-birth of the Choral Society and Brass Ensemble, and for the rejuvenation of the AMS, the string orchestras and Wind Band.

The release of "*Music for the Feast of St Benedict*" at Exhibition could not have been better timed. This recording of the Messe Solenne by Jean Langlais and Peter Philip's better known "*Hodie Sanctus Benedictus*" sung by the Schola Cantorum conducted by Jonathan Leonard is set in a quasi-liturgical framework of plainsong proper sung by the Monastic Schola directed by Br Alexander, and solos on the re-furnished Abbey organ played by Simon Wright. Not since "Sounds of Ampleforth" have we undertaken such an ambitious recording, and, judging by the numbers already sold, the general public share our opinion that the standards of both recording and performance are high. Sammartini may not be a composer who readily springs to mind in connection with school music, yet he figured prominently in two concerts. On 16 February, Mark O'Leary, with the Chamber Orchestra conducted by David Hansell, convincingly

proved that Sammartini is unduly neglected, and that a Concerto for Recorder and Orchestra can be as satisfying a musical experience as a concerto for any of the more obvious virtuoso instruments. In the same concert, the Schola took time off from religious music to perform Purcell's delectable Ode "Come ye sons of Art" and the orchestra whizzed through symphonies by Boyce and Haydn in an exhilarating manner. Also in the Spring the Junior House String Orchestra found an early symphony by Sammartini just within their technical grasp and rewarding music to perform. In the same concert the grand finale was provided with the combined orchestras of York Minster Song School, Gilling Castle and Junior House. Their rendition of Handel's Music for the Royal Fireworks may have alarmed Early Music buffs, but, in Elysian fields, the composer himself probably smiled upon the enthusiastic row produced by so many young lads hell-bent on shaking the venerable fabric of the Theatre.

On 9 March Kevin Miller's original and intriguing Quintet for Percussion received its World Premiere and the Symphony Orchestra performed works by Schubert and Tchaikovsky. Other groups had an opportunity to play in this concert including the winning entry in the Detre Chamber Music Prize competition, a Piano Trio consisting of Andrew Greasley, Robert Toone and James Morgan. Later in March the Schola processed into the Abbey church singing the plainsong hymn *Vexilla Regis*. This solemn and impressive spectacle constituted the introit to a Sequence of Words and Music for Lent and Passiontide which culminated in an impassioned performance of Kenneth Leighton's cantata "Crucifixus pro nobis". Paul Young, Director of Music at Gilling Castle, was the deeply committed tenor soloist. Jonathan Leonard drew from the Schola a range of expressive tone quality which could encompass all of Leighton's genius in his realisation of poems by Patrick Carey and Phineas Fletcher: from the appalling vision of the Passion - "And now the cross they rear" - to the balm of repentance and forgiveness - "Nor let His eye see sin, but through my tears". Here, if proof were needed, was evidence that the crown of Ampleforth Music is in the hands of a young musician possessed of high talent and deep commitment to music worthy of the Abbey Church. The same was true of Simon Wright's performance of works by Bach, Dupre and Messiaen, all of them meditations upon our sin and our redemption from sin in Christ's Passion.

Early in May the Isis String Quartet gave a concert in the Theatre to mark the opening of the new Music School. The leader of this fine quartet based in Oxford is Paul Stephenson, who was leader of the National Youth Orchestra of Great Britain while he was at Ampleforth and who is now a doctor. Later in May a concert in aid of the National Trust "Enterprise Neptune" Appeal featured Andrew Greasley in Bach's Violin Concerto in E major and Robert Toone in Saint Saen's Cello Concerto in A minor. Both gave performances of considerable maturity and technical security. The Symphony Orchestra, including a much higher proportion of boys than in previous years, mastered the daunting technical problems of Beethoven's Fifth Symphony under Simon Wright's masterful baton. The whole programme was repeated as the main Exhibition Concert the following week. What a pity all parents could not have sampled other musical events over this weekend: Langlais, Howells and Messiaen from the Schola on Friday night, a concerto by Albinoni played by the Junior House String Orchestra together with works by Satie and Purcell for the Junior House Wind Orchester on Sunday morning, and the many and varied delights of the Upper School

Informal Concert in the Schola Room on the same day.

Still we could not relax. On 7 July Val Baulard's singing pupils gave a recital in the Schola Room (what a marvellous venue for intimate events of this kind). All acquitted themselves with honour, but Christopher Mullen's performance of Faure's formidably difficult and sensuous song cycle *La Bonne Chanson* was certainly above the standard of performance normally expected of a teenager. Professional singers approach this work with respect, yet Christopher not only mastered the technical difficulties but also enthralled the appreciative audience by his sense of style and interpretation. It was meant to be his farewell appearance. In the event he re-appeared in September to collect for himself a Choral Scholarship at Magdalen College Oxford.

The academic year ended on a relaxed note with Simon Wright leading the Chamber Orchestra through Mozartean Symphonic hoops with his usual panache ("The speed at which they launched into the Finale made me apprehensive, but the gamble paid off, with all the detail and dynamic contrast thrillingly present". "another breakneck finale was dispatched without hitch" - Yorkshire Evening Press). But the real hero of the evening was Joseph Houghton whom the Evening Press thought to be an "astonishingly assured and competent soloist in Mozart's Oboe Concerto. A Sixth-form student at the College, he has an attractive tone, precisely controlled intonation and all the agility needed to get round Mozart's passage-work and Holliger's cadenzas with ease." A satisfying review and a satisfying end to a momentous period in the development of music in the college.

DSB

COMBINED CADET FORCE

INSPECTION

The Second Sea Lord, Admiral Sir Richard Fitch KCB, inspected the contingent on a rare sunny day. The Guard of Honour worked hard to achieve a good standard in the short time available and their commander, UO Hugh Martin, earned a special commendation for his smartness and words of command. The Royal Artillery under Csgl Tom Harding fired a salute.

During the Inspection of Training, Admiral Fitch saw the RAF using computers, building models and flying them, the Adventure Trainers preparing for a weekend exercise, the RA Troop doing Gun Drill, the Royal Navy sailing, and the Army Section running the Circus Competition for 1st year cadets of all Sections.

Before he addressed the cadets, Admiral Fitch presented the prizes, including the Nulli Secundus Cup for the best cadet in the Contingent, which was won for the first time ever by an RAF cadet, UO Michael MacCulloch. The competition for this had been conducted by officers of 14th/20th King's Hussars, Captain Auberon Ashbrooke (E74), Captain Ben Wells and Lt Nigel Milverton. Admiral Fitch also presented the Armour Memorial Prize, which was won this year by Bdr Jason Cozens.

TRAINING AT CATTERICK

We have been fortunate in being able to take advantage of facilities at Catterick. The 14th/20th King's Hussars entertained a large number of junior cadets at Cambrai Barracks for the Field Day. A variety of training was carried out, including enterprising command tasks used in their potential officer training, and an energetic tactical exercise. In the summer term a voluntary weekend exercise was organised by Csgt Barny Cunliffe and Csgt Julian Fernandes. 14th/20th King's Hussars provided weapons and blanks for this and helped to administer, but the cadets ran the exercise themselves with the help of 4 excellent sergeants from Strensall. No 8 Signal Regiment provided radios and gave us the generous help which they have done throughout the year. As a small return for many kindnesses we were glad to be able to lend some of our No 4 rifles and blank ammunition to 14th/20th King's Hussars for a regimental pageant in July (while we were with their 'B' Squadron in Berlin!).

ROYAL NAVY SECTION

In the Spring Term POT Carty was in sole charge of instruction and was successful as our senior cadet. An interesting programme was laid on for the visit to the RN Station at RAF Linton-on-Ouse for the Field Day. Another group went to London and had an energetic weekend, including a boat-handling day in motor boats and Geminis on the Thames adjacent to HMS President (Lindon Division RNR). The experience was described as exhilarating by the cadets, and we are grateful to Lt Cdr Tony Myers, who made the arrangements.

The Inspection by Admiral Sir Richard Fitch meant a close examination by the most senior naval officer to visit us to date. Fortunately all went well and the activities were carried out with skill and enthusiasm. It was particularly pleasing that UO Hugh

Martin was highly commended for his performance as Commander of the Guard of Honour. UOs Hugh Martin and Graham Sellers have left, and we wish them success - Graham at Dartmouth and later Manadon, and Hugh in his interviews for entry into the Royal Navy. A previous Under Officer of the Section, Lt Cdr James Rapp (A70), came later in the term in his Sea King helicopter to give a flying demonstration and an introduction to the Fleet Air Arm.

Our Area Instructor for the last 15 years, CPO Roy Ingrey, retires at the end of the year. He has given us sterling service and we shall miss his cheerful manner as an instructor and his ability in smoothing over all types of difficulty. He will be a hard act for his successor to follow. We are, therefore, pleased that he is to be replaced by none other than CPO Mike Martin, an old friend, who has already assisted us from No 1 FTS at his various bases on two previous tours of duty, amounting to 8 years.

R.A.F. SECTION

Much of the term was spent in preparation for our biannual inspection. Our activities on the day were varied. The two most impressive projects were undertaken by Cpl. Gordon and Jr. Cpl. O'Donovan. Gordon's task throughout the term was to produce with his team a scale model of RAF Finningley, the station the section visited on field day. By the time of the inspection the model was looking realistic. Richard O'Donovan, closely assisted by cadet Corbett was able to produce a photographic record of the entire inspection day's activities, mount and label the photographs in a presentation pack and present this to the Second Sea Lord. They produced a novel and impressive piece of work.

Summer camp at the end of term was to RAF Honington. Particularly stimulating was a look at the American way of doing things at the open day at RAF Lakenheath. One interesting innovation brought in at this camp was that any boy interested in a particular section at camp could stay and work with that section for a day during the camp.

Under Officer MacCulloch left the camp towards the end to attend a gliding training school at South Cerney where he obtained his wings after a solo flight. He also left Ampleforth and the section at the end of term. I thank him for his support and reliability throughout his time as senior cadet.

ARMY SECTION CAMP IN BERLIN

24 cadets under Fr Simon and Fr Edward spent a week with B Squadron 14th/20th King's Hussars in Berlin at the end of summer term. It was a concentrated week's training. This was the programme:

- 12 July Coach tour into East Berlin, including the Russian War Cemetery and changing the Guard at the Russian War Memorial. Took part in Anglo-German fair organised by B Squadron. Bowling in the American Sector in the evening.
- 13 July Mass in Smuts Barracks. Initiative Exercise involving visiting places of interest all over West Berlin. Cadets were in groups of 4 with a soldier to accompany them; made possible because those in uniform can use public transport free of charge.

- 14 July Infantry Tactics in Gatow area under instructors of the Royal Highland Fusiliers, patrolling, anti-ambush drills, and orienteering. In the Ruhleben area, SLR firing and Confidence Area; Assault Course. Fighting in Built Up Areas. The cadets had to fortify a block of houses, defend it during the night against Gordon Highlanders, and send out Recce Patrols to find the Gordons' HQ.
- 15 July The cadets put in an attack on the Gordons' HQ and carried out a House Clearing operation. Then they moved to the banks of the Havel and were taught how to use assault boats. They crossed and did an assault landing driving off the defending force. They advanced through the Grunewald Forest, were ambushed, and eventually set up a patrol base. During the night they sent out patrols to locate enemy tanks.
- 16 July A non-tactical morning in which they all drove Chieftan tanks and flew in Gazelle helicopters. They then moved through the forest and attacked the tank harbour. The afternoon was less energetic and included recrossing the Havel with some hair-raising rides in Rigid Raiders (30-40 knot small assault craft). The Royal Engineers laid on a Barbeque in the evening and gave more rides in the Rigid Raiders.
- 17 July There was a visit to 1st Bn Devon and Dorset Regt to see 81mm Mortars, Milan A/T Missiles, APCs and Ferret Scout Cars. The Royal Engineers also displayed their equipment and cadets drove bulldozers, fork lift trucks, mobile earth shifters etc. Most cadets went swimming in the afternoon.
- B Squadron is the sole British Armoured unit in Berlin and numbers little more than 100 all ranks. Captain Charles Clarke (E73) made the arrangements, Lt Julian Metherell and Sgt McNally were in charge of the cadets with some assistance from Captain Ben Wells and 2/Lt Henry Joynson; the enterprise was due to the kindness of the Squadron Commander, Major Jeremy Grey. We are grateful to all of these, and to Lt Giles Baxter (E79), Royal Engineers, who arranged the RE support.

SHOOTING

We had a successful District Target Rifle Meeting, won by our 'A' Team (C Kemp, J Eyre, H Martin, S Leonard) with our 'B' Team coming 2nd (F von Habsburg, T O'Malley, D Mayer, E Radcliffe). The combined teams won the Aggregate Cup, J Eyre won the Best Shot Cup, with D Mayer 2nd, and F von Habsburg 3rd. Thus we won all possible cups. At Bisley we were 42nd in the Ashburton, 37th in the Cadet Pairs, 35th in the Cadet Fours, 23rd in the marling, and 16th in the Snap. T O'Malley got into the Cadet 100. We tied Sedbergh in the Northern District Shield, but they won because they had the better score at 500. In the Inter-House Shooting (303") St John's were the winners, and D Mayer won the Anderson Cup.

THE JUNIOR HOUSE OFFICIALS

Head Monitor
Deputy Head Monitor
Monitors

Day Boy Monitor
Captain of Rugby
Captain of Cross Country & Athletics
Captain of Cricket
Sacristans

Bookroom

Postmen

RB Massey
AJM Jolliffe
LN Campagna, RA Crossley CB Davy, NR
Duffy, LHW Dunbar, PJ Dunleavy, BJE
Guest, SPG Habbershaw, MWR Hoare, GJ
Lascalles, CJ O'Loughlin
TM Belsom
SPG Habbershaw
GJ Lascalles
TAJ Scrivenor
LHW Dunbar, RA Burke, MS Brocklesby/
GJ Lascalles, JT Coulborn, EW Knight
BJE Guest, EB Kilner, AJ Layden/TJ Gaynor,
RAC Evans, BJA Pridden
GSR Dammann/G Marken, CJ Layden

The first important event of the Easter term was the Confirmation. For the first time it was split from the upper school Confirmations, but the Abbey Church was still reasonably full as Bishop Harris confirmed 30 Junior House boys (and one sister). It was a joyful and festive occasion - quite apart from the tea afterwards, and the early departure for the holiday weekend! It always seems to add an impetus when parents join in visibly in our religious life, and in each term we had a meeting on the eve of a holiday weekend. In the first term for first-year parents, to acquaint them with the main features of our religious formation here, and in the second for third-year parents, thinking ahead to the upper school. Each was attended by about 20 parents.

VISITS

The weekend of the entrance exam has developed into quite a festive occasion. There are always a number of younger brothers around and acquaintances from previous schools. Apart from the daunting nature of the tests themselves, the day is quite an excitement, and everyone joins in to make the newcomers feel welcome, remembering their own first impressions. The day ends with a football competition in St Alban's Centre and tea. The entrance scholarships to the upper school have become a somewhat similar occasion, at least for the third-year boys; the examinations are held in the Junior House library and the candidates eat with those who will be their companions next year, joining in games where possible.

Other regular occasions when we act as hosts have become the annual visits of St Mary's Hall to stay a couple of days for their cricket tour, and the overnight visits of Rossall and Sedbergh, equivalents of the Junior House, to attend Schola Mass and stage a joint concert on the Saturday morning. The visitors sleep in the dormitory, which gives a chance to the same number of our boys to camp in the garden. Another, different kind of visitor was Mrs Pat Hill, who gave a fascinating evening lecture on Animals, describing the life and habits of British countryside animals which she has

kept and looked after for a while, concentrating on foxes and owls. She had promised to bring some of her 'family', but the cold weather kept them at home, and we were content with her slides.

Visits away followed a usual pattern. There was the ever-popular excursion to Crowtree Leisure Centre in Sunderland on the Field Day, a visit to Flamingoland on one whole holiday, to Scarborough on another, and to Alton Towers on Exhibition Monday. As the shades began to draw in for the third year, Fr Henry took a minibus-load to camp for the weekend in Budle Bay and visit Lindisfarne and the Farne Islands with their fascinating nesting birds. For the final party of the third year Mrs Greenfield kindly invited us all down to her house in Oswaldkirk for a combination of fish-and-chips, strawberries-and-cream and lakes of soft drinks.

EXHIBITION

For the Junior House the Exhibition began with Schola Mass on Friday evening, followed by a large coffee-party at the Junior House. By then the house was already bedecked with every kind of exhibit, armies of painted Roman soldiers to illustrate historical studies, perspective drawings from Creative Activities classes, some fine woodwork exhibits, (including lamps, bookshelves, games and puzzles), a witty series of pottery masks as well as more conventional pots, and some imaginative two-dimensional work, of which perhaps the most memorable was a series of Celtic crosses. In addition there were home-made computer programmes to tempt even the least numerate of parents, models and dioramas filling any spare space in the corridors.

For the first time since the picnic at the Lake was introduced to Exhibition the weather did its best to scare families away, but it cleared enough to make it an enjoyable meeting-point. There followed the new traditional football match against the fathers and rounders against the mothers. After matron's sumptuous tea the company moved to the school theatre for Gilbert & Sullivan's *Trial by Jury*.

The theatre made a pleasant setting for drama with a good acoustic when filled by an audience. Well over half the house was taking part in one of the three choruses or a solo role, which made the production of the complicated whole in less than a month a triumph for Miriam O'Callaghan and her two assistants, accompanist Malcolm Garden and assistant producer Michael Marrett-Crosby (O). After a lively opening chorus attention was soon caught by the fine alto singing of the Usher (Francis Gotto) and his imperious "Silence in court" at the entry of the portly Judge (Crispin Davy) whose authoritative singing and clear diction were equalled only by his little caper in the best G & S tradition. The Defendant sang a little too sweetly (Euan Cragg-James) to seem the cad we all know him to be, but sympathy easily swung to Angelina (Ben Quirke) in her bridal robes, and acting out equally well both coyness and indignation. An unexpected and slightly hesitant solo was sung by the Counsel (Francis Mollet) with much more distinction than he seemed to believe. Nor can the delightful trousseaux of the bridesmaids go unmentioned, or the wit of the Judge's jilted lady (Jasper Bell), trying vainly to appear less than 'Forty-five with the light behind her'. The rapturous applause was sign enough of the success of the endeavour.

Mass of Trinity Sunday in the garden was marked by a sunny feeling of the unity of all the families to a common end. A five-minute singing practice and a wind-band secured strong singing by all, and the gospel theme was illustrated by a short play. Then

came the prize-giving introduced by a concert. A huge string orchestra performed an Albinoni Concerto, whose half-dozen solo parts in the three movements showed the remarkable depth of talent as well as its range, for 25 boys play in this orchestra and nearly 20 in the wind band, who finished the concert with their performance of Gymnopédie II and Purcell's Trumper Tune; here perhaps most remarkable were the three first-year horns. Between these Ben Quirke and Robert Crossley played four violin duets by Berliot, Kester Dann a piano solo and Christopher O'Loughlin, Andrew Crossley and Charles Dalglish some ambitious trios by Shostakovich. Then Fr Dominic congratulated Alexander Jolliffe on his major scholarship, and presented 14 Alpha prize-winners, 43 Beta One, 36 Beta Two and 12 special Prize-winners to Fr Abbot for their reward.

This varied Exhibition concluded with a fast-moving and exciting Cricket Match against the Fathers' XI, led by Mr McFarland. The visitors scored 140 all out (Thompson 7 wickets), tantalisingly allowing their younger opponents to reach 119 (Willcox 28) before the last wicket fell.

THE DO-IT-YOURSELF FRANKENSTEIN OUTFIT

This short one-act play was originally scheduled for the end of the Easter term, but then the chief actor fell ill on the morning of the performance (last year the chief actor broke his arm two days before the main production) and it had to be postponed till the beginning of the summer term. By this time the producer, for Mr Crowdy had kindly returned to the Junior House in the evenings to produce it, had gone to America. It moves in a strange mechanical world where no one is quite sure which of the characters is human and which is a robot, relying on a good deal of fast-moving dialogue, which was zippily and clearly pronounced, and some clever timing, which succeeded equally well. It was an additional achievement in that for the final week of rehearsal the actors were virtually their own producers. Particularly memorable were the performances of Luke Dunbar as the Demonstrator and Gregory Lascelles as the Voice from the Audience.

Demonstrator: Luke Dunbar; *Stage Hand:* Ceri Williams; *Voice from the Audience:* Gregory Lascelles; *First Robot:* Bed Middleton; *Engineer:* Jonathan Cleary; *Mark II X Robots:* Charles Robinson, Anthony Havelock, Damian Drury; *Agitated person:* Alexander Scrivenor; *DIY Robot:* James Bagshawe; *The other:* William Loyd.

READING COMPETITION

The Reading Competition this year had the additional stimulus that the overall winner was to take part in a programme on Radio Four with Fr Henry. Each English set put forward one entrant for the first round and independent entrants also competed. In the final the 12 competitors were judged by Fr Justin on some very taxing prose and poetry readings, the first year competition being won by Marc Dumbell, the second by James Bagshawe and the third by Rohan Massey. Marc Dumbell was selected to read the part of the boy Jesus in George Barker's "Mother, O Mother" for the programme "In Praise of God for Passiontide", thereby winning a trip to London and the exciting experience of making a BBC recording.

MUSIC

Abundance of snow in the spring term positively helped practising, and the resulting effort was evident in the concerts. In February string and wind orchestras played Mozart and Haydn, we heard some lively traditional part-songs from the choir and solos from W Loyd (trumpet), G Marken (tuba) and T Peel and C Grace (piano). The strength of this year's strings was evident in the fine performances of two quartets, playing Mendelssohn (B Quirke, R Crossley, C Davy and G Dammann) and Lully (S Greenfield, P Dunleavy, S Field and C Dalglish). Three informal lunchtime recitals took place, one for each form respectively; almost all the First Form now play at least one instrument, ranging from euphonium (F West) to oboe (D Ticehurst).

The Associated Board exams brought distinctions to F Gotto in both cello and piano, and C O'Loughlin (piano), and merit to K Dann (piano, grade 6), while C Davy won a major music scholarship to the upper school. The highlight of the term was a performance of excerpts from Handel's fireworks by the combined forces of York Minster Song School, Junior House and Gilling orchestras; an afternoon of intense rehearsal was followed by an exhilarating performance in the theatre. We hope this will become an annual event. The Schola trebles also combined with the York Bach Choir, singing the *ripieno* parts in a performance of the Matthew Passion in York.

The early part of the summer term was given over entirely to preparing for Exhibition, but that was not the end of the affair. After Exhibition form recitals of First and Second Forms again took place, and the wind orchestra expanded to include 5 more first-year boys. A triangular concert with Rossall and Sedbergh took place in the theatre at the end of June, and we experienced the fine playing of Rossall's wind quintet and brass ensemble, together with enjoyable solos and some memorable miming from Sedbergh. The Junior House orchestra performed the Albinoni Concerto, the wind orchestra some pieces by Arbeau, Byrd and Haydn. There were also solos by G Marken and C Davy.

The strings supplemented by some wind players took part in the annual ecumenical service at Rievaulx Abbey, when a lively breeze attempted to carry not only the strains of the music across that historic valley, but also the manuscripts as well. The end of an exciting year was marked by the rousing performance of "Captain Noah and his Floating Zoo", in which G Lascelles made an impressive 'God', aided by G Marken and C Layden; T Gaynor was the diligent Noah. The accompaniment was arranged for a small band by Mr Garden. We shall sadly miss his help to the music next year and also the many talented third-year players who are moving on to the upper school.

CROSS COUNTRY

The cross-country season began early this year, for snow cancelled all rugby matches except the Under 13 match against Read School, Drax, which we won 38-4. The prolonged snow gave opportunity for a wide variety of scenic runs, man-hunts and other diversions, though it also took its toll: the tournament at Catterall Hall was cancelled and the annual run over the moors to breakfast at Mrs Warrack's had to be postponed till the sub-Arctic conditions abated, though it was even more beautiful for being in the late dawn towards the end of term.

There was some fine running by E.J. Willcox who, though still Under 12, won every race in which he ran; it was a pity that he was nowhere even pushed. Some of last

year's hopefuls faded somewhat, but Lascelles and Habbershaw maintained a steady record, for the Under 11s S Gibson was the outstanding runner, ably supported by C Warrack.

Under 13	v Terrington (H)	won 26-57
	v St Martin's (A)	won 21-67
	v Barnard Castle (H)	lost 33-54
	v St Olave's, Silcoates, QEGS, Ashville, Woodhouse Grove (H)	3rd
	v Howsham (H)	lost 36-52
Under 12	v Gilling (H)	won 22-66
	v Barnard Castle	won 32-59
	v St Olave's, Silcoates, QEGS, Ashville, Woodhouse Grove	won 27-75
Under 11	v St Martin's	won 25-63
	v Howsham	lost 32-54
	v Gilling	won 25-58

CHESS

Chess had a new revival, functioning a couple of times a week in the Art Room under Mr Bird's guidance. There were plenty of candidates for the team and three matches were arranged.

v Bramcote: Under 13 won 4-2, Under 11 lost 6-0

v St Martin's: Under 13 drew 3-3, Under 11 won 3½-2½

v St Olave's: Drawn 4½-4½

RUGBY SEVENS

This was hardly a season at all this year. The Gilling and Rossall competitions were cancelled through snow, and we were forced to withdraw from the Durham Sevens when 'flu held down more than half our Under 13 squad. This left only the St Mary's Hall Sevens for the Under 13s and our own Cardinal Hume Under 12 Sevens. This was played in brilliant sunshine, the finest day of the term, and our inexperienced team played doughtily, losing to Gilling in the semi-final; they in their turn lost in the final to Hymer's College, Hull. This new competition was pronounced a success, not only because of this chance break in the snow clouds, but also because of the lack of Under 12 Sevens Tournaments.

CRICKET

Once again the early season weather halted the progress of the cricket team, to the extent that by Exhibition only two games had been played, both ending in wins. Since then the weather improved and so did other sides' batting form; the early season promise fell away to end a season of frustration. The side was not one of the strongest of recent years, and this is reflected in the fact that half the team was made up of Under 12s.

Two boys who did consistently well were Toby Belsom, who scored 187 out of a team total of 475 for the season. He was often the last life-line for the side and a thorn in other teams' sides. David Thompson, who will return next year, was the genuine bowler in the side. Although not especially fast, he was always accurate, taking 28 wickets in the season for 262 runs. Both were awarded their colours. Unfortunately

the rest of the side sparkled only from time to time. The captain, Alex Scrivenor, developed as the season progressed, and remained positive in spite of all difficulties. His own form was not as good as he would have hoped, but this is often the price paid by the one who carries the responsibilities of leadership.

RESULTS Played 8 Won 3 Drawn 2 Lost 3

- v Ashville (A) - won by 5 wickets
Ashville 46 (Thompson 6 for 17, Cleary 4 for 12)
JH 47 for 5 (Belsom 27 not out)
- v St Martin's (A) - won by 8 wickets
St Martin's 65 (Thompson 6 for 16)
JH 68 for 2 (Belsom 27)
- v Gilling (H) - drawn
Gilling 88 for 9 dec (Thompson 6 for 28)
JH 63 for 8 (Belsom 27)
- v Read School, Drax (H) - won by 9 runs
JH 56 all out
Read School 47 (Cleary 4 for 14)
- v Pocklington (A) - lost by 100 runs
Pocklington 146 for 2 dec
JH 46 (Belsom 33)
- v St Mary's Hall (H) - drawn
St Mary's Hall 125 for 9 dec (Thompson 4 for 48, Williams 4 for 39)
JH 108 for 9 (Belsom 48, Thompson 20, Scrivenor 18)
- v Barnard Castle (A) - lost by 9 wickets
JH 77 all out
- v Barnard Castle 78 for 1
- v Howsham Hall (H) - lost by 24 runs
Howsham 104 for 8 dec (Cleary 4 for 39)
JH 80 (Duffy 23, Willcox 20)

The following played for the team: TAJ Scrivenor, TM Belsom, JP Cleary, CB Davy, FP Gotto, AJM Jolliffe, RB Massey, L Campagna, APG Cooney, NR Duffy, S Field, TJ Gaynor, B Middleton, CP Williams, DA Thompson, EJ Willcox, MJ Mullin was our willing and able scorer.

ATHLETICS

The short athletics season at the end of the summer term produced some good athletes, notably Simon Habbershaw, who broke both 200m and 400m records. We had two house meetings with mass events, one an inter-suit meeting, the other A-forms against B-forms, and a match against St Martin's, to prepare for the North Eastern Preparatory Schools meeting for which we are hosts. At that meeting the following winners were selected to represent the North Eastern area at the All England Preparatory Schools meeting at Aldershot: S Habbershaw (200m), R O'Leary (100m), R Massey (Hurdles), D Thompson (200m), G Andreadis (Hurdles), E Willcox (800m and 1500m), A Scrivenor (100m).

SCOUTS

During the Easter term a rota of activities provided the core for our scouting. This included abailing at Peak Scar, canoe training at the SAC, patrol hikes and first aid training. A night hike was planned, but this had to be postponed because of adverse weather; the snow did, however, provide the opportunity for activities connected with sledging. Luke Dunbar won the map-reading and compass competition, Martin Millin being a creditable runner-up.

The summer term began with a Sunday at the lakes for repair work to the patrol sites. This was followed by a weekend training camp for PLs and APLs at Nunnington, where valuable lessons were learned. The remainder of the troop returned to the lakes and tried backwoods cooking. The next Sunday was the day of the Sport Aid Event; the most experienced of the scouts loosened up for this with a night hike, starting late Saturday night north of Rievaulx, and hiking along the edge of the moor (via a soup stop) to Hasty Bank, where tents had to be pitched before bedding down. A second-year group under Matthew Ayres and William Gordon produced a raft which was officially launched at the Exhibition picnic; there Andrew Rigg was chief soup-chef, while others demonstrated their canoeing skills.

After Exhibition Sunday visits to the lake became normal, and some high standards of campcraft were reached, as well as much swimming, fishing and other water activities. There was also a further weekend camp at Hasty Bank in perfect weather. During the summer term a number of activities were provided for first-year scouts, organised by Nick Dumbell and Damian Drury.

The patrols were ably led by Luke Dunbar (SPL), Rohan Massey, Mark Hoare, Toby Belsom and Sebastian Greenfield. We owe a debt of gratitude to our hardworking scouters, Christian Beckett, Stephen Chittenden and Michael Pritchett.

The week's camp at the end of the summer term was held at Aberfeldy in Scotland, by kind invitation of Mr and Mrs Price. In spite of mediocre weather a lot of time was spent in the water, and the Canadian canoes lent by Mr Price were a great feature. There was some mountaineering too, including a topsy-turvy ascent of Ben Nevis: the less experienced party completed the ascent up the path, while the more experienced group had to call off the attempt because of high winds on the ridge. At the end of the camp we said farewell sadly to Mr Michael Conlon, who has led the scouts with such enthusiasm and verve for three years.

TROPHIES

At the end of the summer term the following cups were presented:

Cross-Country	Sam Gibson
Shooting	Mark Bowring
Cricket	Toby Belsom
Swimming	Clubs (Simon Habbershaw)
Victor Ludorum	Simon Habbershaw
Challenge Cup	Diamonds (Rohan Massey)

GILLING CASTLE

DIARY

The Easter Term, sometimes erroneously referred to as the Spring Term, was dominated this year by a deplorable winter. The school returned on 14 January. We were joined by Mrs. Mary Sturges, who is highly qualified in remedial work, and has taken over the running of 2b, and all remedial work. We welcome her and wish her every success at Gilling. Matron returned to us after her absence during the Christmas term, and we are delighted to see her back, fit and well.

The term was conspicuous for its lack of events, and the only abiding memory is of snow, furious sledging, slush, rain and the almost impossible conditions for games. We were also struck with a certain amount of sickness, though we escaped the worst of the virulent 'flu which decimated the College. The end of term came on 25 March, just after our celebration of Palm and Passion Sunday, the first time that part of Holy Week had fallen in term-time for many years.

After such a 'winter' term, it was with disbelief that we watched the snow falling on the first day of the Summer Term. However, it was only a minor infringement of seasonal rules, and the school re-assembled on 22 April with cricket bats at the ready. Three new boys - WBJ Gavin, WL Morgan and MPP Stewart - entered the First Form. The major event of the holidays (apart from Easter), had been the marriage of Mr John Slingsby and Miss Jackie Howell. Many congratulations to them both, and we wish them every blessing for years to come.

Apart from Exhibition, which will receive separate coverage, there were a number of notable events during the term. On 4 May the school set out on another Sponsored walk for Save the Children, raising £1172 after expenses. A new route had been planned, but due to wet conditions, it was decided to retain last year's route from Osmotherly to Sutton Bank. On 6 May we were hosts to a northern group of Headmasters who came for a conference, meeting at Gilling for the first time. A second sponsorship event took place on 24 May when we joined some 2000 runners and walkers as part of an Ampleforth Sport Aid function. Among the entries from Gilling were a team from the 4th Form, dressed as a medical team, and carrying a stretcher the full 10 Km route.

Various outings took place during the term, including a visit by the 2nd form to Washington Wild Fowl Park, and another to Goodmanham and Pocklington. The 5th form classicists visited Vindoe on Hadrian's Wall, and the 1st and 2nd forms visited Durham Cathedral and Castle. The whole school spent a day at the outdoor Museum at Beamish, where we split into forms and tutor groups to study various parts of the enormous site. The 'history' there was recent, and hence not so far out of sight as to be unrecognisable. Indeed, it proved a most interesting day. Most of the 5th Form, after a preparation in small groups, were Confirmed by Bishop Kevin O'Brien on 28 June. May they be congratulated on completing their Initiation, as we wish them every blessing in the rest of their Christian life.

On 29 June we played the Gryphons Match, and the whole school had a barbecued supper at the Pavilion, orchestrated superbly by matron, Nurse and their staff.

The end of term came on 11 July, and with it the loss of three members of staff.

Sean Farrell had kindly helped this year with the music, especially the Organ at Mass. During the year he gained an Organ Scholarship at York Minster, and we wish him every success as he continues his studies at York University. Mr Richard Barnes has been our senior Maths master for the year, as well as helping on the games field. We thank him too and wish him well as he moves south. The third person is not so much a member of staff but a veritable foundation stone. Nor are we really saying goodbye, for we hope he will continue to guard the gates of the Castle and visit the Common Room. However, after 42 dedicated years, Mr Michael Lorigan is retiring. He arrived in 1944, and has taught almost everything and probably everyone until this summer of 1986. He started the Gilling Singers, he taught Music, Geography, English, Latin and Games of every description. He played the organ at mass and Benediction, and has been loyal and indefatigable throughout. We will greatly miss him, but wish him happiness and blessings in his retirement, and ever grateful thanks for all he has done for Gilling.

EXHIBITION

Exhibition is deemed a major success if it doesn't rain. This year it remained fine, which was lucky, since the logistics were slightly complex. The prizes and speeches were held outside on the East Lawn, followed by a performance of "Captain Noah and his Floating Zoo" in the Gallery. We then returned to the East Lawn for tea.

This year every Third, Fourth and Fifth Form boy was required to do a Prize Essay, consisting of a personal study on any topic, with the exception of football or pop-music! There were three levels of Prize and a list of Commendations. It was good to see the variety of topics and the high standard of research and presentation which was achieved.

Three boys were entered for this year's scholarship examinations to Ampleforth, and Fr Adrian was able to congratulate Roderick Furness on being awarded a Minor Scholarship, while Jeremy Leonard and Benedict Bigland, the other two candidates, gained praise from the Headmaster of Ampleforth for their performance in the exam. During the Easter Term we had entered two boys for the Music Scholarships, and William Hilton gained a minor Award, while Joseph Vincent was highly commended. So Gilling had much to celebrate. The Concert was of a high standard. In the first part, four of our best musicians played pieces on the Piano, Clarinet, Horn and Cello. The major part of the programme, however, consisted of a dramatised performance of Captain Noah and his Floating Zoo. Mr Young had worked miracles, and the standard of singing, acting, staging and production was outstanding. The whole of the Senior and Junior Choirs took part - practically half the school. Our thanks to Christopher Mullen who came over from Ampleforth to play 'God' with aplomb & authority; to Mr Farrell who accompanied superbly, ably assisted on the percussion by Mr Sketchley and Mrs Wilding. The costumes, too, were equally good: everything contributed to make a memorable performance.

The Garden Party was, as always, up to the standard that dwarfs every other aspect of Exhibition in parents' memories. Our thanks are due to Matron, Nurse, Mrs Harrison and above all to Mrs Donnell and her staff, not only for this, but for all they do throughout the year.

THE AMPLEFORTH JOURNAL

PRIZE GIVING

TUTOR'S PRIZE

- 5A Roderick Furness
 5B Nicholas Daly
 5C Ian Morrison
 4A Charles Thompson
 4B Julian Camm
 3A Paul Howell
 3B David Greenwood

Fr William Price Memorial Prize - Jonathan Dore

Denis Capes Memorial Prize - Jeremy Leonard

ESSAY PRIZEWINNERS

ALPHA

- | | |
|---------------------|-----------------------------------|
| 5A B J Bigland | A Beginner's Guide to Fly Fishing |
| 5B D J Fox | Electricity to Electronics |
| 4A T C Wilding | Flight |
| 3A M A R Titchmarsh | The River Rye |

BETA 1

- | | |
|---------------------|---|
| 5A J M Dore | Energy |
| R J Furness | The History of Poland |
| 5B L J Cotton | Wildlife of Sind |
| N M Daly | The Gallipoli Campaign |
| J H Gillespie | The North Yorkshire Moors |
| C Mansel-Pleydell | The Tiger |
| 4A R H T Fattorini | Who were the Cliffords of Skipton Castle? |
| P G Moorhead | The Titanic |
| S M Mullaney | Life on Our Farm |
| P J Murphy | Energy |
| N M Studer | Our Police |
| M C Thornton | Garden Birds |
| 4B S P Raeburn-Ward | Oil and British Petroleum |
| R M Wilson | Ian Botham |

CAPTAIN NOAH AND HIS FLOATING ZOO BY FLANDERS AND HOROVITZ

God	Christopher Mullen	Noah	Joseph Vincent
Misses Noah	Christian Furness	Japhet	Maximilian von Habsburg
Misses Japhet	Oliver Dale	Shem	Alistair Graham
Misses Shem	Jonathan Crame	Ham	James Gavin
Misses Ham	Max Titchmarsh		

PEOPLE OF FUN CITY:

Philip Murphy (solo), Paul Howell, Christian Minchella, Dominic Weaver, Hugh Jackson, Jonathan Freeland, Nicholas Bell, Augustus Della-Porta, Hamilton Grantham, Andrew Medlicott, David Cridland, Andrew Oxley, Dominic Erdozain, William McSheehy, Jonathan McGrath, William McKenzie.

ANIMALS:

Sean Fay, Randal Morgan, Luke Morgan, Richard Blake-James, Daniel Dunne, Alexander Bean, Richard Greenwood, Nicholas McDermott, Marc Lambert, Alexander Foshay, Jonathan Gavin, Marcus Stewart, William Umney, Alexander Kelly, William Howard, Martin Hickie, John Holmes, Peter Barton, Anton Richter, Julian Fattorini, James Evans-Freke, Jeremy St. Clair-George.

LIGHTING CREW: Timothy D'Souza, Paul Moorhead, Richard Fattorini, Martin Thornton, Simon Raeburn-Ward, Alexander Brunner

KEYBOARD: Mr Sean Farrell

PERCUSSION: Mr Christopher Sketchley, Mrs Rosalie Wilding

Special thanks to Mrs Saas, Mrs Nevola and Mrs Sturges for producing the costumes and to Mr Pickles and his assistants for making the scenery.

ART CRAFT AND ACTIVITIES

Variety was noteworthy in the art and craft exhibition, and it was impressive to see what the boys had been able to produce in paint, pencil, collage, balsa and other media. The work of the prize winners in art was good, but also the work of Dominic Fox and Alexander Brunner who are both up and coming artists. In the CRAFT exhibition, Nicholas Foulser's Bear cushion and David Greenwood's Dogs were splendidly done. Among the toys, it is well worth mentioning the lorry and car made by Dominic Weaver and Paul Howell respectively. Indeed the whole display was lively, jolly and colourful and a tribute to the patience and creativity of both boys and staff.

The CARPENTRY exhibition was remarkable for its quality, quantity and variety from egg stands to tables. Both Mr Ward and the boys are to be congratulated on the high standard of workmanship, the complexity of some of the carpentry involved, and the excellent finishing. Among the items worthy of special mention were the jewel box produced by Christian Weaver, who received first prize, tables by Joseph Vincent, Martin Thornton and Robert Forsyth, lamps by Benedict Bigland and James Garrett, a nut bowl by Ali Mayer, trays by William Price and Alistair Graham, bowls by James Browne, Dominic Robertson and James Gillespie, a stool by Tim D'Souza, and a shelf by Peter Medlicott.

AEROMODELLING continues to flourish, and it was clear from those items on display, that James Holmes, Damian Caley and Peter Griffin are becoming accomplished boat and plane builders. It should also be noted that groups of boys are involved in plastic model building, and that this requires as much skill, in some cases, and patience as the wood and balsa model construction.

RIDING is a growing activity, and it is greatly enjoyed by those who participate. At the end of term, it was possible to have our first riding competition with Terrington School, who use the same stables. Gilling won the competition, and everyone seemed to win a rosette, albeit of different colours.

GARDENERS were frustrated by the dreadful weather this year, but some vegetables were enticed into growth. Brennen Fairbairns and James Gillespie proved to be tidy and accomplished gardeners, with presentable crops of lettuce, carrots, potatoes and kale.

CHESS took on a new lease of life in the summer term, and a competition swept through the school from 1st to 5th Form. After a furious match with William Oxley, Roderick Furness won the cup, and proved himself the best chessplayer for many years.

SPORT

A variety of sports has flourished at Gilling this year, and it has been possible to arrange Golf, Tennis, Athletics and Swimming matches in addition to Rugby and Cricket. Two GOLF matches were played; the Northern Prep School's Tournament which Daniel Reitzik won, though the team lost, and a match the following day against J H which they won. In TENNIS, two matches were played and won, the first against St. Olaves and the other against J H.

In the Easter term, the 1ST XV played their last two matches, losing the first against Pocklington (12-0) but winning the second against Terrington (40-0), a fitting end to the season.

Despite appalling weather, the Rugby continued as SEVEN's, and the team did surprisingly well. Although no competition was won, Gilling reached the final at Mowden, where they lost to Rossall, and the final of the Cardinal Hume Seven's at J H where they lost to Hymers. They reached the Semi-final at St Mary's, but just lost to the eventual winners Caldicott (12-10). At Redhouse, they came top in their group, but were knocked out on points difference. The following played for the team: Jonathan Dore (Capt), Lawrence Cotton, Nicholas Daly, Andrew Freeland, Charles Thompson, Jonathan Towler, Dominic Robertson and Richard Wilson.

CRICKET

The 1st XI had one of its best cricket seasons for many years.

Played 10 Won 6 Drew 3 Lost 1

A major event of the season was the National Trust Cricket Festival, held at Gilling, in which the team reached the final, but lost to Terrington. The team was captained by J Dore. Despite the fact that he himself did not reach his full potential with the bat, his calm mature approach provided a beneficial influence on the rest of the team. The strength of any good side depends on how well that side can cope with the changing fortunes of an actual school match. This team had all round strengths. The bowling was accurate and varied. The two opening bowlers, R Wilson and C Weaver, captured 52 wickets at a cost of 419 runs. This gave them an average of 6.7 and 9.5 respectively, and a striking rate of a wicket every 8 runs. There was also the leg and off-spin variation of W Oxley and T Wilding, the latter gaining 20 wickets at a cost of 174 runs. Many of these wickets were gained by quick work from A Graham with 14 stumpings. The batting showed strength in depth, and on more than one occasion it was the lower order batsmen who saw the side to safety. Finally, any good side must be able to field with skill, courage and aggression. This side had all three qualities. Thanks are due to J Dore and to the whole 1st set, for producing not only a good 1st XI, but also a good 2nd XI who won 4 out of 5 matches.

The following played for the 1st XI: Jonathan Dore (Capt), Lawrence Brennan, Alistair Graham, Ali Mayer, James Browne, Christian Weaver, Lawrence Cotton, Dominic Robertson, William Oxley, James Garrett, Richard Wilson, Thomas Wilding, Andrew Daly and Andrew Freeland.

Colours were awarded to: Alistair Graham, Christian Weaver, Richard Wilson, Lawrence Brennan and Thomas Wilding.

RESULTS

1ST XI

v Bramcote
v Malsis
v Pocklington
v St Martin's
v J H
v Howsham
v Terrington

Lost
Drawn
Cancelled
Won
Drawn
Won
Won

2ND XI

v Bramcote
v St Martin's
v Terrington
v Aysgarth
v St Olaves

Lost
Won
Won
Won
Won

U.11

v Aysgarth
v St Olaves
v Woodleigh
v Gryphons

Won
Drawn
Won
Won

Won
Won
Drawn
Drawn

SPORTS PRIZES

Shooting
Senior golf
Junior Golf
Senior Tennis
Junior Tennis
Senior Athletics

C Weaver
D Reitzik
C Minchella
C Adamson
A Oxley
P Medlicott
T Gaisford
N Bell

Cricket Set 5
Set 4
Set 2a

W Howard
R Lewis
D Viva
J Towler

Intermediate
Junior Athletics
Senior Swimming
Intermediate
Junior Swimming

J Freeland
T Wilding
A Crabbe
J St Clair-George

Set 3
Best all-rounder
Best Batsman
Best Bowler
SET 1
Best Batsman
Best Bowler
Best Fielder
Most improved
Best Cricketer

M Thornton
M von Habsburg
A Crabbe
A Graham
C Weaver
R Wilson
L Brennan
J Dore