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For full details of any of the above methods of entry consult your School Careers staff or write to:
Brigadier (Retd) D.W. Shuttleworth O.B.E.
Schools Liaison Officer (Yorkshire & Humberside, H.O. North East District, Imphal Barracks, York YO1 1BO. Tel: York 59811
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Please note the Winter 1985 Ampleforth Journal was incorrectly numbered “VOLUME LXXXXI PART II”. It should have read “VOLUME XC PART II”.

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PHOTOGRAPHS

Abbey and College, December 1985
Big Passage c.1880
Cricket Match c.1860
Roderic O'Conor 1878
Self-Portrait ? Roderic O'Conor
The Wave - Roderic O'Conor
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Rugby 1st XV
Rugby Under 16 Colts XV
R.S.M. FJA Baxter B.E.M.

Gilling Castle
From the air
Chapel
Gardens
Entrance Hall
Dining Hall

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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 people 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 Notre Dame in Paris last December; and the School Retreat, now somewhat different from those monolithic days of...
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 Jose 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 (046) 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 red 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 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 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. Mary, 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 framework 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 unspakable 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 paraker also of his kingdom." (Prologue).

The two traditions provide a clear contrast, the one favouring community 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 wish 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.

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 traditions, to be 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 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 Eguituguren who founded his school in the late 1970s in rented houses on the edge of Santiago. He started with seven years old.

Now, some seven years later, he has a new purpose-built school with nine hundred pupils, both 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 of 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 school’s 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-Smith (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 shanty 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%
per cent 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 once
originally thought of as unrealistic, now appears as a natural extension of the
Benedictine spirit underlying its universality.
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**St. Lawrence's Abbey**

- **Oxford**: Fr Philip Holdsworth (Master)  
  Tel: 0865 55006
- **RAF Chaplain**: Fr Gordon Beattie  
  Tel: 010 49 2163 885274


- 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.

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**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 weekday and 10.00 - 13.00 Saturdays and 11.00 - 12.00 Sundays and can be reached by phone on Ampleforth 206 ext. 778.
AMPELFORTH

NEWS FROM THE PARISHES

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 Opic, 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 Rome and Assisi.

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 (Bradford), Fr Cyril and Br Bede (Ampleforth), Fr Ian Pett (Brownedge) and Fr Peter James (Brownedge, School Chaplain). There was also a Benedictine Oblate from Tyburn. Other organisations represented were the Franciscan missionarics of St Joseph, Daughters of Charity, White Sisters, Presentation Sisters, Jesuits, Salford Junior Clergy, Nearer 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 Hannan 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 shrove tide 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 RCIA 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 1986 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 Dysley, 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, 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 Taize 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, with a 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 Beatie, 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 Aedred 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 Sedbergh, 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 Alban 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 Alban 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 Pray in Practice. Fr Columba has three books coming out in the spring of 1986: letters from Arnold Toynbee (Beacon Press); Experiences with God, a Spiritual Alphabet (Sheed and Ward); and a chapter in the portrait of Cardinal Hume (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 Fifth 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 our community dies. Some donations come from outside the monastery, from laymen, 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 the 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 Gilly. The Italian literature section is mostly by, or about Dante, and even in the Science section, an early nineteenth century book about dowsing (shelled 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 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 a network of other monasteries and convents.

Michael Maret-Crosby (O) has compiled the most recent list of offerings as part of his attempt to gain a Duke of Edinburgh's award.

THE AMPLEFORTH JOURNAL

PUBLICATIONS

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 Quoidham.
FR EDMUND HATTON: nuns at New Hall.
FR GORDON: RAF Bruggen in Koningsmunster Abbey and the women of Bruggen in a Cistercian Abbey in Holland.
FR IAN: week's ecumenical mission in Sotboll, weekend for prayer groups in Sussex at Sayers Common, retreat for religious at Aylesford, 4 day charismatic conference in Wales, week-long mission 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 Wotton, Counselling Summer School at the College of Ripon and York St John, parish renewal for US servicemen and families at RAF Chilcomsands.
FR TIMOTHY: Worth Abbey, Colegio San Benito in Chile.

ST. LAWRENCE'S ABBEY

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

**FR AELWIN BURROWS:** preached an ecumenical service at Hailey, St Olave's in York; with the novices he went twice to Crossbeck Convent in Middlesbrough to help the novice of the Sisters of Mercy in their liturgical singing.

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

**BR AMBROSE:** is confessor to the Carmelites at Fulwood in Preston and the Bernardines at Huyning.

**FR 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:** as irregular confessor to 4 convents, preached at Damascus House, London.

**FR CYRIL:** as well as conducting holidays for Workington altar servers, Knarlsborough 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 Kingley Lodge on Peace Sunday.

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

**FR HENRY WANBSROUGH:** 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 Anglican-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 Dunblane 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 ecumenical 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).
Greetings

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 Monastic 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 (Bishops Gate 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 of 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

List of 1985 bookings below.

January
4 - 6 Foundation for the study of Christianity & Society
11 - 13 Renewal Representatives
28 - 30 Leeds and Wakefield Prayer Group
25 - 27 St. 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 - 28 National Marriage Guidance Conference
28 - 30 St. Maureen's Graduation

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 - 27 Day of Recollection (afternoon only)
27 - 30 Univar 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 Ripon Anglican/Catholic weekend
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
7 - 9
10 - 14
14 - 16
17 - 21
21 - 23
28 - 30
Dr Barnado's Homes Workshop.
Diocesan Clergy Retreat.
Lostock Hall Parish Retreat.
Cedar Special School.
Junior House Parents' Retreat.
The Gilbey Family Retreat.

July
1 - 29
29 - 5
30 - 1
1 - 3
6 - 8
10 - 13
13 - 15
17 - 20
20 - 22
28 - 30
Individuals.
Sisters' Retreat.
Bamber Bridge Parish Retreat.
Workington Parish Retreat.
Oblates' Retreat.
Profession guests.
Oblates' Retreat.
Co-workers of Mother Teresa.
F.C.J. Sisters' Council Meeting.
Journal Readers' Retreat.

August
3 - 6
7 - 11
11 - 13
15 - 16
18 - 20
21 - 22
23 - 25
25 - 27
27 - 30
Selby Coalfield Chaplains day of recollection.
Parents' Retreat.
Diocesan Clergy Retreat.
Ampleforth Lourdes Pilgrimage Reunion Retreat.
Marriage Guidance Counsellors.
St Francis Parish, Hull.
Junior Anglian Clergy meeting.
Quaker Retreat.
Guisborough Union of Catholic Mothers.
School Retreat guests.

September
4 - 6
7 - 11
13 - 15
17 - 20
20 - 22
23 - 26
27 - 29
4 - 6
7 - 11
13 - 15
17 - 20
20 - 22
23 - 26
27 - 29
Sunday School Retreat.
Oblates' Retreat.
Profession guests.
Oblates' Retreat.
Co-workers of Mother Teresa.
F.C.J. Sisters' Council Meeting.
Journal Readers' Retreat.

October
26 - 7
27 - 30
5
8 - 10
12 - 14
15 - 17
18 - 20
22 - 24
26
5
8 - 10
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15 - 17
18 - 20
22 - 24
26
5
8 - 10
12 - 14
15 - 17
18 - 20
22 - 24
26
Sunday School Retreat.
Diocesan Liturgy Commission.

November
1 - 3
5
8 - 10
12 - 14
15 - 17
18 - 20
22 - 24
26
1 - 3
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8 - 10
12 - 14
15 - 17
18 - 20
22 - 24
26
Sunday School Retreat.
Diocesan Liturgy Commission.

December
3 - 8
12 - 15
13 - 15
15
3 - 8
12 - 15
13 - 15
15
Day of Recollection (afternoon only).
Richmond Convent School Sixth Form Retreat.
Knaresborough Parish Retreat.
Bishop of Whitby and Archdeacon.
Leyland Youth Group.

ST. LAWRENCE ABBEY

RED CARFARM — (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's procession of friends and hangers-on fished 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, Riccalson, Helsmley, 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 don't 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, Eaton 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.

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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 of 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 those 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 late eighteenth and nineteenth century, tainted as it was by rationalism, anti-clericalism 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 been' 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 later 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. On the other hand, the course 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 exceptions rather than the rule.

The twentieth century has seen an tragic achievement of the consquences 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 undermining vacuum of meaning and shared values about God, man and the world, all these are painted large on the canvas 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, 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 the agenda is no more than a fitting response to the needs both of Church and world, a genuine case of "reaching 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', bearing 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 to 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 the 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 not 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 a 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 fire-engine 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 £200 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 Definators 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 hall-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 handwriting 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 compete 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 forward 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 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 £7,500 would have sufficed. The Prior's opening remarks lead one to suppose 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 Swinden, 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 Kimmerdige 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 Oasoldkirck 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, and 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 awakened 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 repair 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," bordered 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...
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 helper 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 our matches were still unknown, and mid-term outings, such as are common today, were unknown 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, all passed, though 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 recreational side were greater. As there was no local railway, 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 and 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 were 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 delirium. 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 Masseylyne 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 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 cloister 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 Beauvois 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 we 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 the sloping line, was now built up to it on the right, which then ran northwards on a sloping line, and 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 diminution 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 a good 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 not 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 so 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, and on those was 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 Sundays the Communion Mass was at 8 and the High Mass at 10, after which 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 seasons, and on the first Sunday in Advent the school had a procession round the town, with the Domine Jesu Canticle sung from the Prior's box, and Benediction at 9.30.
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 earlier 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 those who 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 temporal O morœ! 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.

The regulation 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 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 church, which was tarried out on an elaborate scale, the libraries and Play Studies, and parents are requested not to ask it. O temporal O morœ! It was just after the Epiphany. It did not become the general practice till 1876 or later.

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 regime was found in the large number of play-days we had. Besides the usual “Month Day” and the “Midsummer”, every Sunday in Lent and the Tuesday by way of the great Dingle and the Rye, were absolutely unknown.

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Ampleforth, introduced by a Syrian boy, named Hasson, who came to 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 birch case, 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 roadside. 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 hurried through the air. The interest of the pastime lay in seeing how many throws one could cover the distance from the flag-peak 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 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 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. Challenges 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. Blowers were quite unknown, and so were gloves and pads, except for the wicket keeper in later years. Bowling was mostly underhand or hand-armed. Over-arm was only of late introduction. Swiping and slogmog 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 Stropton 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 or two cases, 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.

In conclusion 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 mistrest 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)
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 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.

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'Conor was a pupil at Ampleforth. It was probably about 1956 when O'Conor's studio and paintings were sold at the Hotel Drouot. Shortly after this York Art Gallery acquired a painting of O'Conor for the collection and over the years the name of Roderic O'Conor 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'Conor 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’Conor 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’Conor 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’Conor 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’Conor 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’Conor 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’Conor began to paint.

Photographs of Roderic O’Conor’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’Conor’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’Conor does not seem to be in question but the artist who painted it is more likely to be a member of O’Conor’s circle than O’Conor himself. The matter is not fully resolved but the picture is at present ‘officially’ catalogued by the Gallery under ‘Circle of Roderic O’Conor’.
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 fliers 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 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 have any interest in 25 brochures, rather than the half-dozen in which they might have any 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 design, and the headmaster always anxious to keep up with rival establishments. Beneath his rooms at Dulwich, he reports, this privacy is formalised by the uniform accent. Carthusians, on the other hand, are "culturally sensitive", as well as being "usually questioners, easy to talk to, unselconscious 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 dishelment 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 polish". They even have the "easy manners and conversation" more commonly associated with Etion. 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, Mr McConnell has a particular 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 in some places, Reidsy still requires every boy to attend Evensong every day, and at Christ's Hospital the younger boys are dragged 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 will not, however, be fair to 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 in their affairs"), 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 underlined. 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 wedged 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 they hold 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 contest between the values of Education and the values of Politics, as embodied by any government at all.

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, souvenirs 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 muti-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 godless businessmen. "Prayer and penance" Our Lady 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, cannot provide not one iota of material benefit.

What then, one might ask, is the attraction of Lourdes which makes 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 but do, that the Vietminh, 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 practice 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, and 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.
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 Oil 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 Hospitalite, 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 Hospitalite. At 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 HCPT, 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 signposters 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)

In December 1982 I had a heart attack in the middle of the night and was carried 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 talking, not wanting to read, or even think, with visitors limited to five minutes at a time, “living and partly living,” thoroughly ill. Later, after a heart attack, was 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, I 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 that can remember combatting these with the Jesus Prayer which I found helpful, not exactly comforting, but as 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 striving 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 this 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 dying 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 child to teenager 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 cozy 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 attitudes 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-rulled, - 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-bred thing set free
Into a wilderness, the guilt 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 it. It is a part of life, the house, the streets, the landscape twine themselves round my heart wherever 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 Littlenmore, "The Parting of Friends" in 1843. It is every bit as sad as he said.

And yet we know that unless we part from one place and stage in life we cannot ever begin in another. Our affection for the first has to be released and purged 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 ninth, 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 humanity 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 death, 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 1 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 on 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 youth, I am 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 impoverishment 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 prayer 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 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 bountifully — just as to go on resisting God at this point is paradoxically the line of least resistance. New life may lie 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 practice 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..."
So much for Teilhard de Chardin. The whole thing has, perhaps, been more defeat and asked for and received a blessing. The blessing is resurrection and (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 new life after we have died. We have no right to think that this blessed new life 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 of life we can 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 shall miss being in the centre of things, of having our advice sought, of initiating policy and being creative. We shall 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, and the aged rose and stood; the princes refrained from talking, and laid their hand on their mouths;... When I prepared my seat in the square, the aged rose and stood; the princes refrained from talking, and laid their hand on their mouths;...
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.

This address, reproduced with permission, was delivered to the fellowship of St Andrew, Edinburgh 1985.
Fr JOCK HAMILTON-DALRYMPL (046)

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 as Jock Dalrymple. Discovered in the oratory on his knees in prayer, perhaps; St Ninian's Church, Edinburgh, 11 September 1985. It is reproduced with permission.

Open house for the hungry, the homeless and the lost. A spiritual and physical service of his people was a sign of hope to thousands. They knew that his heart and confidence we pray that in Father Jock Dalrymple the glory of the risen Christ will now be fully revealed.

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, 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 poke fun at fashionable attention to the ‘mid-life crisis’, yet it was during his own middle years, roughly the years at Drygrange and Camborne 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 auster, 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 comes 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, ... our priestly work. At that deepest level God meets me and I meet God. At that level all is grace and sheer thanksgiving.

It was a privilege to attend Basil Stafford’s Funeral Mass in the Church of St Dominick, Stone, packed to capacity with 600 friends, including two bishops, many priests, the Abbess and several members of the Ampleforth Community, 56 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 ferris 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 Lillington 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.

Pompousness 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 4 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 lune de fumée est là 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 unsmilimg 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 3rd/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 noviciate, 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 suddenly there came a letter 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 Vth 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 lifelong 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
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, indicates, 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 stone work 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 February 1986
F.A.A. Van den Berg February 1986
Rev Anthony Ainscough (1925) 14 February 1986
Eversley Belfield (W37) 11 February 1986
Lt Col F.E.A. MacDonnell (DSO) 12 February 1986
Gabriel Grisewood (O28) 14 February 1986
H.A. Wilson (B28) 17 February 1986

MARRIAGES

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 (T76) to Roxane Stuart
Major Alastair Campbell (T71) to Emma Williams
Rupert Plummer (W75) to Theresa Campbell
Martin Hartrell (E78) to Katherine Shipsey
Miko Giedroyce (W76) to Dorothea 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, Bishopton, 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, from 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, a is 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 a governor of a local school. He founded time for amateur dramatics. He was a most faithful writer for the pilgrimage newsletter. He had helped with school retreats at Ampleforth, and was a great supporter of... 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.
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 coordinated 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 Economist 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 acquainances 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 dine with; and the dining table of his London home is regularly surrounded by gatherings of the magnificent and mighty — philosophers and pianists and 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 conducted, 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 FERMOH-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 (057) 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 rugger 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 islanglauring 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.

OLD AMLEFORDIAN NEWS

THREE HIGH COURT JUDGES

Three High Court Judges at the Red Mass in Westminster Cathedral in October: Mr Justice Nolan (C46), 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 (C66) and HILARION ROBERTS (778). 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 benefitted 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 Ampleford is the one we treasure; above all as our raison d'être, cricket apart; the kindness of Fr Dominic, who made us welcome at Ampleford, and who spoke at our dinner, and of Fathers Felix and Charles and Mr Willcox keeps that link as firm as he is; our batting — ignominious.

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 portly 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 — Slow wet wickets were not conducive to high scores or winning games. Willy Moore conjured up a magical 80 against the XI. Fr at slip was as solid as he is; our batting — ignominious.

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Staffordshire Gentlemen 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 81 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.

Botham-esq(3) performance.

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Botham-esq(3) performance.
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 Wyane (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 terrify 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 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

---

Revenue Account for the Nine Months Ended 31st December 1985

<table>
<thead>
<tr>
<th>Notes</th>
<th>Members' subscriptions</th>
<th>Income from investments — gross</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nine months ended 31 December 1985</td>
<td>£7,337</td>
<td>£5,380</td>
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<tr>
<td>Year ended 31 March 1985</td>
<td>£7,412</td>
<td>£6,902</td>
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Expenditure

<table>
<thead>
<tr>
<th>Notes</th>
<th>Members' journals</th>
<th>Chaplain’s honorarium</th>
<th>Printing, stationery and incidentals:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nine months ended 31 December 1985</td>
<td>£8,793</td>
<td>£20</td>
<td>£173</td>
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<tr>
<td>Year ended 31 March 1985</td>
<td>£7,427</td>
<td>£20</td>
<td>£162</td>
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<table>
<thead>
<tr>
<th>Notes</th>
<th>General expenses</th>
<th>Secretarial expenses</th>
<th>Postages</th>
<th>Treasurer’s expenses</th>
<th>Gilling prizes</th>
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</thead>
<tbody>
<tr>
<td>Nine months ended 31 December 1985</td>
<td>£2</td>
<td>£35</td>
<td>£100</td>
<td>£5</td>
<td>£5</td>
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<tr>
<td>Year ended 31 March 1985</td>
<td>£4</td>
<td>£30</td>
<td>£100</td>
<td>£52</td>
<td>£5</td>
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Surplus for the Period

<table>
<thead>
<tr>
<th>Notes</th>
<th>Nine months ended 31 December 1985</th>
<th>Year ended 31 March 1985</th>
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</thead>
<tbody>
<tr>
<td>Balance brought forward at 31st March 1985</td>
<td>£6,014</td>
<td>£5,825</td>
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<tr>
<td>Transfers:</td>
<td></td>
<td></td>
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<tr>
<td>Bursary and special reserve fund in accordance with Rule 32</td>
<td>£6,014</td>
<td>£5,825</td>
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<tr>
<td>Address book fund</td>
<td>£500</td>
<td>£500</td>
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<tr>
<td>Balance carried forward at 31 December 1985</td>
<td>£12,730</td>
<td>£16,014</td>
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</table>

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

<table>
<thead>
<tr>
<th>Notes</th>
<th>31 December 1985</th>
<th>31 March 1985</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>£</td>
<td>£</td>
</tr>
<tr>
<td>2</td>
<td>62,226</td>
<td>56,878</td>
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### CURRENT ASSETS

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<tr>
<th>Items</th>
<th>31 December 1985</th>
<th>31 March 1985</th>
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<tbody>
<tr>
<td>Income tax recoverable 1985</td>
<td>1,219</td>
<td>1,877</td>
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<tr>
<td>Bank deposit account</td>
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<td>13,478</td>
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<td>Bank current account</td>
<td>403</td>
<td>809</td>
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<tr>
<td></td>
<td>12,715</td>
<td>16,164</td>
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### FUNDS

<table>
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<th>Funds</th>
<th>Notes</th>
<th>31 December 1985</th>
<th>31 March 1985</th>
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<tr>
<td>General fund</td>
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<td>56,009</td>
<td>54,540</td>
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<td>Bursary and special reserve fund</td>
<td>4</td>
<td>14,524</td>
<td>11,610</td>
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<tr>
<td>Address book fund</td>
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<tr>
<td>Revenue account</td>
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<td>72,211</td>
<td>67,028</td>
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<tr>
<td></td>
<td></td>
<td>2,730</td>
<td>6,014</td>
</tr>
<tr>
<td></td>
<td></td>
<td>74,941</td>
<td>73,042</td>
</tr>
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</table>

R.W.E. O’KELLY  *Hon. Treasurer*


The notes on pages 93 and 94 form part of these accounts.
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 Shers, 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. Biology
*Fr Vincent Wacc, M.A., Design
*Fr Julian Rochford, M.A., Biology
*Fr Gervase Knowles, B.D.S., Mathematics

Fr Charles Macaulay, School Guest Master, Religious Studies, Design
Fr Michael Philips, M.A., Procurator
Fr Oliver Ballinger, M.A., Mathematics
Fr Anselm Cramer, M.A., Librarian
Fr Alban Crossley, M.A., S.T.L., Scouts
*Fr Gregory Carroll, English, Redcar Warden
*Fr Aedred 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

DK Criddle, M.A., Languages
GA Forsyth, B.Sc., Chemistry
DG Griffiths, M.A., Head of English
EH Moreton, B.A., Classics
ESR Dammann, M.A., History, Head of General Studies
GJ Sasse, M.A., Classics, Careers Master
SCHOOL OFFICIALS

Head Monitor
(September 1985)

Monitors:

St Aidan's
St Bede's
St Cuthbert's
St Dunstan's
St Edward's

ACM Carter, M.A., English
PMi Brennan, B.A., Geography
DW Smith, M.Sc., P.S.S., Mathematics
KC 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 Haasnell, M.A., A.R.C.O., Music
Mrs BM Hewitt, B.A., Languages
Mrs JM Hansell, B.A., Music
AT Holllis, B.Ed., Mathematics
MN Baben, B.A., Director, Sunley Design Centre

DF Billiet, M.Sc., Ph.D., Chemistry
J Fleeter, M.Ed., Art
JA Allcort, M.Sc., B.Ed., Physical Education

J Astin, M.Sc., Mathematics
Miso AM Ellis, B.A., Design
MJ Keave, B.Sc., Physics
JD Leonard, B.A., Music
SP Walker, B.Sc., Physics
W Leary, Music
Mj McPartlan, B.A., Languages
WM. Molley, B.Sc., Biology
S Paris

*Part time

The following boys left the School in 1985:

RAK Henderson, P/JV Slinger, JH Holmes
AR Tarleton, CAH Neale, JM O'Donovan
REH O'Kelly, AJ Swan-Fitzgerald-Lombard, RF Toome

St John's

Golf
Rugby
Shooting
Squash
Swimming
Water Polo

Master of Hounds

Librarians

School Shop
Bookshop
Bookroom

Computer Monitors

The following boys left the School in 1985:

December:

St Aidan's
St Cuthbert's
St Dunstan's
St Edward's
St Hugh's
St John's
St Oswald's
St Thomas's
St Wilfrid's

DGK Leydecker, SJ Chittenden
JS Cornwell, SJ McKean, CJ Mullen
RE Tans, MB Doyle, GP Mountain
MX Butl, MD Phillips
FJ Reid, PAG de Lavison, GJ Wales, MML Rees
JPA Westman
JT Patton, BB Cave, AJ Doherty, BM Morris
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), PAI Bremnunkmeyer (H), PH Bull (J), LJ Burke (T), JR Butler (T), P Carey (T), DJP Corny (D), ADL Corbett (T), AE Cosgrove (T), G de Macedo (W), WR Englestone (E), ES Erodain (C), SP Evans (T), A Fairbrother (J), AJ Finch (D), HL Firsherbert (E), RIN Forster (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), DSE Lai (O), CT Kelly (J), MA Leach (A), CF Lebbon (A), HSL Legge (T), CM Le Duc (T), FGG Lorrhim (H), JB Louveaux (B), MPS Luckyn-Malone (A), RPDB McBrin (H), JM McKenzie (T), TDJ McNab (T), MPAC McNally (W), SJ McNamara (C), JN Marq (T), EJB Martin (J), BD Morgan (A), ADP Morrogh-Ryan (C), J Mycielski (O), AAG Myers (A), DJA Nolan (T), JE O'Brien (D), DJ O'Connell (O), HS Ogilvie (E), T Parker (C), CT Pennicott (H), HFA Piney (O), JJ Record (H), HJMC Regan (O), JTM Reid (T), BDC Ryan (J), TO Scrope (E), 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), 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 James (O), JKM Joyce (H), RJ Lamballe (H), RT Leonard (T), DJ McFarland (W), AC Macmillan (W), JD Morris (O), RJ Murphy (J), AR Nesbit (B), RJ Parnis-England (A), JC Royson (T), PG Tappare (A), TE Tutton (J), WX Unsworth (O), MJ Verdin (O), TJ Willcox (F). A. Williams (B), HMV Young (D).

From Gilling:
NP Bianchi (D), JA Binney (C), HD Blake James (H), BM Brennan (W), JN Bright (B), RR Ellio (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), JK Kerr (O), JP King (T), AJ MacFaul (D), SP McGrath (A), PE Mullane (A), JB Oettle (J), BS Scott (E), RWR Titchmarsh (D), SFR Watson (B), DJW Wishmann (D).

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

**Oxford**

- CJ Beckett (4E)
- RJC Caldicynnes (4E)
- GB Carver (4E)
- MJ Harrigan (7N)
- KG Leydecyker (7N)

**Geology (Earth Sciences)**
- Worchester
- Balliol
- Exeter
- Trinity
- Magdalen

**History**
- Oxford
- Pembroke
- St John's
- Jesus

**English & Modern Languages**
- Classics
- Social Anthropology
- Chemistry/Law

**Cambridge**

- DJ Byrne-Hill (7E)
- RK Henderson (7N)
- PJPM Kelly (7E)

**History**
- English & Modern Languages
- History
- Engineering
- Natural Science
- Mathematics
- Music
- Physics/Music
- Psychology/Business Studies
- Social Anthropology
- Theology

**University & Polytechnic Entrants — October 1985**

- Agar, Miss ME English
- Ainscough, MJ Agriculture
- Bean, AC Classics
- Blumer, PNJ
- Brown, AG
- Brown, PD
- Bunting, JM
- Bussy, P
- Codrington, JB
- Collinson, RJ
- Connelly, RJ
- Cracknell, CP
- Cunningham, JP
- David, DSM
- Dean, GR
- Dibley, R
- Doyle, JD
- Dunster, NJ
- Edworthy, NA
- Elliot, NR
- Evans, SJ
- Farrell, JTH
- Fawcett, RP
- French, PR
- Green, DCA
- Hudson, RM
- Jarolimek, CH
- Johnson-Ferguson, PD
- Kennedy, SJ
- Kennedy, CLP
- Kirby, PJ
- Knight, JW
- Leonard, PS

**Geology (Earth Sciences)**
- Oxford
- Pembroke
- St Peter's
- St John's
- Jesus

**History**
- Oxford
- Pembroke
- St Peter's
- St Peter's
- Jesus

**Classics**
- Oxford
- Pembroke
- St Peter's
- St Peter's
- Jesus

**History**
- Oxford
- Pembroke
- St Peter's
- St Peter's
- Jesus

**Mathematics**
- Oxford
- Pembroke
- St Peter's
- St Peter's
- Jesus

**Physics**
- Oxford
- Pembroke
- St Peter's
- St Peter's
- Jesus

**Theology**
- Oxford
- Pembroke
- St Peter's
- St Peter's
- Jesus

**Psychology/Business Studies**
- Oxford
- Pembroke
- St Peter's
- St Peter's
- Jesus

**Social Anthropology**
- Oxford
- Pembroke
- St Peter's
- St Peter's
- Jesus

**The School**

- Oxford
- Pembroke
- St Peter's
- St Peter's
- Jesus

**University & Polytechnic Entrants — October 1985**

- Agar, Miss ME English
- Ainscough, MJ Agriculture
- Bean, AC Classics
- Blumer, PNJ
- Brown, AG
- Brown, PD
- Bunting, JM
- Bussy, P
- Codrington, JB
- Collinson, RJ
- Connelly, RJ
- Cracknell, CP
- Cunningham, JP
- David, DSM
- Dean, GR
- Dibley, R
- Doyle, JD
- Dunster, NJ
- Edworthy, NA
- Elliot, NR
- Evans, SJ
- Farrell, JTH
- Fawcett, RP
- French, PR
- Green, DCA
- Hudson, RM
- Jarolimek, CH
- Johnson-Ferguson, PD
- Kennedy, SJ
- Kennedy, CLP
- Kirby, PJ
- Knight, JW
- Leonard, PS
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Marr, AD
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Mash, RTB
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Murphy, TWG
Naylor, CCG
O’Brien, CRD
Parsons, TM
Perry, JN
Preston, GR
Robinson, M
Ruzicka, M
Sheehan, JP
Somerville-Roberts, MJ
Stoker, MR
Swift, JA
Tabor, PJ
Thompson, RF
Torpey, NP
Treneman, BP
Tyrrell, SCP
Vasey, N
Verdin, CP
Vincent, PMC
Warde, DPM
Warde, BMB
Warde, PM
Wells, AF
Wheatly, PD
Wiener, BM
Wilkinson, MJ

POLYTECHNIC & HIGHER EDUCATION

Burnett-Armstrong, BG
Cheetham, DF
Evans, AM

Law
Economics
History I
Medicine
Mathematics
Theology
Economics
Accountancy/Finance
History
Polish
Politics & Sociology
History
Arts O
Law/Politics
Geophysics & Planetary Physics
English
Engineering
Natural Science
German/Russian
Economics & Sociology
Philosophy
Medicine
History
Sociology & Social Policy
Economics & Social Studies
Spanish & Religious Studies
Philosophy & Mathematics
History
History I
Civil Engineering
Materials
Mathematics
History

Bristol
Reading
Bristol
London-University College
Oxford-Brasenose
St Andrew’s
Cambridge-St John’s
Essex
Oxford-Worcester
Oxford-Worcester
St Andrew’s
Reading
Bristol
Cambridge-Trinity
St Andrew’s
London-Queen
Mary College
Newcastle
Cardiff-University College
Cambridge-King’s
Oxford-Worcester
London-KCL
Bristol
Cambridge-Fitzwilliam
London-St George’s
London-SES
London-RHBC
Manchester
Edinburgh

INSTRUMENTAL SCHOLARSHIP

SP Evans

£1,000 pa — Westminster Cathedral Choir School

Minor Awards

CHORISTER SCHOLARSHIP

KKB Dann

£1,200 pa — St Mary’s Church of England School, Kelvedon, Essex

INSTRUMENTAL SCHOLARSHIP

AGH Rye

£120 pa — Wells Cathedral Junior School, Wells, Somerset

INSTRUMENTAL

NP Kenworth-Browne — £150 pa — Gilling Castle
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 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.

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 blured 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 characterises 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 house-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 even very disparate third year Retreats. There were altogether close on one thousand Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved. Those included most of the resident hundred Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved. These included most of the resident hundred Retreat givers or helpers involved.
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 organizing 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. Dramatized 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) organized by Seminarians; the visiting Priest helped all groups.

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

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 humbly 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 tightly 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 Coplein 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. THIRD YEAR RETREATS

These took place at:
- Ushaw College
- Myddelton Lodge
- Harwood Castle
- Burn Hall
- Sprowston (self-catering cottage)
- The Briery, Ilkley (Passionist Sisters)
- Knaresborough Parish (20 boys staying with parishioners)

Each group consisted of between 7 and 20 boys.

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.

C.J.M.
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, Presto, 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. Parrott 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 5 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, 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 proved 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
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]. 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 Moomouth 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 Wilcox, AJ Houston, JH Holmes, RA Falvey, CA Neale, GF Helm, AR Elliot, DW Carter, JM Morcland, 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 McKown, 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 Wilcox (Yorkshire) who were replacements.

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 Wilcox and another a try for Moreland. 9-0 was not a bad return for the second 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 Wilcox converted. He had 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 Wilcox 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 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 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
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 so on Thursday afternoon, and the subsequent changes were of no help 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 salvos 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 Wilcox 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 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 and they had also learned from their salutary experience against Sedbergh and were in no mood to give their opponents a chance. Wilcox kicked a good penalty within three minutes and Patton added to this a try engineered by Butler after another fine Whitton drop despite the superiority of a rampant pack, the backs started to over-indulge themselves, Hartigan, Butler and Scott seemingly determined to ignore the overlapping Recs 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 overwhelmed. 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 Wilcox 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 farce 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 quite different. As it was some fanny scissors provided a try for Cave but it was too far out for Wilcox to convert. Had they 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 Wilcox 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 Wilcox to sell a 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 Wilcox 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 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 packed 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 missed 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 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 Amplcforth 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 with his second try after a clattering run by the unselfish Butler. It was a happy end to the day, the tour and the term.

SECON D 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 fifteens. 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 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 our finest hour — we eventually ran out winning 18-16.
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
(a) Lost 8-22
(a) Won 12-8
(b) Lost 4-8
(a) Lost 12-15
(b) Lost 10-14
(b) Lost 9-11
(a) Won 18-16
(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.


Results: Giglcwic, 2nd XV

Won 20-6
Lost 8-16
Lost 12-40
Lost 3-16
Lost 4-13
Won 32-0
Won 34-3
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
(a) Won 22-10
(a) Won 25-0
(a) Lost 0-21
(a) Won 12-4
(b) Won 4-0


Also played: D Nolan, N Rutherford, D Middleton, W Weld-Blundell.
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. Fithly 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 one or two penalty goals 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 Reas’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 tackle 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 resilience 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 Haberdashers’ 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 rack well, and finally Haberdashers’ were unnumbered 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 kicking of the pack which was unrelenting and enabled the backs to win the match in both 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 a overlap meant that six points were lost. To make matters worse the opposition scored a goal against the pack. 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 corner 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 over the other for perfection. Two memories stand out. Firstly the pace of the pack to one over the other for perfection. Two memories stand out. Firstly the pace of the pack to one over the other for perfection. Two memories stand out. Firstly the pace of the pack to one over the other for perfection. Two memories stand out. Firstly the pace of the pack to one over the other for perfection. Two memories stand out. 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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 being talented, but behind it all lay patient work on the training pitch. It is a 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


Standing left to right: TF Seymour, PR Dixon, LOML Roberts, RKP De Palma, PMD Bingham, JM Macmillian, CJ Sinclair, NA Derbyshire, JR Elliot.

Seated left to right: DE Wigan, JS Leonard, PC Kinane, RD Booth (Cpt), RJP 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 moving 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 common 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 blindside as a natural. He can tirelessly, always arriving from deep, to bolster up support at the loose ball or to receive a movement that might be flagging. His sweeping role at the line-out could not have been bettered with his 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 to the side was rather more than as a most skilful passer of a rugby ball; he scored a talent. His enthusiasm and humour made life on the touch-line most pleasant.

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 pace 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 explosiveness. Holgate surprisingly proved to be successful at No. 8, launching attacks with ease and ferocity, but lacked pace for the cover tackles. . . . the solution to the problem never evolved. With this amount of talent available it was inevitably, a formidable pack. The scrumming 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 mauling ability to win loose ball that was the major factor in the teams only loss of the season — at Bradford.

Easterby in the half was dependable. He worked hard at his fitness and pace and the results were noticeable. His partner, Smallman, added a 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 an 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.

Results:

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 28-5  
St Peter's Castle         (a) 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 Whitaker, 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. Butcher 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 row 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. Revord, T. Foster and J. Welsh, a large second year boy who came late to the side. Under 14 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. Breninkneyer, 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.

Results:

Scarborough College            Won 66-0  
RGS Newcastle                  Won 20-0  
Leeds GS                      Won 24-12  
Sedbergh                      Won 28-6  
Ashville                      Won 38-8  
St Peter's Castle             Won 18-9  
Barnard Castle                Won 44-4  
Pocklington                   Won 58-36  
Pocklington                   Won 18-4  


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.
It would appear that admirers of Porsche display a keen knowledge of the marque in addition to a keenness to acquire examples of the art. So to put this theory to the test, here are 7 questions that require a knowledge of Porsche figures as well as Porsche facts.

**Porsche's Special Addition**

Against each question are three answers, one of which is correct. By selecting all the appropriate answers, your total will match ours.

Should you wish to have some reward for your endeavours simply write to us at Porsche. In return for the seven correct numbers, we will happily send you a very collectible poster.

1. Only once has a Porsche claimed a Formula 1 victory. Which year was it?
   - 1955
   - 1971
   - 1962

2. Apart from the new 944 Turbo, how many other road-going Porsches have been turbocharged?
   - 6
   - 3
   - 2

3. How many times has Jacky Ickx won Le Mans for Porsche?
   - 5
   - 4
   - 6

4. The Porsche 917-30, produced in 1972, was possibly the fastest racing car in the world. Fitted with a 5.4 litre, flat-12 cylinder, twin-turbocharged engine, it was capable of accelerating from 0-125 mph in 5.3 seconds. What brake horsepower did the engine have?
   - 600 bhp
   - 750 bhp
   - 1100 bhp

5. In which year was the 928 voted Car of the Year?
   - 1978
   - 1979
   - 1980

6. The Porsche 911 was originally intended to have another numerical designation, but Peugeot had already registered it. What was that number?
   - 904
   - 909
   - 905

7. How many victories did the Porsche developed TAG Turbo powered Marlboro McLaren cars achieve in the 1984 Formula One World Championship for Constructors?
   - 12
   - 9
   - 6

Send your seven selected numbers to:

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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 Simmons-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:**

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<th>1st V</th>
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<td>Barnard Castle</td>
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**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 cycle, 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 Bestry 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 Whitaker 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 Bestry, 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 them, 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 (SSSI). 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 Martin’s 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 by 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 ffrench-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 an 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 7 abstentions. At the end of the debate, Mr Norton described..."
THE AMPLEFORTH JOURNAL

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 supported 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 deGaynesford and Geoffrey Greatrex, and Tim Carter 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 Tolkein’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 Peking, 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!)

FILM SOCIETY

The Christmas term opened with Michael Radford’s 1984 which disappointed many by the absence of the Eurythmics 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 refurbishing 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 Vyner-Brooks were elected and Colin Corbally was re-elected to the Committee for the next two terms.

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 soloists at St Aelred's Church, York, again regaled with a generous supper by the parish. A new venture was carol-singing 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 (TS2) had invited us to give a charity concert for the Hereford British Hospital in Paris. With the ink hardly dry on the 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 midnight. In the evening we had 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.

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The final challenge and the climax of the tour was undoubtedly the Mass in Notre Dame, followed by 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.

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HARPSICHORD RECITAL by Virginia Black 29 September

Virginia Black’s return to Ampleforth to play a recital of music by 1985’s tercentenarians, was eagerly awaited by a... life and that which on paper looked forbidding (eight successive sonatas), proved a varied and fulfilling experience.

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... were slightly fewer than balance required, but trebles and altos blended well and overall enthusiasm never flagged.

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:

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 acquired 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 Deposed.

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 as 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

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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 tiptoe. 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.

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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 Harrigan (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 Simmonds-Goodey'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 (B) 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; *Griffon*: 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


**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 Cudiffe, 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 very much the liaison job and is full of enthusiasm and new ideas.

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 F. von Halsburg 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 100, E. Badcliffe 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 Plate, but were otherwise not very successful. The March and Shoot Competition — Exercise Colt’s 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

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. Corlwin, B.A.
D. Wog, R.Ed.
S. Bird
Miss M. O'Callaghan
Matron: Miss Ann Barker, SRN
Assistant Matron: Mrs M. Gray, SRN

OFFICIALS

Captain of Rugby: S.P.G. Habbershaw

Music Monitors: C.B. Davy, E.D. Cragg-James, F.P. Gotto, B.D. Quirke


Bookroom: F.P.R. Mollet, M.R. Bowring, F.A.D. Nevola

Librarians: M.W.R. Hoare, J.P. Cleary, J.T. Coulborn, A.J. Layden

Postmen: T.N. Belsom, S.B.L. Greenfield

Cinema Operators: 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 Spout 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 Hesleside — 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 Seyers 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 Wog'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, spreadsheet and data base, and also EDWORD — an easy-to-use education word-processor. There is also MICRO VIEW DATA, 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 flute 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, Mousy Morning and The Cat Came Fiddling was infectious. The string quartet made their debut and we heard solos from Guy Dannmann, 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 had 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 had

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 arias 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 Heare, 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 Commondale, 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 Heare’s Scorpions were victorious 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 full line brought a heavy defeat by Gilling, but this was soon compensated for 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 captaining 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 Scriveron.

The team contained a good number of Under 12 players, and the experience gained by Edward Wilcox, 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: Fr Adrian Convery, M.A.
Fr Nicholas Walford, M.A.
Fr Gerald Hughes.
Br Christopher Gorst, M.A.
Mr David Callaghan
Mr R.P.K. Barnes, B.A., Cert. Ed.
Mr C.P. Callaghan
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, B.Ed Physical Education
Mr R. Ward Carpentry
Mrs R. Wilding, B.A., P.G.C.E.
Mr P. Young, B.A. Music

Matron: Mrs Margaret Clayton, S.R.N.
Nurse: Miss Jacqueline Howell, S.E.N.

OFFICIALS

Head Monitor: Jonathan Dore
Monitors: William Price (Etton)
Christopher Yates (Fairfax)
Christian Weaver (Stapleton)
James Browne (Barnes)

Captains: Alistair Graham, Nicholas Daly, Joseph Vincent,
Benedict Bigland

Captain of Rugby: Jonathan Dore

The following boys joined the school in September:

4th Form: H.G. Erdozain, D.H. Reitzik
W.T. Barton, D.F. Erdozain, G.H. Grantham, P.M. Griffin

3rd Form: A.S.T. Adamson, P.W. Bramhill, N.E. Foulser,
R.D.B. Lewis, R. Pepper, A.A. Richter

2nd Form: P.M. Barton, A.M.G.B.W. Bean, R.E. Blake James,
A.P.R. Foshay, R.W. Greenwood, N.D.J. Hickie,
Lambert, N.R. McDermott.
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 term 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 unting 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
- art and craft
- carpentry
- chess and draughts
- clay pottery
- computer programming
- cookery (2 courses)
- first aid
- gardening
- Gilling model
- make your own games
- ornithology
- permubulation
- plastic kits
- riding
- soft toy making
- stamp collecting
- string instruments
- table tennis
- 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 Rebottens; Centipede — Max Uchtmann; 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 Farrington, Charles Thompson; Scenery — Martin Pickles; Creatures' costumes — Mrs Pat Elliot with the help of Illrd Form.

Songs set to music by Mr Paul Young; play produced by Mr Paul Young and Mrs Fiona Ncovla.

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 Ampleford. 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 said 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:

<table>
<thead>
<tr>
<th>House</th>
<th>Total</th>
</tr>
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<tbody>
<tr>
<td>Barnes</td>
<td>2,178</td>
</tr>
<tr>
<td>Fairfax</td>
<td>1,937</td>
</tr>
<tr>
<td>Etton</td>
<td>1,713</td>
</tr>
<tr>
<td>Stapleton</td>
<td>1,664</td>
</tr>
</tbody>
</table>

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 complete 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.

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.


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 the 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 an 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.