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CONTENTS

House System: Diamond Jubilee
Obituaries
Anthony Ainscough O.S.B.
David Ogilvie Forbes O.S.B.
Kenneth Brennan O.S.B.
Spirits of Obedience
The Resurrection in dispute
Community Notes
York: Reflections on the reorganisation of Catholic Secondary schools
New Jerusalem Bible
Cardinal Hume: 10 years at Westminster
Joan Spence B.E.M.

Headmaster's Lectures
Nuclear Weapons: The Basic Issues
East and West: The Ghosts of Rome

Story of the Appeal 1982-86

Old Amplefordian News

School officials
Common Room Notes
Exhibition: The Headmaster
Pupils' Voices: Ampleforth literary scene
Confirmation 1986
Lourdes 1986
Ampleforth 1986
Schola Tour 1986
Sport Aid 1986
House Swimming Competition 1927-86
Sport: Spring Term
Summer Term
Activities
Theatre
Music
CCF
Junior House
Gilling Castle
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In the Ampleforth Journal for July 1912 there appeared an article by Fr Paul Nevill with the title: “Liberty and Responsibility for Boys”. Fr Paul’s teaching and duties in the school at the time brought him principally into contact with junior boys. The article, however, showed concern about how older boys should be treated in order to give them the best prospect of sound development in preparation for life after school. It argued against close supervision; it was necessary to give boys freedom and responsibility without which they could not develop any true moral sense; to keep boys under constant supervision was to teach them distrust and evasiveness. The article was far-seeing and seminal for the development of educational ideas at Ampleforth, but the ideas it expressed were at the time rather revolutionally and not in accord with traditional thinking in this valley. Among the proposals for innovation which the article put forward was a brief reference to the value of a house system: “The evils that supervision attempts to meet would be largely met by the adoption in our Catholic Schools of the House System. The main difficulties of boarding schools come from the herding of boys or the barrack system, and this is best remedied by the adoption of the House System, which gives all the advantages of a big school and allows for the play of all those good influences which come from a small school.”

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

Abbot Smith had a habit of making far-reaching decisions and then communicating them in a rather off-hand way. In 1919 just after Exhibition he met Fr Edmund in the cloister and said that, if he was to be any use on the parishes, it was time he began life there; in other words he was to cease to be Headmaster in September, but the matter was to remain confidential between them. That was how it still remained when Fr Edmund went away on holiday. After he had gone, Abbot Smith had another inspiration on meeting Fr Paul, so he said to him: “I want you to be Headmaster.” This encounter reduced Fr Paul to a state of shock. When he had recovered he wrote a long letter to Abbot Smith in which he set aside the question of whether he should succeed as Headmaster now or at any future date. He tried objectively to assess whether it was
the right time for Fr Edmund to retire, even though he had been Headmaster for 16 years. Fr Paul pleaded that for the sake of the community and the school he should stay. One of his most telling arguments was that "in the future development in a very conservative body of which we are members, Fr Edmund's advocacy and experience would be invaluable, and without which it is quite likely we may go back rather than forward." It was very much in character that Abbot Smith responded with a brief note:

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

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

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

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

In April 1920 an extraordinary conventual chapter was held. In June of the previous year Mr. Gilbert Scott made his first visit to Ampleforth and accepted the commission to make plans for the new church to include a war memorial chapel. Now, in April 1920, he was invited into the chapter to explain the options and costs. After he had left the chapter, the discussion inevitably broadened to include a survey of other development problems facing the community. In due course Fr Edmund reported that the proposal for a temporary building (which was in the garden behind the Old House) was both too expensive and unsatisfactory. He then spoke with energy and at length on the future of school policy and the needs which he foresaw. He committed himself to the idea that the school should change to about 300. "He had," he then said, "with great deliberation come to the conclusion that, if we wish to have a larger school, we must develop the site of the house system or some modification of that system." Thus was the proposal for a new building which would be the first of the houses put on the agenda. At the end of that part of the discussion in Chapter the proposal was put that we should build a house to take forty boys at a cost of £20,000. It was passed unanimously. This chapter was the first hurdle, but after it the going became more rough. In the following years the financial and planning problems about the choir of the new church took a lot of time and energy but that was not all. There were other pressing needs; the gas plant was overloaded and electricity would have to be installed; new central heating was required; there was urgent need for better science labs; the washing facilities in the main school were inadequate; additional rooms and provision for the sick were needed in the monastery as well as refectory and kitchen (planned for the west end of the monastery before the war in 1914); the Preparatory School (now Junior House) was in need of more room to be provided by building the chapel and dormitory above it; finally the farm was inadequate; expert advisors had decided that it must be moved into new buildings away from the site adjacent to what is now the Grange. Over the next six years these issues came again and again before Chapter and Council competing with each other for money and attention. There were times when it seemed that the proposals for a new house and the house system were in danger of submerging without trace. In the end the idea survived. St Cuthbert's was completed; the house system was set up. The other projects were all completed within the decade - all except the monastery refectory and kitchen.

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

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

It was surprising also that at this stage of planning Scott proposed to site the house "adjacent to Bolton bank" - presumably on the present site of St Wilfrid's. At the time there was no building east of the big passage. Naturally enough Scott was asked to think again. He was working quickly and had done so by December 1920. He then appeared with new plans and announced that "he thought we had an ideal site on the
was siting nearer the existing buildings. Bathing Wood hill. Thus, when Bolton bank was turned down, he wanted the first house on the site of Romanes. Fr Edmund seems to have supported him in presenting the plan, but the council were so put out by all this that it was decided to ask the resident community to come to Council individually to give their opinion. The majority opposed the site but approved the idea of the house system, provided the first house was sited nearer the existing buildings.

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

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

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

In 1924, as the new church choir was nearing completion the development of the school and the plans for the new house came again into the centre of debate. There was an extraordinary chapter in April. It was called to vote an extra £3,000 for the new house bringing the cost up to £23,000. Scott could not get it lower and waited the chapter's approval. The discussion in chapter broadened out. The whole principle was questioned once more from the point of view of finance and all the arguments were examined again. Fr Edmund rose to the challenge and spoke at length; he dealt with the whole subject exhaustively. He carried the chapter, as he had four years earlier, and the building could then go ahead. Even the site had been agreed; it was to be built between the monastery and preparatory school (JH). Fr Paul had been right in that letter to Abbot Smith in 1919. There had been three moments of crisis and decision for the development of the school and the introduction of the house system - in 1920, in 1922 and in 1924. The ideas had been largely Fr Paul's, but the advocacy which had carried the community on each occasion was Fr Edmund's. The Abbot had provided steady support and a moderating hand in the background.

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

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

Four years later in 1930, when Gilling was bought, the Lower School went to the preparatory school building and became the Junior House. Then the fifth house, St Wilfrid's, began its life in the Old House. St Oswald's went to the Old House in 1933, when St Wilfrid's moved to the new building on Bolton bank; St Oswald's had to wait another three years for the Headmaster to move and leave them a house really their own. It was then, in 1936, that St Bede's first got its own. St Aidan's could call them rooms flanking the study their own. St Cuthbert's had seemed rather grand with everything of their own in 1926. The others had to wait ten years before they could claim anything like parity. In spite of all this there was no pining or jealousy of St Cuthbert's. The boys and Housemasters of what came to be known as the 'inside houses' were resourceful enough (even from the beginning when they were really deprived) to find grounds for thinking themselves superior to the occupants of the new house and of the other 'outside houses' as they came along over the years. They pitted the exiles who were so far off, because they - the insiders - were at the centre of things. It may be that, when the new central building is completed in 1988, the inside houses will be able safely to boast again.
When Martin sets out on Monday mornings, he doesn't drag his feet. Since he chose to join NatWest, his life is full of challenge. He works hard and he plays hard too. Among other things, he's the captain of the local NatWest Club Squash Team. Although he left school only three years ago, he's packed in more experience than many do in twice the time. At NatWest, we offer a defined career structure and promotion on merit. Whether you're male or female, black or white, we'll recognise your individual needs and encourage you to develop your personal abilities. Altogether we'll help you progress as far as you are able.

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After the excitement of the money markets, I like to relax at my club. After the excitement of the money markets, I like to relax at my club. After the excitement of the money markets, I like to relax at my club. Despite the many demands of his job, Martin still finds time to play squash and other sports. He also enjoys socialising with his colleagues and friends.

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

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

Anthony Lawrence Ainscough was born at Woodlands in Parbold on 10 May 1906. He was the third and youngest son of Thomas and Jane Ainscough. When
Anthony was about 12 they moved to Lancaster House, the old family home. This brought him even more to the centre of the extended family in the midst of which he grew up. It was an exceptionally secure base in an increasingly insecure world. In the heart of Lancashire stability and certainty were dominant values during Anthony's childhood; they have survived in Lancashire longer than elsewhere. In more recent times another Ainscough responded to an invitation to London by saying that he never left Lancashire for London except to see Lancashire play at Lord's. Together with all around him, Anthony breathed the air of strength and security as a child. It was the Benedicines of Ampleforth who served the Parbold parish in the Church built by the Ainscoughs and that perhaps justified the move to Yorkshire for schooling at Ampleforth. Ampleforth had a further claim to respectability because the community there had been built up from the Ribble valley after 1830 and in Anthony's youth it was still overwhelmingly Lancastrian.

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

In his last year Anthony was in the rugger team and Captain of Cricket and a school monitor. He stayed until December in 1925 so that he was only five months short of his 20th birthday when he left...
story with real sympathy and his ability to give firm guidance; there was usually a twist of humour which made the advice come home. Fr Ralph Wright, on hearing of Fr Anthony's death, wrote a little verse about him:

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

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

It was in 1948 that he became Housemaster of St Aidan's following Fr Terence. The high reputation of his House during those years testifies to his success, but it made him less available to the school as a whole. St Aidan's had been known as a House of spirit and good achievement, especially on the games field; but the image was not so successful. Although his natural bent was not academic, he was a very good schoolmaster as a classroom teacher quite apart from his success as Games Master and Housemaster.

In 1960 Fr Anthony was called back to the monastery to become Prior and he held that post until 1975. From 1961 to 1963 he was also Junior Master. His time as Prior covered a period of great difficulty and change in the country, in education, in the church as a whole. He did not find it easy to cope with the aftermath of Vatican II - the new liturgy, the loss of Latin, the effervescence of new ideas, the iconoclasm and irreverence of the late sixties and early seventies. For him it was particularly hard to adjust and he acquired an image of conservatism and extreme caution. In the end he adjusted in many things, but not all. It was a painful time for him. However, it was the
a monk dies, his monastic one and his relatives. In this case the two families, the Ainscoughs and ourselves, have for many a year been so closely united; to all of them we offer our sympathy.

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

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

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

Fr Anthony was more at ease in their world than in the one that took its place as a result of the Council and the profound change of our society so prevalent in the 1960’s. It was a struggle for him to accept so much that he did not understand and with which he had difficulty in having sympathy. His mind was never really won to what was new. His finest achievement was precisely this: to accept decisions about the monastic life, about the Offices, the manner of saying Mass with which he found it difficult to agree;
and he stayed with the community, always a much respected and loved figure and he kept true to what he knew to be fundamental and important for a monk. He understood the real meaning of the vow of stability.

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

DAVID OGLIVIE FORBES O.S.B.

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

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

Fr David had taken solemn vows in 1928 and on returning to the Abbey in 1932 introduction of the Scouts into Ampleforth College and despite difficulties brought the most dynamic monks on the Staff with a reputation for holiness recognised by all including boys, some of whom included him in their short list when they speculated fancifully on who the next abbot might be. A potent factor in his profound spirituality was his devotion to Our Lady, with an unqualified acceptance of the strong Marian doctrine of Louis Marie Grignon de Montfort's "La vraie Dévotion." Was this something owed as much to his family background as to his monastic formation?

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

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

Fr David moved to St Peter's, Seel Street, Liverpool in 1969 to be in charge of a parish now much reduced and struggling. At this period he was serving on the Abbot's Council. Moving now and working between the Abbey and the Archdiocesan City
he continued to be involved in the life of the Church in the early post-Vatican II years. He had been working with YCW, but now more with FSA, and a new interest developed for him in the FOCOLARE movement. This continued with his final pastoral assignment as an assistant priest at St Mary’s, Bamber Bridge, from 1976 onwards. There, despite advancing years, he maintained a vigorous apostolate, showing always an interest in new ways of promoting it.

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

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

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

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

Philip Holdsworth O.S.B.

Fr Kenneth was appointed by Abbot Byrne to receive the post-war novices. This was not a job in which he felt wholly at ease. He preferred the informality of personal counselling and the relaxed companionship of Community life, and his own unpretentious spirituality made the disciplinary aspect of the Novitiate a little irksome to him. He was not at his best in the formal weekly conferences and the official periods of recreation, and his style as Novice Master was at times awkward and inarticulate. Paradoxically enough, this was where his real strength lay. His conscientious fulfilment of his office as Novice Master was unquestioned, but his real influence on the novices went deeper than the formal structures and is a good deal harder to describe. The clear priority that he gave to personal prayer, his kindness to individuals, his deep and ill-concealed stream of good humour were always accompanied by a complete lack of inclination to attempt to make a good impression. By concealing his own strengths, he inadvertently created an atmosphere in the Novitiate which allowed the deeper aspects of the monastic tradition to become clear in a natural way to each novice in his own (and God’s) time. He never attempted to lure novices into premature patterns of holiness. He knew that the Novitiate was only a beginning, that the needs and the experience of novices (particularly in the large Novitiates with which he was faced) varied greatly, and he somehow gave the impression that the role of Novice Master was, after all, not very important. He was quite without fussiness and whenever he felt obliged to make a fuss, his amusement at having to do so generally broke through. He appreciated personal eccentricities instead of mistrusting them, and his own capacity for friendship created a humane space in which novices were unlikely to go seriously astray.

The fact that he was not an Old Boy of the School and had had pastoral experience unrelated to the Valley gave his role a special dimension at a time when the Novitiate, consisting largely of old Boys, might have run the risk of becoming inbred. He attached so special importance to the background of the novices. He had a healthy affection for the School without having any particular interest in its happenings. He was tolerant both of the frivolity of younger novices and of the rather different characteristics of older ones. He made a point of ensuring that the Novitiate should be as unglamorous and as tedious as possible, since he believed that one of its main purposes was to strip novices of any illusions they might have about the monastic life, so that their subsequent commitment to it might be realistic and down-to-earth. The best tribute to him is that his novices invariably remained on terms of warm friendship with him after the Novitiate. He never made any claims on their gratitude, but he certainly had it.

Kenneth Brennan O.S.B.

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

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

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

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

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

He felt all his life that others over-estimated his capabilities; again from his understanding of himself we can understand his view. But I don’t think he realised sufficiently what a support and encouragement it was to be in the company not of an administrative genius, nor of a brilliant thinker, but of a formed and whole personality, who was well-read, with a dry and amusing wit, gentle and courteous, and above all in love with God and his fellow men. He was undoubtedly an original thinker, and any contribution whether in personal advice or dealing with “weighty matters of policy” his contribution would not have the mark of a stereotype.

A quality he had was his openness to new ways and new ideas. He was able to appreciate and live with the post Vatican 2 church through his rich humanity rather than through theological conviction. Temperamentally he belonged to an earlier era, and he was thoughtfully worried about the present state of world and Church, But for companionship, counselling and friends he was sought after by all the generations. The young primary school children loved him, as he told them to regard him as their special friend. Those of the twenties to thirties felt understood by him, as he could relate to them about things which were at the heart of their lives, and so many people

He was particularly interested in those who suffered, whom he would help if possible. For instance, at his death-bed was a boy of a family of six children who had come to visit him. They had lost their father about five years before, and Fr Kenneth remained continuously in touch with them, fondly looking after them with visits and his interest. The young forty year old widow described him as like a new father to the whole family.

He had a strong interest in younger priests and their progress; and he would do his best to support and help them, as I know from a long experience of my whole priestly life since 1971. The way he helped was by his friendly kindness and interest, although he was also capable of kind correction.

It is clear to me now also that he remained a thoughtful man right to the end. One week before he died he told me he wanted to talk over one or two matters of importance and so he did, despite his serious illness which might have left him to turn in on self. He got very dear at the end of his life, and he found it dull to remain in his room for almost three months. But there seemed to be no alternative. Just before Christmas he confided in me in hospital that he thought he probably had cancer, so I asked him if he wanted to get better. “If it is God’s will” was the reply. There was an insight into his mind which gave him the strength to remain day interested in all that was going on around him. He greeted with a wave or a word of farewell all those who came to him on the last day. His illness was his last prayer, and he offered it all for the conversion of sinners, for the monks, parishioners and his friends and family. He was down to earth about the reason for his interest in those who were far away from God. He said that to die with God is hard enough, how hard it must be for those without him? He was a man the better for knowing and he has left a gap that will be felt by many people. May he rest in peace.

A.J.C.
The Benedictine novitiate is different from most others in that it is conducted in the actual monastery for which the novices hope to be professed, with sufficient segregation to satisfy the requirements of Canon Law. Our novices take a prominent role in the liturgical offices, they do the sacristy work, eat in the common refectory, and take their meals at the table with the members of the community. This arrangement has some drawbacks: it exposes them to distractions from the activities going on all around them, and to a certain amount of disedification from the example of their seniors in matters of silence, punctuality and monastic deportment. But it has advantages too. It seems to fit in with the peculiarly family character of a Benedictine community; it gives the novices firsthand knowledge of the ethos of that community and puts them in a better position for deciding their vocation. As the novices for a single house will be comparatively few in number, it ought to be possible for them to get more individual attention in their spiritual formation. And as a counterpoise to the disedification, it is useful to have frequent reminders of the imperfection of human nature, perhaps it is no great evil that they should see us as we are, warts and all.

As to the novice-master himself, all that Saint Benedict says is that he should be a senior monk who is skilled in winning souls and that he should watch over his charges with the utmost care. There is nothing very striking in that, though like many commonplace places, it implies a great deal more than it says. But I am sure that what the Rule says about the qualities the Abbot ought to have, could be fairly applied to the novice-master and indeed to anybody who has the care of souls.

"Let the Abbot, when appointed consider always what an office he has undertaken, and to whom he must render an account of his stewardship; and let him know that it is his duty rather to profit his brethren than to preside over them. It behoves him, therefore, to be learned in the divine law, so that he may have a treasure of knowledge whence he may bring forth things new and old; and to be chaste, sober and merciful. Let him always set mercy above judgement, that he himself may obtain mercy. Let him hate ill-doing but love the brethren. In administering correction, let him act with prudent moderation, lest being too zealous, too severe, too prudent, he be breaking the vessel. Let him always distrust his own frailty and remember that the bruised reed is not to be broken. By this we do not mean that he should allow evils to remain, but that, as we have said above, he should eradicate them prudently and with charity, in the way which may seem best in each case. And let him study rather to be loved than to be feared. Let him not be turbulent nor anxious, overbearing or obstinate, jealous or too suspicious, for otherwise he will never be at rest. Let him be prudent and considerate in all his commands; and whether the work which he enjoins concerns God or the world, let him always be discreet and moderate, bearing in mind the discretion of Holy Jacob, who said, 'If I cause my flock to be over-driven, they will all perish in one day'. So, imitating these and other examples of discretion, the mother of the virtues, let him so temper all things that the strong may still have something to long after, and the weak may not be drawn back in alarm."

To take a few salient points from that passage and to apply them in our present context; it is clear, in the first place, that the novice-master ought to be a man of sound doctrine, learned in the divine law. That does not mean that we should expect him to be an expert in theology or Sacred Scripture. That might be desirable, presuming he had the other qualities, but surely it would be expecting too much. But he ought to have a reasonable acquaintance with these sacred sciences because they are, after all, the main sources from which the Religious life draws its inspiration. It must be said emphatically that a solid spiritual formation can only be based on dogma, on what we believe about God and all that. He has done for us, on the doctrine of the super-normal life, our incorporation in Christ and our growth in Him. There were no manuals of theology in Saint Benedict's time but he was to lay much stress on the importance of lectio divina, deep and pondered spiritual reading from the Bible and the writings of the Fathers. The doctrinal education is even more necessary in our time when we can be so easily bemused, even on the religious level, by superficial thinking, embroidered knowledge and clever phrase-making. The novice-master, then, ought to be a man of doctrine and also a man of judgement with a shrewd knowledge of human nature and a seeing eye for its complexities and contradictions. He must beware however of dabbling in psychiatry and treating his subjects as cases. There are things more calculated to alienate their sympathies and diminish their confidence in him. What is wanted is a normal man, without quirks or prejudices, who prays for guidance and carries out his duties tranquilly under the eye of God.

Secondly, the novice-master must have a supernatural love for his novices, based on reverence for God and respect for human personality. His influence over them will be in proportion to this love and this respect. He should not try to mould them in his own image, or fancy that he can take over the functions of the Holy Ghost. There must inevitably be a certain amount of drill in the novitiate and a uniformity of discipline but, for all that, it must be remembered that no two novices are exactly alike in temperament or character or in the circumstances in which they have formed their character. You cannot train them by a rule of thumb which takes no account of these diversities. As Saint Benedict puts it, you must adapt yourself to each one's dispositions and understanding. Young men coming to the religious life have ideals and generous impulses but these soaring aspirations are likely to be hampered by some measure of self-love and self-will. The discovery of this may come as a revelation to the novices themselves, because it is only when we have to share our lives with others that we realise what real loving kindness is in ourselves. Tensions may be created by this humiliating increase in self-knowledge; the reason why we cannot put up with others is often because we cannot put up with ourselves. It will be the business of the novice-master to sort out all this. There must be an easy and calm relationship between him and his novices. There must be frankness and sincerity on both sides. Confidence cannot be commanded but it can be won. The novice must be encouraged to talk about himself and his difficulties provided he has the essential aptitude for the religious life, he can be given the assurance that there is nothing wrong with him but can be put right, there is nothing wanting to him but can be supplied.

Thirdly, there must, of course, be correction. This should be administered firmly, courteously and mainly privately. The novice must be told the truth about his faults and convinced that it is only he who can correct them. In the long run the only discipline that will work is self-discipline. If he manfully accepts this challenge to his
ego, then "his heart will expand and he will run with unspeakable sweetness of love in the way of God's commandments". This will be the reward of detachment from self and from all that is not God.

Saint Benedict and Saint Ignatius may be taken to represent two diverse forms of the Religious life, but there is so much of the former's spirit in the latter that it has occurred to me to wonder whether Saint Ignatius did not get more than absolution in his teaching on obedience the founder of the Society had a Way °f fusing vivid metaphors which have exposed him to a lot of crude misrepresentation, but you will find the same teaching, less tidily and in less exuberant language, some where or other in the Rule of Saint Benedict. And if you want a practical demonstration of how a Benedictine abbot ought to adapt himself to different dispositions, you have it in the way Saint Ignatius knew how to handle the able and steadfast Laynez on the one hand and the unstable Simon Rodriguez on the other, to say nothing of his patience with the irrepressible and heartbreaking youth Ribadenzea. I think it is true to say that Saint Benedict was the first monastic legislator to make the taking of vows a public and juridical act. The monk wrote out his vows with his own hand, pronounced them in the presence of the abbot and community, and placed the document on the altar at the Offertory of the Mass, as a token of the dedication of his whole self to God, in union with Christ. I would make bold to say that Saint Benedict introduced these vows, not so much to provide a framework for the pursuit of perfection, - for that was there already, - but rather to give stability to the monastic life in an age when monks tended to wander from monastery to monastery. The Benedictine vows are Stability, Conversion of Manners and Obedience. Stability was the principal vow and its purpose was to buttress and give permanence to obedience. You could not have a real spirit of obedience if you could wander from one superior to another according to your fancy.

It is significant that Saint Benedict, though he had the Roman sense of justice and order, never appeals to the specific obligation of the vow of obedience as a motive for obeying. He does not seem to show any awareness of the distinction we now make between the virtue and the vow of obedience. Canonists tell us that the vow can be violated only in special circumstances, and anyway does not embrace our interior dispositions. So long as we obey the command, we fulfill our vow, no matter in what spirit we do it. I am not finding fault with that teaching, much less am I belittling the vow, but there is some danger of the virtue being stifled by the vow, that is, by a too legalistic concept of obedience. At any rate, it was a way of thinking about obedience that was foreign to Saint Benedict's mind. "If a disciple obey with an ill will, and murmur not only in words but even in his heart, then even though he fulfill the command, his work will not be acceptable to God who sees that his heart is murmuring. For work such as this he will be given no reward; nay, rather, he will incur the punishment due to murmuring, unless he amend and make reparation". (Rule, ch. 5).

On the first page of the Rule you will find a clue to Saint Benedict's thought. You have come to the monastery, he says, to return, by the labour of obedience, to God from whom you have strayed by the sloth of disobedience. You must be prepared to renounce your own will and take up the strong and shining weapons of obedience to fight for Christ, our true King. It was not a question of entering upon a way of life in which obedience happened to be an element; it was not a question of being willing to do what you were told; it was a question of being willing to be told what to do. You came to seek God; you will find Him only by doing His will, which will be made known to you by the Rule and by the commands of the superior. You will find Him only by living a life of obedience.

In his chapter on humility Saint Benedict carries the idea further. You must not delight, he says, in fulfilling your own desires, but rather in following Him who says, "I came not to do my own will, but the will of Him who sent Me". You must, for the love of God, subject yourself to a superior in all obedience, imitating our Lord of whom the apostle says, "He was made obedient unto death". Meeting in this obedience with difficulties and contradictions and even injustices, you should, with a quiet mind, hold fast to patience and not run away. "For he that shall persevere to the end shall be saved". It is clear that Saint Benedict thought of monastic obedience not as an esoteric ideal but as the perfection and full flowering of normal christian obedience. He was always conscious of God's plan for our redemption. The old Adam sinned through pride, manifesting itself in disobedience, and planted in his descendants the seeds of disobedience. So there is in all of us a built-in tendency towards disobedience, towards independence; we want to be a law unto ourselves, we want to go our own way without let or hindrance. But the new Adam came to undo this mischief in our nature and to win the battle for us at the point where the old Adam lost it. He came to live a life of submission and obedience culminating in His death on the Cross. And again and again, our Lord makes it clear that the motive of His life is to do and to accept His Father's will: "I always do the things that are pleasing to Him" - "My meat is to do the will of Him who sent Me" - "The chalice which my Father gives Me, shall I not drink it?" - "Not My will but Thine be done". And Saint Paul says, "He humbled Himself becoming obedient unto death, even the death of the Cross". And the Apostle sums it all up elsewhere where he writes, "For as by the disobedience of one man many were made sinners, so by the obedience of One many shall be made just." We can only return to God under the cover of Christ's obedience and by assimilating our obedience to His. That is true for everybody, whether in the world or in the Religious Life. So, Saint Benedict tells his monks that they must be good Christians; they must love Christ and imitate Him; they must prefer nothing whatsoever to Christ. "Obedience without delay becomes those who hold nothing dearer to them than Christ". There is perhaps a new emphasis here. The pre-Benedictine monks practised severe bodily mortifications and employed obedience itself as an ascetic principle in their endeavour to acquire purity of heart. Saint Benedict equates obedience with the ultimate aim of both the Christian and the Religious life, namely the quest for God. That, I suggest, is the way to teach obedience to novices. It is to take it as the basic principle of the Christian way of life which cannot be altered or played down. If you do not go to God in Christ and with Christ and through Christ, you cannot go at all. No work that is done in opposition to obedience, however glorious it may appear in the eyes of men, is blessed by God.

We must be on our guard, then, against over-stressing the secondary ends of obedience, motives of utility and efficiency, esprit de corps, loyalty to our founders and congregations. These are good so far as they go, but they are not good enough for supernatural obedience. Union with God, which is the primary end of the religious life, cannot be made subordinate to any other end, however good it may be.
THE RESURRECTION IN DISPUTE

BERNARD GREEN O.S.B.

Under the unexpected headline ‘Bishops back belief in the Resurrection’, The Times in June 1986 published the official response of the Anglican bishops to the doctrinal issues raised by the Bishop of Durham. The headline was unexpected because most people would have thought the possibility of the bishops doing otherwise quite unthinkable. But the Times reader more familiar with the writings of theologians and scripture scholars on the Resurrection over the last hundred years would not have taken the confidence of the bishops quite so much for granted, or on reading the report found their hesitations quite so surprising. Very little said or written today in this dispute is new; it has been raging for a hundred years, but it has taken the Bishop of Durham to bring it to the public’s attention.

Writers in the last century such as Strauss or Renan who denied the supernatural element in scripture presented the Resurrection as the fruit of the subjective assumptions of the apostles; they expected a resurrection and in effect invented one. This view is not so remote from that of one of the most extreme of modern writers on resurrection, the German Willi Marxsen in his The Resurrection of Jesus of Nazareth. There he describes the Resurrection as the affirmation that the cause of Jesus lives on, rather as one might say that the cause of Che Guevara or the cause of the apostles’ faith that rose from despair. Jesus did not rise from the dead, it was the apostles’ faith that rose from despair.

Of course, that miracle requires an explanation. If the disciples had so sunk into despair that it is remarkable, a resurrection, for them to have recovered their faith, then it seems a contradiction to suggest that it was their expectation of Jesus’s Resurrection that led them to think it had happened. Thus, there is a more moderate school of thought which argues that God gave new faith to the apostles after the despair of the crucifixion, and that in this change of heart they believed Christ had risen. They had shared the Jewish hope in a final resurrection and when they regained their faith they naturally thought it had happened to Jesus. This view was put forward very clearly by the Anglican theologian B.H. Streeter in Foundations (1912), the book satirised by Ronnie Knox in Absolute and Abitofhell and which probably pushed him over into becoming a Catholic. Streeter faced the question of what happened to the body quite boldly; he suggested that it was probably stolen to reinforce the new preaching. When asked what happened to the body, Bishop Jenkins echoed a similar view recently. Streeter was not alone in wondering how the tomb came to be empty. His contemporary, Professor Lake, argued in 1907 that after the crucifixion the apostles fled to Galilee, where they re-found their faith; meanwhile in Jerusalem the women had got confused about the tomb where Jesus had been placed and hysterically thought it was empty; when the two groups met, they decided Jesus must have risen from the dead; in short, the tomb of Jesus got lost. This view has been put forward again this year in an article in the journal Theology by the Anglican Professor Lindars of Manchester.

Yet Jenkins and Lindars, while doubting the empty tomb, say they believe in the Resurrection. The bishops in their report argued that the scriptural evidence for the empty tomb is strong, but concede that one can believe in the Resurrection and still remain agnostic about the corpse of Jesus. The reasons for this are twofold. First, scripture scholars have maintained for a long time that belief that the tomb was empty arose after belief that Jesus had risen from the dead. They base the argument to a great extent on theories about the dating of the New Testament books, theories that have become very widely accepted in academic circles through their fluidness was exposed a decade ago by J.A.T. Robinson in Re-dating the New Testament. They argue that St Paul nowhere mentions the empty tomb and that furthermore he regularly speaks of the Resurrection as the glorification of Christ, not really separate from the ascension or eternal intercession at the right hand of the Father. They claim that the Gospel stories are later elaborations. In their report, the bishops questioned these arguments and found them unconvincing, stressing that the scriptural evidence for the empty tomb’s strong. Yet they still accepted that belief in the empty tomb is optional for Anglicans: why?

The reason really lies in those texts of St Paul, that the Resurrection is really the glorification of Christ in heaven. When the Bishop of Durham made his notorious attack on people who thought the Resurrection was a conjuring trick with bones, he was hitting out against the misconception that when Christ rose from the dead he returned to life in this world. But the Resurrection of Christ was not like the rising of Lazarus; both rose from death, but Lazarus returned to this earth, whereas Christ rose to the glory of the Father. Christ’s was a Resurrection, not a resuscitation. In their report, the bishops stress the utter mysteriousness of the Resurrection. No one saw it. St Thomas Aquinas argued that no one could have seen it, because Christ passed from death, which is beyond human vision, to glory which is also beyond our sight (St Theol III 55.2 ad 2). The risen body of Jesus is not a human body that the apostles see and touch, just as they would any other natural body. It is a glorified body, and it is only by an exceptional privilege a miracle, that they are enabled to do so. If the Resurrection of Jesus is thus not a return to this world and the body of Jesus is not physically located, or seen or touched or heard in any natural way, then the mysteriousness of the appearances of the risen Christ becomes apparent. It was not natural for the risen Jesus to have appeared; the Resurrection would have been in no way lessened had He not appeared to them; Jesus did not rise from the dead in order to appear to His disciples, but to fulfil the act of becoming man in the glory of heaven. Sometimes, reading the works in St John ‘Blessed are those who have not seen and yet believe’ one might be tempted to think that those who did not see the risen Christ have an incomplete experience of Him; yet the Holy Spirit was given to the Church to complete His work on earth and Jesus is still with us in the sacraments. Could not the Holy Spirit have been given without the appearances and Jesus still be with us in the sacraments?

Seen in this light, the controversy about the empty tomb makes more sense. We believe in the general resurrection on the last day, yet we do not expect any material continuity between our physical earthly body and our risen glorious bodies. Why should the physical body of Jesus have been exceptional, swept up in His Resurrection? Furthermore, if the Resurrection is this altogether mysterious passing from death to glory that could not have been seen, photographed, heard or tape-recorded, an event in the natural order, then why should the corpse of Jesus have been taken from the tomb and transformed? That surely was an observable event; at
one time the corpse was there, then the corpse had gone.

People such as Bishop Jenkins who say they believe in the Resurrection but find the empty tomb unnecessary or inexplicable are stressing that the Resurrection is not a return to this world, that it is not an event next in the series after the arrest, passion and death of Jesus, but that it is the glorification of eternity of Christ. One trend in modern theology has expressed anxiety that the empty tomb should become a proof of something that could never be proved for it is entirely beyond our world. The great conservative and neo-orthodox Protestant theologian Karl Barth, who led a reaction against the liberalism that had first led to questionings about the Resurrection, insisted that the Resurrection was not an historical event and so the empty tomb was an irrelevance (Church Dogmatics IV i 153). Another trend has stressed that the glorification of Christ cannot be seen as the next event after the crucifixion, and thus is not really separate from the passion and death of Jesus; Jesus was glorified in death (eg Karl Rahner SJ, Theological Investigations 4, p 128).

With this last point of view, we are again near the views of Streeter and the early modernists; that the Resurrection is the re-interpretation of the meaning of the death of Christ, not as defeat but as victory. For Rudolf Bultmann, the greatest 'de-mythologist' in modern Protestant theology, the Resurrection was 'the expression of the significance of the Cross' and 'Faith in the Resurrection is really the same thing as faith in the saving efficacy of the Cross'. (Kerygma and Myth pp 38, 41). And the only difference between this and Willi Marxsen is that for Bultmann the faith was grounded in reality, the Cross really was victory, for Marxsen the apostles simply thought it was.

One of the most elaborate expositions of this style of interpretation recently has been Dominican Edward Schillebeeckx’s book Jesus, on account of which he was summoned to Rome and made to clarify his views on the Resurrection. Fr Schillebeeckx claimed that the death of Jesus seemed an awful defeat for His mission but that God restored the disciples’ faith and gathered them together as a community. They saw the mission of Jesus in a new light and saw that His death had not been a defeat. They expressed this new faith in various ways: the crucified one is now judge, or the crucified one is still working and present with miraculous power, or the crucified one has risen. This faith was an entirely new experience of the presence of Jesus, and the expression of it that finally absorbed the others was that Jesus had risen. (Jesus pp 387, 394, 396) Faced with what they cannot explain, why the tomb should have been empty, why the risen Christ should have appeared to the disciples, these theologians resolve the problem by downgrading or even dismissing these events.

But the greatest defender in modern theology of the significance of the empty tomb, who still argues eloquently that the Resurrection must be understood as something that happened to Jesus, is the Protestant Wolfhart Pannenberg. In Jesus God and Man he insists that though the historical facts, the empty tomb and the appearances, are not the ground of faith they are necessary for faith. Christianity is an historical religion and our faith and trust require knowledge. He argues that if Jesus was not truly glorified and that Resurrection made known to us by historical signs, then our faith would only be a subjective certainty, an interpretation of previous historical events that the world understands differently.

Another way of putting this is that the modern debate is beginning to turn on the significance of the Resurrection for our salvation: how are we saved through the Resurrection. Despite the old devotional emphasis on our being saved by the death of Jesus, and the theological explanations of our salvation going back to St Anselm and before, the orthodox doctrine was always that men were saved by the death and Resurrection of Christ. But how does the Resurrection save us? The weakness of Schillebeeckx’s line of reasoning is that once apparent, he can give no clear account of the saving significance of the Resurrection; in fact, he gives no clear account of the saving significance of the Cross either. Schillebeeckx sees the salvation preached by Jesus as liberation. The Cross merely shows how very dangerous that message was, challenging the powers from whom men must be liberated. Resurrection is thus only one model describing that liberation, an interpretation of the message of Jesus. The experience of liberation gives rise to that interpretation. But the orthodox view has always been that our understanding of the scope and meaning of our salvation arose from our experience of the Resurrection; that Jesus rose from the dead showed his followers what true salvation means. This in effect is the view reiterated recently by Pannenberg.

So the key question is this do we experience salvation and then describe it as faith in the Resurrection of Jesus, or do we experience the Resurrection and come to see the salvation we are being offered? If the second is right, and orthodox Christianity has always maintained that it is, then the meaning of the otherwise mysterious appearances and the empty tomb becomes apparent; Jesus involved the Church in His Resurrection: He united Himself with ns in His Resurrection: He made the full scope of our hope known through His Resurrection. The risen Jesus appeared to the disciples and took the physical body to glorify it because He did become man for us, He did die for us, and He did rise for us.

When the Anglican bishops’ report conceded that for the Church of England belief in the empty tomb is optional they made two tragic concessions; first, that because modern scholars cannot understand something they can dispense with it; secondly that the empty tomb has no real saving significance, but is no more than an option. The greatest weakness of the report was that it failed entirely to offer any theological explanation of the Resurrection or how men are saved by Christ’s rising from death. Had the report attempted this, the fundamental differences would have surfaced. Both sides say they believe in the Resurrection, but they understand it quite differently. For the deniers of the empty tomb, we are saved by Christ’s teaching and death and the Resurrection is His glorification and our re-interpretation of His death. For the believers in the empty tomb, we are saved by Christ’s teaching, death and Resurrection all of which involved mankind. That Times headline is perhaps more misleading than the innocent reader; or even the Anglican bishops might think have they really backed belief in the Resurrection?
COMMUNITY NOTES

NEWS FROM THE PARISHES

In September 1986, Ampleforth is responsible for sixteen parishes, twelve of which have permanently resident priests. Over 30,000 Catholics live in these parishes. Twenty-eight members of the Community live and work on our parishes.

Ampleforth: 350
Brindle: 200
Bamber Bridge: 5000
Cardiff: 3100
Easingwold: 40
Gilling: 60
St Austin's, Liverpool: 3000
Kirkby Moorside: 240

ST BENEDICT'S WARRINGTON

On 22 April 1986, Fr Augustine Measures handed over the parish to the new parish priest, Fr Brian Crane of the Archdiocese of Liverpool. Fr Augustine and Fr Gregory O'Brien both remain in Warrington, at St Mary's.

OUR LADY AND ST BENEDICT'S, AMPLEFORTH

On 15 May 1986, approximately half an hour after the evening Mass and during a severe freak storm, the west end of the church was struck by lightning. A hole was blown through the roof and a small amount of damage was suffered by the masonry of the west wall while the electric wiring was rendered useless. As some of the masonry travelled from the west wall to the east end where quite sizable pieces of stone were found on the floor, we are grateful that no one was in the church at the time and no one therefore was injured. During the time temporary repairs were being done we accepted the generous hospitality of the Rector of St Hilda's, the Rev David Newton, to use the Anglican parish church for two weeks. During the past few months, consideration has been given to a re-ordering and extension plan for the church prepared by a York architect, Martin Stancliffe, and it is hoped we may carry out this work in the near future.

BAMBER BRIDGE

On Good Friday 1986, there was a live television broadcast of the children of St Mary and St Benedict's Primary School in Bamber Bridge acting out the Stations of the Cross interspersed with meditations and music. Fr Damian produced this moving service at short notice, but he is famous for his children's liturgies. The success of the broadcast was shown by the shoal of letters it drew in and another is planned for the future.

BRINDLE

St Joseph's Church in Brindle celebrates its second centenary this year. To commemorate this historic event, Miss Teresa Lawson of the parish has produced a booklet, 'A Place called Brindle', tracing the history of the parish and recalling its customs and memories of the past; (it can be obtained from the parish priest for £1.50, incl postage). The proceeds of the booklet go towards the church restoration fund, which aims at a target of nearly £200,000. After a recent outbreak of dry rot, a thorough inspection revealed that the roof timbers and other woodwork in the church were rotten and the roof slates and gutter linings needed replacing. Rather than demolish such a fine old church, a monument to Lancashire's Catholic history, the decision was made to restore it and launch an appeal for the money.

St Joseph's parish has close links with the martyrs, St Edmund Arrowsmith, who was arrested in the parish after celebrating Mass in a house in Gregson Lane. He was taken to Lancaster Castle where he was tried, condemned and executed in August 1628. Remarkably, within 50 years of his execution, in 1677, his niece Alice Gerard built a house and a chapel in the parish, and a Benedictine priest, Fr Leander Green lived there as parish priest. In 1718 the persecution flared up again, Fr Leander was arrested and tried. He was not imprisoned but the property was confiscated, and once again he had to say Mass in the homes of his parishioners, until in 1726 Protestant friends bought Stanfield House and Fr Placid Naylor, O.S.B. was provided with a home and a chapel.

Fifty years later the parish had grown large enough to need a proper church. Because the penal laws were still in force wise precautions were taken to build it in a secluded location and in an architectural style which looked more like a farm complex than a Catholic church. The church was opened in 1786, and until the Act of Emancipation over forty years later in 1829 it was used under the threat that it might have been confiscated as the previous chapel had been. Historically, therefore, the church is a monument to the courage of the parishioners of that era and their fidelity to their religious beliefs.

Although the exterior of the church has changed little, much work has gone on through the years to beautify the interior. The altar, pulpit, font, pictures and statues, stained glass windows and oak panelling have been installed. An extension was added to house the Lady Chapel. These furnishings have enhanced the devotional atmosphere of the church and they are a monument to the generosity and sacrifice of succeeding generations of parishioners.

In the light of all this it is not surprising that the present day parishioners will not hear of the church being replaced with a new one. If all goes well, the main celebration of the bicentenary year will be a solemn re-opening of the church when the restoration work has been completed.

EASINGWOLD

The parish is spread over 28 villages in an area of about 300 square miles, 'village' being not a neat row of houses but including the surrounding country. It contains two hospitals and several old peoples' homes. Visiting is irregular and exploratory, but the sick are visited regularly. Many children do not go to Catholic schools, and the parish priest tries to arrange instruction for them. It is strongly felt, and with reason, that a family will not integrate with its village unless its children go to the village school. This is more of a mission area than a parish in the accepted sense, and all the villages are separated by several miles from each other, much therefore depends on the parents and how they run their house. The parish priest, in addition to the usual administration, looks after a large garden and maintains the buildings, which are old. He spends time encouraging Christian unity and is also chaplain to RAF Linton.
In 1984, Henry Howard of Corby Castle employed Pugin to design the Church of Our Lady and St Wilfrid. Recently, this delightful Church has been cleaned and repainted. The ceiling in the Sanctuary, the Memorials in the Nave and the decorations once again stand out. The Parish also serves the chapel of St Ninian, housed in a large Victorian Mansion in Brampton. It is mainly a rural Parish, covering many square miles, from the Bewcastle Fells near the Scottish Border in the North, to Armathwaite in the Eden Valley in the South; East, it reaches to the Pennine Fells and the Northumbrian Border, and to the West almost to the outskirts of Carlisle.

A number of Old Boys live in the Parish. The descendant of Henry Howard, John Howard (C51) now lives in Corby Castle. His two sons, Philip (C79) and Thomas (C81) were also in the School. John Howard’s father, Sir William Lawson (1927), lives near the Church. Sir William’s second son, Hugh Lawson (C54) lives nearby in Hebdon. His son, Simon (C80), works in London. Across the River Eden, in the Annex to Warwick Hall is Richard Murphy (C59). He has two sons in the school, Dick in St Cuthbert’s and John at Gilling. Farming in the Warwick area, is Aidan Liddell (C68). His younger brother, Mark (C72), lives in the village of Cunow in the shadow of the Fells. David Stapleton (C51), lives upstream of the Eden, at Armathwaite. Next to the Church, in Warwick Bridge, lives Ralph May (C45). His son Marcus (C77) is occasionally at home. His younger son, Timothy (C78), works with David Stapleton’s firm, Pinney’s of Scotland near Annan over the Border, but lives in the Parish at Hawbuckland, East of Brampton. To complete the preponderance of St Cuthbert’s in the Parish, the Parish Priest is Fr Francis Vidal (C38). In a recent Journal, boys of St Cuthbert’s were described as having ferrets bulging from their tweed coat pockets. Whilst sometimes a Labrador might wander in uninvited, the Parishioners generally leave their ferrets at home when they go to Church.

ST MARY’S WARRINGTON

Four monks, Fr Augustine McAusey, Fr Edmund FitzSimons, Fr Christopher Topping and Fr Gregory O’Brien, run our small ‘city-centre’ parish. The Masses and confessions are attended by a surprisingly large number of people, many from outside the parish. The regular midday Mass is valued. They are in the throes of preparations for building a new presbytery on a site behind the church. Property, which includes the present house and the old primary school, is being sold to offset the cost of the new house. It is hoped that building will begin before the end of the year. Large-scale repairs to the parish hall (Ashton Hall) are also due to start soon.

PERSONALIA

In 1985, throughout the world there were 9,453 Benedictine monks, a decline over the previous five years from 9,610 of 1.63%. 431 of those monks belong to the English Congregation, of whom 100 belong to Ampleforth. But the overall decline is offset by a notable rise in the number of young men joining monasteries. In 1980, throughout the world, there were 359 novices but in 1985 there were 457 (an increase of 27.3%). In the five years 1975 to 1979 there were 833 professions, but in the five years 1980 to 1985 there were 972, an increase of 16.6%.

Ampleforth is far larger than the great majority of monasteries, but there are seven others that have about 100 monks: Solesmes and La Pierre Qua Vire in France, St. Andre in Belgium, Beuron in Germany, Mount Angel and St. Benedict’s Archabbey in America and Waege in Korea. Waege is expanding rapidly, with many young recruits. These monasteries are all in roughly tenth place in size in the world, following some undisputed giants: Pannonhalma in Hungary, Einsiedeln in Switzerland, Montserrat in Spain, St Ottilien and Munster, Fischbach in Germany, Mt. Meinrad, St. Vincent’s and St. John’s in America, Perambin in Tanzania. Again, the keenest growth is to be seen at Perambin, which belongs to the same missionary German congregation as Waege and attracts many novices.

In England, the Benedictines greatly outnumber all other religious orders. There are 440 Benedictines in England, of whom 327 belong to the English Congregation. By comparison, there are 281 Jesuits. The Ampleforth Community alone outnumbers all other religious orders apart from Jesuits, Salesians (152), Mill Hill Missionaries (118) and Redemptorists (115).

THE AMPLEFORTH COMMUNITY, SEPTEMBER 1986

A list of where the monks are and what they do, in order of clerical (the date in brackets after each name refers to the year in which the monk was clothed with the monastic habit).

The two second-year novices, Br Blaise Davies (1985) and Br Sebastian Powis (1984) have made their simple profession and continue in the novitiate for one more year before beginning their studies for the priesthood. Three new juniors have emerged from the novitiate: Br Barnabus Pham (1984) teaches RS and creative activities and takes scouting and games in JH; Br James Callaghan (1984) teaches French and RS, works at photography in the Sunley Centre and takes games; Br Bede Leach (1980) is in charge of our Gilling parish and teaches RS in the school.

Fr Hugh Lewis-Vivas (1977) teaches French, Spanish and RS, is in charge of the Bookroom and handles the printing in the Sunley Centre and is extensively engaged in music; Fr Lawrence Kilcarn (1977) has suffered serious ill health which has greatly reduced his activities on our Cardiff parish, where he is stationed; Fr Terence Richardson (1973) combines the offices of Matron Librarian and chief of the Fire Squad and teaches Chemistry and Physics in PS; Fr Bernard Green (1973) teaches History and RS; Fr Daniel Thorpe (1974) has returned from Rome to be Monastery Inspector and also teaches RS; Fr Cyprian Smith (1973) teaches Portuguese and RS and is working on liturgical music; Fr Peter James (1971) is on our parish at Bamber Bridge where he is a school chaplain.

Fr Christian Shore (1969) is Housemaster of St Hugh’s, teaches Biology and RS and photography; he is also a judge on the diocesan marriage tribunal. The Monastic Choirmaster is Br Alexander McCabe (1969) who also teaches Spanish and RS; Fr Justin Price (1969) is Housemaster of St Oswald’s and director of the Theatre as well as...
teaching Biology and RS. Fr Christopher Cost (1967) is on the staff at Gilling where he is a form master in charge of the 3rd and 4th years, and Senior Geography and Senior RS Master. Fr Francis Dobson (1967) is manager of the School Shop, teaches Politics and RS and takes games. He also co-ordinates the confirmation preparation in the school. The Housemaster of St Thomas's is Fr Richard field (1966) who teaches Physics, RS and CDT and runs sailing courses. Fr Gilbert Whitlefield (1964) teaches Classics and RS. Fr Edgar Miller (1963) has just ceased to be Estate Manager and takes over the Grange at the end of the year, though he will continue to look after the grounds, forests and orchards. Fr Timothy Wright (1962) is Junior Master, Housemaster of St John's, Head of RS, is extensively engaged in educational affairs outside Ampleforth, teaches Geography as well as RS and takes games. Fr Matthew Burns (1962) is Housemaster of St Wilfrid's, teaches French, Spanish and RS and takes games. Kirkby-moorside has been given a new parish priest, Fr Bonaventure Knollys (1962) but he will only reside there at weekends; he also presides over the pottery in the Sunley Centre. Fr Felix Stephens (1961) is Housemaster of St Bede's, Editor of the Journal and in charge of 1st XI cricket; as he finishes the Appeal, he is returning to teaching History and at the end of the year will succeed Fr Benet as Second Master. Fr Jonathan Cotton (1961) is on our parish at Leyland, where he is a school chaplain; he is also actively engaged in the Focolare movement. Fr David Morland (1961) is Head of Classics and also teaches RS, as well as being director of the juniors' studies in the monastery where he teaches Philosophy and Theology. Fr Leo Chamberlain (1961) is Housemaster of St Dunstan's, Head of History, teaches RS and runs the golf course. He has extensive involvement in support of Christianity behind the Iron Curtain. The Novice Master is Fr Aedred Burrows (1961) who teaches Church history in the monastery, History and RS in the school. Fr Albert Staagpole (1960) is Tutor at St Benet's Hall, lectures in the University and writes and reviews widely on Theology. Fr Gordon Beattie (1959) is in Germany as chaplain at RAF Brüggen; he also edits the Benedictine Yearbook. In Australia, Fr Placid Searritt (1959) is Prior of New Norcia and President of the Clerical Major Religious Superiors. Fr Gregory Carroll (1958) is Warden of Redcar Farm and parish priest of Oswaldkirk as well as teaching Latin and RS. Fr Stephen Wright (1958) is assistant in Junior House, teaches History and RS, runs the Ampleforth Film Society and is in the CCF, and also does much work with the renewal movement, especially the Ampleforth Days of Renewal. For five years Fr Thomas Cullinan (1955) has developed the house of prayer and hospitality at Ince near Liverpool, which succeeded the house at Little Crosby. Fr Alan Gresley (1955) is coordinator of the liturgy in the Abbey Church and teaches the novices Liturgy, as well as assisting in the School Library. He does scouting on a national basis as well as at Ampleforth. Fr Pierre Grant-Ferris (1955) is assistant on our parish at Workington, where he is a school chaplain; he is a member of the national Association of School Chaplains. Fr Anselm Cotton (1954) is the School Librarian, a job which has linked well with much of the development of computing at Ampleforth. The Housemaster of Junior House is Fr Henry Wansbrough (1953) who teaches Scripture in the Monastery, Classics and RS and takes games in the school; he reviews, writes and broadcasts widely on the Bible. Fr Dunstan Adams (1953) is based at Ampleforth, engaged in retreat work and monastic formation. The Housemaster of St Edward's is Fr Edward Corbould (1953), who is also Head of History, teaches RS, takes games especially cross-country, and is second-in-command of the CCF. For twenty-five years, Fr Geral Hughes (1953) has been on the staff at Gilling, where he is Second Master, Head of Science and form master of the first and second years. Fr Michael Phillips (1952) is the Procurator. Fr Fabian Cooper (1952) is based in London where he practises as a psychotherapist, one of the few priests working in this field in the country. Fr Mark Butlin (1952) runs the 'recoyage' programme of theological renewal for Benedictines from all over the world at St Anselmo in Rome. Fr Osmond Jackson (1952) is parish priest of Easingwold and chaplain to RAF Linton. Fr Dominic Milroy (1950) is Headmaster. Fr Charles Macaulay (1950) is School Guestmaster, teaches RS and CDT, Fr Rupert Evered (1950) is parish priest of Lostock Hall, Nr Preston, Fr Herbert OBrien (1950) is parish priest of Parbold, Nr Wigan, Fr Gregory OBrien (1950) moved to St Mary's Warrington when we surrendered St Benet's earlier this year. Fr Ian Pitt (1950) is at Bamber Bridge, Preston, involved in retreat work especially through the charismatic renewal; at the end of the year he is joining the new community in York. Ampleforth village is served by Fr Kieran Cororan (1949). Fr Adrian Convery (1949) is Headmaster of Gilling Castle. The Warden of the Grange and Abbot's secretary is Fr Geoffrey Lynch (1948) who has also done much work on national monastic commissions and local ecumenical organizations; at the end of the year, he will become prior of the new house in York. He will be joined by Fr Aidan Gilman (1948), presently chaplain to the nuns at Stanbrook, Fr Joseph Carbery (1948) retired to the monastery from St Benedict's Warrington in 1984. In the spring, Fr Augustine Measures (1948) surrendered St Benet's to the diocese and moved to St Mary's Warrington where he is parish priest. Fr Nicholas Walford (1948) is a member of the community at Gilling Castle and has retired from full-time work, but is active in the entire restoration of rockeries on both sides of the valley. Fr Simon Trafford (1948) is Housemaster of St Aidan's and Officer Commanding the CCF as well as running golf; he teaches Latin, RS and calligraphy. Fr Justin Caldwell (1947) moved this year from Leyland to Bamber Bridge where he is chaplain to St Catherine's Hospice and continues as chaplain to FIM Prison Wymott. Fr Benedict Webb (1946) is parish priest of St Austin's Liverpool, Fr Gawen Knowles (1946) has given up being Monastery Infirmarian and teaching but continues to look after the lakes and fishing and is chaplain to St Martin's. Fr Julian Orchard (1941) is chaplain to St Chad's; he is in charge of Sub-Aqua; he is chaplain to the domestic staff and also at Howsham Hall; he also teaches at Ryedale Comprehensive. Fr Edmund Hatton (1941) has moved from Kirkby-moorside to be parish priest of Bamber Bridge; he is involved in Marriage Encounter, Fr Theodore Young (1940) is parish priest of Knaresborough, Fr Martin Haigh (1940) is on our parish of St Austin's Liverpool and has been Director of the Ampleforth Lourdes Pilgrimage for over 30 years, a post which he has now retired from. Fr John Macauley (1939) is parish priest of Workington. The Master of St Benet's Hall is Fr Philip Holdsworth (1939), Fr Francis Vidal (1938) is parish priest of Warwick Bridge and chaplain to the RAF station at Spadeadam. Fr Manus Green (1938) has moved from St Mary's Warrington to join the parish at Leyland. Fr Raymond Davies (1938) is assistant on the parish at Brindle. The parish priest of Cardiffs Fr Kevin Mason (1936), Fr Leonard Jackson (1936) has ceased to be parish priest of Bamber Bridge and moved to St Austin's Liverpool. Fr Damian Webb (1936) is on the parish at Bamber Bridge. Fr Vincent Wace (1935) is Monastery Guestmaster, co-edits the Congregational ordo and teaches CDT. The Second Master, Fr Benet Perceval (1934) is to retire from the school at the end of the year and become Sub-Prior and Abbot's secretary; he is...
Secretary of the Ampleforth Society. Through ill-health, Fr Christopher Topping (1933) has retired from being parish priest but continues on the parish at St Mary's, Warrington. Fr Walter Maxwell-Stuart (1933) has been Housemaster of St Cuthbert's for over thirty years and is Secretary of the Hunt. Fr Thomas Loughlin (1933) is parish priest of Brindle. Fr Wilfred Mackenzie (1930) is on the parish at Leyland.

Fr Bernard Boyan (1928) is on the staff of the Metropolitan Cathedral in Liverpool and chaplain of the Royal Liverpool Hospital as well as being involved in Marriage Encounter and Engaged Encounter. Fr Edmund Fitz-Simons (1925) is on the parish at St Mary's, Warrington and also has responsibility for the central finances of our parishes.

Fr Gerard Sitwell (1924) has been retired at Ampleforth for several years. Fr Henry King (1923) has also retired to the monastery from St Austin's Liverpool where he spent all his 34 years on the parishes, 11 as parish priest. Fr George Forbes (1923) has recently been forced to give up his work of supplying on our parishes and lives at Ampleforth. Fr Laurence Bevenot (1919) is on our parish in Cardiff; he directs the Latin Torch Choir preserving the Latin musical heritage and edits the Bulletin of Monastic Musicians. Fr Aelred Perring (1919) retired from active parish work several years ago and is now settled in the monastery, where he has been joined this year by Fr Aidan Cunningham. Fr Bede Leach and Fr Jeremy Sierla were ordained priest by Bishop Augustine Harris on 6 July 1986.

Six new novices were clothed. On 5 September 1986, Fr Abbot Clothed: Martin Browne as Br Paul 
David Sale as Br Anthony 
Christopher Forrester as Br Miles 
Thomas McCarthy as Br Andrew 
And on 17 September, Fr Prior Clothed: Paul Wright (A82) as Br William

On 6 September, Fr Abbot received the Simple Vows of Br Sebastian Percival and Br Blaise Davies.

Fr Columba Cary-Elwes has just had a new book published by Sheed and Ward: Experience with God, A Dictionary of Spirituality and Prayer. He was revising the proofs in the spring of 1986 but began the book in the mountains of Cameroon in 1973. On November 1, 1986 his correspondence with Arnold Toynbee, An Historian's Conscience, will be published in the USA; it will be produced by the Oxford University Press in the UK in 1987.

During April 1986, Father Dominic visited the Apostolic Movement of Manquehue in Santiago, Chile. The founder of the Movement, Senor Jose Manuel Equtiguren, has visited Ampleforth frequently during the last few years and has founded two schools which are based explicitly on the Rule of St Benedict and on the academic and pastoral tradition of Ampleforth. (cf. Journal, Spring 1986, Article by Fr Timothy Wright).

Since Father Dominic's return, links of prayer and support between Ampleforth and the Movement have been formalised by a vote in Conventional Chapter.

Fr Ian Petit writes: For two weeks I worked with an ecumenical team trying to contact the non-church goers in the Kings Road area in Chelsea. This was done by street drama, hand-outs, and visits to pubs (with the prearranged consent of the landlord), and gatherings for set talks. My normal work is talking to Christians, trying to help them look at familiar truths with new eyes. This experience needed a completely different approach, and I realised how inadequate I was for it. The young members of the team seemed much more able to make good contacts.

In May 1986, Fr Placid Spearritt was elected President of the Clerical Major Religious Superiors in Australia, where he is Prior of New Norcia. He attends the Council of Major Religious Superiors three times a year in Sydney and is an observer of the National Episcopal Conference. When the Pope visits Australia in November, Fr Placid will have to escort him up and down the aisle of St Patrick's Cathedral in Melbourne, but he is relieved that this will be done in silence.

Fr Alberic Stacpoole has completed the degree of Doctor of Philosophy (Faculty of Theology) at Oxford, submitting a thesis entitled: 'The ARCIC agreed statement on ministry and ordination in the context of Canterbury-Rome relations.' While visiting Rome at East Side, he deposited a copy of the longer version at the Secretariat for Promoting Christian Unity, and later received a letter of thanks from +Johannes Cardinal Willebrord. Your thesis will be a valuable source for our Secretariat...I am sure that this work will bear fruit in the context of your own ministry. He returned to preach at Sunday evensong at Westminster Abbey: attendite ad petram unde exciri estis.

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Br Daniel Thorpe has returned from Sant'Anselmo in Rome after two years of study in Theology at the Beda. He has been appointed monastery Infirmarian, responsible not only for the small daily needs of the brethren but especially for the elderly retired fathers. Fr Jeremy Sierla took a First in Theology at St Benedict's Hall; he adds this to the First in English he had already obtained before joining the monastery.
Fr Timothy Wright, the Juniors' Master, led the first Juniors' Holiday to have been held for some years. He was accompanied by Fr Benjamin, Br Cathbert, Br James and Br Barnabas, to Coniston to stay with Fr Bede Moore from Belmont, a most welcoming host.

EASTER 1986
One of the events in the Ampleforth year is the Easter retreat, as visitors join the monastic community to celebrate the Passion and Resurrection of Our Lord. 338 guests attended. Formal retreat discourses were given by Fr Aelred Burrows in the Theatre, but in addition six talks and discussions were led by various monks: Fr Alberic on Vatican 2 Twenty Years After; Fr David on the Sacrifice of the Mass; Fr Henry on Why was Jesus Executed?; Fr Hugh on Christ's Real Presence, an historical perspective; Br Jeremy on What is a Christ?; a meditation on Jesus as the Christ; and Fr Stephen on Confirmation in the Church Today, problems and opportunity. The centre of the retreat, as always, was the Holy Week liturgy from the Maundy Thursday evening Mass to the morning of the Resurrection, and the heart of the liturgy was the great Vigil, the greatest liturgical event in the Abbey Church each year.

ST MARGARET CLITHEROW CENTENARY
On East Monday, 31 March 1986, the Abbey Church was packed and an overflow congregation filled the Theatre to attend a Mass celebrated by Cardinal Hume together with the Archbishop of Liverpool, the Bishop of Middlesbrough, the Bishop of Hallam, Bishop Wheeler, Bishop O'Brien and Fr Abbot. This gathering was in honour of the fourth centenary of St Margaret Clitherow, martyred in York in 1586 after she had harboured priests in her house in the shambles and let them say Mass there. In the morning, Cardinal Hume and the bishops had attended an ecumenical service in the Minster in York where the Anglican Archbishop preached. His theme was to deplore the fanaticism of her executioners but to praise the courage and conviction with which St Margaret died; he avoided comment on the truth or otherwise of the convictions for which she died. The Minster was full, almost all the congregation being Catholics.

THE BUILDINGS AT AMPLEFORTH
are shared during the summer holidays as far as is practical and possible with people in need. Here is a list of the holiday use of buildings over the summer of 1986:

<table>
<thead>
<tr>
<th>Date</th>
<th>Building</th>
<th>User</th>
</tr>
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<tbody>
<tr>
<td>13 July</td>
<td>Spring Board</td>
<td>St Thomas</td>
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<tr>
<td>19 July</td>
<td>L'Arche</td>
<td>Aumit House</td>
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<tr>
<td>21-26 July</td>
<td>Liverpool Cathedral Choir</td>
<td>St Cuthberts/Junior House</td>
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<tr>
<td>25 July</td>
<td>Yorkshire Holiday School</td>
<td>Hull Handicapped</td>
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<tr>
<td>26 July</td>
<td>Family Week</td>
<td>Nevill House</td>
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<td>2-16 August</td>
<td>Lancaster Handicapped</td>
<td>St Cuthberts</td>
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<tr>
<td>4-8 August</td>
<td>Young Peoples Conference</td>
<td>St Thomas</td>
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<tr>
<td>9-16 August</td>
<td>Middleborough Handicapped</td>
<td>Aumit House</td>
</tr>
<tr>
<td>31 August</td>
<td>Red Cross Day</td>
<td>Aumit House</td>
</tr>
</tbody>
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PATMOS PILGRIMAGE 1986
I was asked by Fr Simeon, one time housemaster of the Orthodox house in Oswaldkirk, to join him on a pilgrimage during their Holy Week to the Orthodox monastery on this remote Green island. It was a unique chance to discover a little about an idiorhythmic Eastern community and its monastic life, and to visit a monastery partly by sea and partly by moped. It is built as a fortress with three gates, to withstand 11th century pirates and the Turks.

There was a lay doorkeeper and we asked for the guest-master, to learn that there is no such person. "Whose guest are you?" The abbot's, "He cannot meet you till 2pm as he is very busy with the liturgy". So we sat on our suitcase in the open courtyard of the monastery till a novice came along and, taking pity on us, showed us the guest quarters at the top of the monastery. Guests cook for themselves and so we had to go out shopping in the village of Chora that clusters all round the walls of the monastery. We went down to the church as soon as we were settled in. It is about a large as SS John and Thomas and the surrounding chapels in our crypt. The only seating being around the walls. It is filled with icons, lamps and canons' music stands, with lots of visitors coming and going during the liturgy, which is all sung. Six cantors take it in turns with the abbot to sing unaccompanied not only the psalms but the scriptural readings. This ceremony was interrupted at the Easter Gospel by fireworks on the courtyard outside and the kiss of peace. At 3am we wended our way up to our rooms and were aware that lots of people were following us. They headed for the conference room which had been laid out with 50 places for the Passover meal - we made for our beds but were stopped and brought into the meal of boiled lamb and wine. I was placed next to the Abbot by order of clothing, which was embarrassing as I knew no Greek and he no English, French, German or Italian. His Prior knew some French, so kept the party going for 3 hours until the Abbot retired and it became informal. luckily Fr Simeon kept me in the picture. They have three novices, but with no major commitments outside the island this seems adequate for their continuity. They minister to 4 small village chapels, the cave of St John, and a convent which we visited.

Fr Vincent Wace

INCE BENET, LIVERPOOL
Ince Benet has been a building for five years. When it began, there were four monks but as walls rose numbers fell, so in a way it became a strange story. But it has been in other ways a blessed story - recovering materials from Liverpool demolitions, gratefully receiving help from various firms and rejoicing in the labour of many friends. It is all but complete and has cost £17,000 (equal parts from Ampleforth, from gifts and from earnings). As the building has grown, so it has been used. A group of regular friends are part of its daily work and prayer. Guests come to stay. Day groups use the larger upper room, chapel and garden. Easter is always a happy time; staying guests plus local friends, culminating in an all-night vigil. The Liverpool L'Arche Community bring a team one a fortnight, and thirty of them (handicapped and assistants) came for a three-day retreat. There are a few family groups, a group from Lancaster University. Six Asian visitors, on a three-day CAFOD visit to Liverpool, came with all their Liverpool contacts for a memorable evening.

Fr Thomas Cullinan acts as a somewhat bemused caretaker of the place, trying to focus on a normal round of monastic life and providing space for such activities to happen as they will. He serves a local parish on Sundays and ventures out for away-
fixtures from time to time (ranging from a seminar on prayer in a marquee on Aintree Racecourse to scriptural reflections on contemporary issues of peace and justice). The most often repeated comment from those who have come to love the place is that it provides space where they feel whole and can be themselves, where they can touch realities away from the romantic fantasies of the rest of life, where prayer and God and work seem natural to each other. It does not always feel like that when the sewer pump breaks down, wood for the boiler is soggy, or a prayer vigil becomes painfully open to the affliction of so many in the Inner-City area! Pax inter spinas?

POLISH BABY MILK APPEAL

Fr Leo raised over £4,000 in the summer with which 4000 kg of baby milk was bought and sent out to Episcopal Charity Commissions and Pediatric Institutes in Poland. The largest sum for £2,867 in the Abbey Church collection on Exhibition Sunday; £1,180 was given by our local parishes of Ampleforth, Kikbymoorside, Helmsley, Oswaldfkirk and Gilling, the School Shop, St Dunstan's and St Thomas's Houses, the Brothercare Shop, the Weissenberg Fund, Miss Houlihan, Cdr and Mrs Stewart and the Abbey Charity Fund.

The organisers of the Jacob's Well Polish Appeal, Drs Beryl and Peter Beynon, wrote as follows: "The milk arrived just in time. A few hours ago we learnt that the Polish powdered milk has been withdrawn from the shops and no children are allowed to drink it - it is supposed to be contaminated, but I don't know any details about it. The fact however is that mothers are running about like mad trying to get the milk for the babies. Some friends who have just returned from Zielona Gora report that milk was very difficult to get there in the shops but some convents received some aid and the children were living on that milk; those who went to the church were able to get as much as ten pounds for each baby so that'll last for a while."

FIRE SQUAD

In the summer of 1986, the fire squad acquired a new fire engine from the North Yorkshire Country Fire Brigade. It is a Dennis, and we hope that it will be more reliable than the old Bedford Green Goddess had become in the last year or two. This is just one example of the help given to the squad by the North Yorkshire Brigade, to whom we are grateful, not least for the opportunity to train with them.
During this academic year about half the total, and three quarters of the living-in, membership was monastic. We welcomed the following new members to start the year: Brs Columba Stewart (Collegeville), Edmund Brokenshire (Downside), Richard Jones and Joseph Marsh (Douai), Kentigern Walsh and Aidan Doyle (Belmont) - all to read Theology; also Manfred Albl (Munich University - Law), Philip Basset (Eton - Classics), Brian Hall (Leeds Diocese - Theology), David Hubbard (Malvern College - English), and, to read Modern History: Angus Chilvers (Radley), Richard Jordan (Ratcliffe College) and Adrian Muldrew (Austin Friars).

In Final Schools all passed with honours, Fr Jeremy Sierla gaining a first in theology and there were the following seconds: Br Francis Straw (Buckfast) and Br Michael Fava (Farnborough) in Theology; Julian Blake in Modern History; Michael Lacey and Mark Stevenson in Modern Languages; also David Hubbard in English Mods. Manfred Albl gained the Diploma in Legal Studies.

Our sporting year was less successful, especially on the river. But Julian Blake was captain of the O.U Hockey for the year, gained a Blue against Cambridge in March and joined the Canada Tour in August. In rugby Mark Roberts was in Cuppers and Richard Jordan in the Whippets. Simon Miesegaes pursued his part in the Drag Hounds as secretary and master.

Although it fell out of term the most notable occasion was the visit of the Chancellor, the Earl of Stockton, who accepted an invitation to dine with us on St. Benedict's night in March. At table he took the occasion to speak some gracious words, insisting on standing for this despite his 92 years. The Earl and Countess of Longford and the Principal of St Hugh's were also present at the dinner, which was attended by friends of the Hall, staff and some tutors and members, monastic and lay.

During the year we had visits from: the Bishop of Klagenfurt, Fr Abbot, and the Abbots of Belmont and Glenstal, also from many brethren including Frs Columba, Julian and Leo; Illtyd Trethowan and Alexander George (Downside), Sylvester Houedard (Prinknash), Francis Studer (Collegeville), Rene Kollar (Laxtobe), Mgr Michael Buckley stayed the night, Fr Patrick Jones (Holy Cross, Dublin) was with us for some weeks, as was Augustine Schutte (Cape Town University) and P. Benedikt Michels O.Cist. (Marienstatt, W-Germany) was with us during the two Summer Schools both of which received and provided as much delight as ever.

Next year we expect the living-in membership to be virtually all monastic and the life style of the Hall to reflect this recurrence to a former state.

Philip Holdsworth O.S.B.
This article is written at an important moment for education, especially in the maintained sector. 1985 was a year marked by unparalleled disruption in schools; lack of preparation is jeopardising the new G.C.S.E.; fundamental questions are being asked about the comprehensive system, and falling rolls are making reorganisation both inevitable and traumatic.

It would be good to report that Catholic schools are exempted from this. Alas, they face the additional problem of having to justify their existence both to a clergy, who wonder about the catholicity of schools, and to parents who are concerned about academic standards. Indeed, there are indications of increasing antipathy towards denominational schools because they are divisive, selective and confessional. Those of us within denominational schools would indeed be surprised if our Catholicism didn’t distinguish us from our neighbours, but would reject any suggestion that there was anything sinister in our methods.

It is against this background that the reorganisation of Catholic schools in York was undertaken. This article, the third in a series on current changes in the city’s catholic community, assesses both the reorganisation itself and the questions which arose out of it.

It could appear impertinent for one so committed to the independent sector to ask questions about voluntary aided schools. My qualification is that I was invited to join the diocese’s Working Party on reorganisation in York and later to be a member of the governing body of the new school. This has given me an insight into the three traditions of education involved. Firstly the selectivity of the grammar school, epitomised by the Bar Convent, a girls school run by the LBVM, nuns for 299 years. In July 1985 it had 510 pupils of whom 100 were in the sixth form.

Secondly, the secondary modern tradition represented by 2 schools, both owned and run by the diocese of Middlesbrough, St George’s for boys and St Margaret Clitheroe’s for girls. In July 1985 each had about 200 pupils; neither made provision for pupils over 16.

The third was the comprehensive ideal to which the reorganisation was directed. This ideal aimed to provide something for everyone within one school community, thereby avoiding the unpleasant consequences of selection, on academic or other grounds. In York one medium size (5-6 form entry) comprehensive school would be big enough for the catholic community.

Reorganisation provided an opportunity to stand back and ask important questions. In the first place there were the practical questions which needed an answer before any proposal could be made. Next, were questions raised by the proposal to which no final answers can yet be given. Thirdly, there were questions which could not expect to be answered yet. And finally were the questions which were not open to discussion.

The first attempt at reorganisation in York was made in the 1970’s, when numbers were high. The most acceptable compromise was to use two sites some three miles apart, the Bar Convent and St Margaret Clitheroe’s, leaving the LBVM in control of the secondary modern tradition, a controversial decision. The plan was turned down as unworkable because of the distance between the sites. Selective education continued.

In the early 1980’s, falling rolls forced the city of York to produce a new plan for reorganisation. In it some secondary schools would become 11-16 comprehensives, some would be closed and a sixth form college opened. This provided the catholics with an opportunity, and, after long hours of deliberation, the Working Party proposed that a new Catholic comprehensive be opened on a split site involving the Bar Convent and one of the city’s redundant schools, Mill Mount, about a mile away. The proposal was accepted by the Bishop and the D.E.S. and the new school, owned and run by the diocese, was opened as All Saints, in September 1985. Now, for the academic year 1986-87, the school has 932 pupils including 140 in the sixth form, an increase of nine on the combined total of the three original schools in September 1982. This is most encouraging because figures presented to the Working Party predicted school numbers would drop to under 700 in the late 1980’s.

There were three main questions which the Working Party had to answer before the school could exist: Who was to own and run the school? How were the three staffs to be treated? What emphasis was to be put on accessibility? This last question implied a judgement about the relative importance of tradition, a single site, and adjacent games fields.

The LBVM did not want to own and run the school; they had too few nuns and were diversifying their work. To some this was a matter of regret because it is sad to lose the expertise of a religious order who has specialised in education. Luckily, Mgr. Seamus Kilbane, the diocesan Episcopal Vicar for Education, was able to enlist a number of competent and motivated lay people who have carried the burden of the complex reorganisation programme and now form the core of the governing body. As was indicated before, the LBVM sold most of the Bar site to the diocese who also acquired the Mill Mount site, both transactions gaining an 85% grant from the D.E.S.

The assimilation agreement for the staffs of the 3 schools was worked by North Yorkshire Local Education Authority with the unions concerned so that consistency was achieved in all the York schools. In the event no one from the Catholic schools was made redundant and All Saints was able to make a number of new appointments.

Generous schemes for early retirement encouraged a number to leave the profession, and the new school emerged with a strong staff. This need not have been the case and job protection given to poor teachers is one reason why parents and others lose confidence in many reorganised schools.

By far the most controversial issue was that of the site for the new school. Two major views emerged at three well attended public meetings, roughly corresponding to the two approaches to education which reorganisation intended to synthesise.

Many, particularly from the secondary modern tradition, wanted the new school to be established at Danesmead, a redundant secondary modern. It had relatively new buildings, plenty of space for expansion, and adjacent playing fields, but it was some miles from the city centre. A new school, it was argued should be founded on one site, where modern purpose-built extensions could be added, and where there was real hope of creating one school community. The opposite view stressed the importance of accessibility, especially to the main forms of public transport. Its proponents argued...
that a central site, near bus and rail stations, was the best way of ensuring maximum support from catholics both within and beyond York. Parents would be dissuaded from sending their children if a double bus journey was required, and numbers were crucial in maintaining the sixth form. Also, considerable importance was attached to the tradition already established at the Bar. Mill Mount was near enough to make a single school viable, and provided a number of specialist rooms not available at Danesmead. Further a guarantee from the city authorities about playing fields on the Knaresmire helped allay fears. The very success of the school after one year is proof that the right decision was made. Years 1 to 3 are based at the Bar while the older pupils are at Mill Mount. Easy access by bus and rail has encouraged parents from as far away as Selby, Tadcaster, Malton, Pocklington, Easingwold and Ampleforth to enroll their children.

A second group of questions has been raised by the scheme to which no clear answers can yet be given. What is the effect of the split site? How strong is the sixth form? What is the competition from other local schools?

Given a choice, there is no teacher or administrator who would recommend a split site because of the problems in deploying staff and creating a united school community. This has certainly been true at All Saints. But an important advantage is that fewer bodies means smaller crowds and better protection for the young and the weak. The movement from junior to senior site gives pupils a sense of achievement and makes possible subtle differences of regime.

In planning the new school many advisers were sceptical about the viability of a sixth form, but the catholic community was determined to keep it as long as the demand existed. The authorities are anxious to avoid small uneconomic sixth form and Catholic schools are particularly threatened both by this and the new initiatives in education at 16+. If All Saints is to keep its sixth form - a good academic teaching is essential. There is no possibility of competing with the sixth form college in terms of resources. After one year the sixth form at All Saints remains strong, the majority of last year's fifth year opted to come back, but long-term prospects remain uncertain, very much dependent on good results at all levels.

Apart from the sixth form college, the rivals are the independent schools, like St Peter's and Bootham, and other colleges of further education in the city. At present the number likely to go to non-Catholic independent schools in the city is few.

A third series of questions concern the catholic ethos of the school. This is more difficult to assess; the school is too young, and measurement is difficult. I discuss four indicators of catholicy - important but not comprehensive. Firstly the role given to the academic study of theology in the curriculum. Many catholics have long been suspicious of educating a theologically literate laity. Today there is no alternative to providing well organised courses in theology if catholics are to know where they stand in a pluralist world. In practice this means a doctrinal and moral study of Christianity at G.C.S.E. and 'A' level. This latter element has yet to be fully established; well-tried courses in General Studies have been given priority. From my experience an 'A' level course in Religious Studies, as third or fourth 'A' level, is something no catholic sixth form can afford to neglect. The advent of the Advanced supplementary (A.S.) level examinations will provide further opportunity to introduce more structured sixth form courses in theology.

A second concerns the prayer life of the school. It needs a daily rhythm. This can easily be provided, at the older level, by the celebration of the Church's Morning and Evening Prayer, published in relatively cheap form. The Vatican Council intended by people to join in the official prayer of the Church and the higher level of secondary school is the right moment to introduce the young to praying with as well as for the Church. This would also bring the staff into the prayer life of the school and show the importance of their example in creating the spiritual ethos. This could be extended to include other forms of prayer, like meditation and communion services.

Thirdly, the chaplaincy is an essential part of any Catholic school. Unfortunately the tentative arrangements made for the chaplain at the beginning failed. This failure made the establishment of a regular mass impossible and other functions of the chaplain were only intermittently available. Two part-time chaplains have now been appointed, one for each site. Further, the full potential of having a deanery secondary school which could act as an important centre for the apostolic work of the parishes has yet to be rediscovered. The school's role in the formation of servers, readers and other ministers in co-ordinating the preparation for confirmation and in encouraging voluntary work has still to be worked out. Much will depend on the right sort of leadership both in the deanery and in the school. In the coming years the new Pastoral Centre will play a key part in this.

Fourthly it is well known that one of the most difficult sacraments to teach and celebrate with the young is that of Reconciliation. Well-tried methods of the past no longer work, and new ideas must be explored. One such, that has been successful at Ampleforth, is the idea of giving a priest a number of young people whom he meets about twice a term. From this confession, counselling and spiritual direction can follow. A similar plan is under discussion for All Saints.

All these areas are being considered by the school authorities and this gives grounds for hope that a firm Catholic ethos will be established, one which will be supportive of the local church.

A more sensitive problem concerns the relationship with the school at Ampleforth, which is within the catchment area. In one sense the 23 miles which separates the 2 schools provides a limit to co-operation. There is however the possibility that some parents will want to send their children to Ampleforth for the sixth form, a most unwelcome development for All Saints. Certainly Ampleforth has no intention of undermining All Saints, and both sides recognise there are legitimate reasons for the transfer of some pupils at sixth form level, most particularly for parents who live near Ampleforth.

Finally, there are questions which could not be asked, either in the Working Party or by anyone connected with the school. These are big questions, which go beyond the reorganisation of three schools. The first is whether a comprehensive school is the right sort of school for this situation. Would it not have been better to establish a school with two traditions, one on each site, one to concentrate on academic subjects and include the sixth form, the other to concentrate on practical subjects, giving specialist attention in those areas most needed? Would not such specialist units be better able to stimulate the able, and care for the weak?

Another important question: Could the young play a larger part in the running of the school? In our boarding school tradition this is taken for granted; they learn much from the opportunity and make an essential contribution. Would not such a development at All Saints lighten the teacher's load and improve the quality of education?
A third question: Could there not be more co-operation between independent and voluntary aided schools? Not according to LEA policy. Could this not be detrimental to the Church? It would have been an interesting question if Ampleforth College was located nearer York. Nationally the problem is illustrated by the many Catholic independent schools with good facilities and numerous religious who need to recruit non-Catholic pupils to survive, while many voluntary aided Catholic schools are eager to get more religious on their staff but cannot find them. These are the sorts of questions to which there are no answers - as yet.

Much has been done for Catholic education in the last forty years and much has been done in York. All Saints has benefited from the delays in reorganisation. It is now clear that Catholic schools will only be cherished and supported by Catholic parents if they are successful both in academic and Catholic terms. Critical parents with able children have fewer hesitation than in the past about sending them to non-Catholic schools. All Saints has the task of establishing high academic standards as the only route to success, and the evidence of the first year is, that in spite of the traumas of reorganisation, teachers action, and unfinished buildings, the staff and pupils have welded well under the leadership of Dr Elliott; this gives grounds for optimism. Many of the unanswered questions in this article are on the agenda of the school authorities and that too is a sign of hope; many schools don’t even get that far. To pose questions is to imply a challenge and it is a measure of the confidence of the school that in spite of reservations about the comprehensive scheme, and the role of the local church, I am confident that All Saints will succeed, and by succeeding help to justify the value of denominational schools.

**NEW JERUSALEM BIBLE**


Edited by HENRY WANSBROUGH O.S.B.

Review by DAVID GOODALL (W50).

Forty years or more ago, when the late Mgr. Ronald Knox was wrestling with his own translation of the Bible, he wrote sadly that “so far as English Catholics are concerned, the Bible consists of a handful of fragments read out in Church, two psalms, a remembered phrase here and there in the liturgy, and a few dozen doctrinaire texts.” Today, with the Knox Version almost as remote from us as Douay, with the Second Vatican Council’s validation of scripture now part of our history, and with the liturgy radically revised to incorporate a large range of texts from the Old as well as the New Testament, how far does Knox’s reproach still apply? To the extent that it does not, a large measure of credit for the change must go to the English version of the Jerusalem Bible. Published in 1966, ten years after the French version, this made available for the first time to English Catholics the fruits of the best modern scripture scholarship, Protestant as well as Catholic, combined with a clear translation into contemporary English. A major innovative feature was its Index of Biblical Themes which, by enabling the reader to identify key footnotes to the text, provides in embryo a concise but comprehensive commentary on the whole corpus of sacred scripture.

But scripture scholarship does not stand still: in 1973 the French scholars who had produced the original Jerusalem Bible in 1956 published a revised and updated version; and this in turn pointed the need for a comparable revision of the English edition. That need has now been met, with the assistance of other scholars, by Fr Henry Wansbrough, who has managed (how, I cannot imagine) to combine the immense work involved with the unremitting business of schoolmastering and running a house at Ampleforth. Although based closely on the work of his French opposite numbers, this new Jerusalem Bible (NJB) is in its own right a complete revision of the earlier version: the footnotes and introductions have been extensively re-written and updated, and the English translation in particular has been done de novo.

The magnitude of such an enterprise - and of the achievement it represents - hardly needs emphasising: and the first reaction at being invited to review it must be one of inadequacy and awe, which closer inspection does nothing to diminish. For one has only to open the book to be reminded of the immensity of its implications: leave aside, if you can, the sacred character of the Bible as the embodiment of God’s Revelation; how is the man in the pew to assess the sum of so much devoted work, not just by Fr Henry and the other contemporary scholars concerned, but by all the scholars, saints and mystics from St Jerome and St Augustine onwards upon whose work, reflection and prayer they have built?

Clearly, it would be impossible for someone with no pretensions to scripture scholarship, with no Hebrew and only “small Latin and less Greek”, whose acquaintance with the Old Testament is almost as sketchy as that of Ronald Knox’s archetypal English Catholic of forty years ago (and whose acquaintance with the New is not all that much better), to attempt a critical comparison of the NJB with other
versions. But the laity as well as the specialists are an important part of the NJB's target audience; and a layman's perspective on it cannot therefore be wholly without relevance, however superficial it must necessarily be.

For as well as lack of qualifications for the task, there has been the problem of lack of time. It would have been good for the soul, no doubt, to sit down and read the Bible through from cover to cover, but although Randolph Churchill found time to do so (by virtue of the immobility imposed on him by Yugoslav partisans, and with the memorable results described in Christopher Sykes' biography of Evelyn Waugh), that has been beyond the scope of the present reviewer. So to make the task manageable, I have confined myself to a selective reading of the four gospels (particularly St John) and one or two of St Paul's letters; and, in the Old Testament, to the Psalms and the Book of Job, together with such key passages in both the Old and New Testaments as an increasingly fascinated scrutiny of the footnotes has led me to. For comparison, apart from the 1966 Jerusalem Bible (JB), I have used the Revised Standard Version (RSV) and the Grail Psalms, with occasional glances at Douay, Knox and the Authorised Version. What follows, therefore, makes no sort of claim to be the balanced and comprehensive assessment which the work deserves. It is, as its title says, very much a first look.

Fr Henry's Foreword makes it clear that the NJB is intended to serve three purposes: study, private reading and liturgical use; and of these, the first-study-is defined as primary. This in itself imposes clear constraints, as experience with the 1966 JB has already shown for the precision required by the scholar or student is not always easy to reconcile with the sort of elegance expected in a text intended to be read out or recited in Church, or even with the flow of language looked for by someone reading the Bible for meditation rather than study.

But before tackling this aspect of the enterprise-for the layman, perhaps the most important-it is right to consider how far the NJB succeeds in its declared primary purpose as an aid to the intelligent study of scripture. In this respect the 1966 JB had already set a very high standard. But anyone who has looked at both will have no hesitation in saying that the new version improves on it. The updated introductions to the various sections of the Bible are models of limpid and concise exposition; the introduction to the Synoptic Gospels gives one the fleeting illusion of having grasped at one go the nature of the Synoptic Problem, its likeliest solution, and its essential irrelevance to the question of the authenticity and trustworthiness of the gospel narrative. It is intriguing to look at random for differences between the new introductions and the old: the disease which detained St. Paul in Galatia, for example, which was thought to be malaria in 1966, "cannot be identified" in 1985. More seriously, there is a significantly strengthened readiness in the new introduction to St. John's Gospel, as compared with the old, to admit the possibility that its author might be other than John the Apostle. Whether this is to be read as a discreet signal that the pendulum of expert opinion is swinging towards a later date for St John's Gospel rather than (as I had thought) back towards an earlier one, is for those skilled in theological decryption to determine.

The Index of Biblical Themes, which is such an important feature of the 1966 JB, now re-named "Table of Major Footnotes", has been improved and simplified. The number of references under each word or concept has been reduced, thus making it much easier to identify what are the key passages on any given topic. The footnotes themselves, which have also been completely revised, are unfailingly illuminating. Anyone who wants to appreciate their value should look, for example, at those on "flesh", "light", "spirit" and "life". The conciseness with which they almost always answer the reader's need, the parallels to which they draw attention and the balance they manage to strike between conflicting interpretations is truly admirable. Where the student may feel that a particular reading in the text is unsatisfactory, his problem is nearly always addressed in a footnote and an explanation given which, if not necessarily conclusive, is always helpful and enables one at least to see that there are good reasons for the wording chosen.

For example, I have always been unhappy with the use of the word "life" for the older "soul" in S. Matthew 16.26. In the NJB this verse appears as: "What, then, will anyone gain by winning the whole world and forfeiting his life?" Or what can anyone offer in exchange for his life? Whenever I hear the JB version of this (which also uses "life") read out in Church, it strikes me as a misconceived attempt to get away from the concept of the "soul" (which, pace certain modern philosophers, is so central to our tradition and to the Christian notion of immortality) and, at the same time, to produce nonsense. After all, there are in reality many things one can gain in exchange for one's life: saving the life of a friend, to borrow an example from our Lord's own teachings. Reference to the footnotes, however, and in particular to the footnote to 1 Corinthians 44, reveals the full complexity of the problem, touches on the relationship between the resurrection of the body and the immortality of the soul, and distinguishes between the Hebrew concept of "soul" (nephesh) as denoting ordinary human life which is extinguished at death, and the Greek psyche, which is used both for nephesh and for sou in (roughly) our modern understanding of it. In the passage in question in S. Matthew, the Greek work psyche is used in both verses (25 and 26), with a conscious play on its ambiguity as denoting both "life" and "soul". The translator into English, who has no word available which carries the necessary ambiguity, is therefore faced with an awkward choice: either to use "life" in verse 25 and "sou in verse 26 (the solution familiar to us from Douay, presumably following the Vulgate) or to use "life" in both verses, as is done in both the old and the new JB. I still find the latter choice unsatisfactory, but at least now understand why it was made - and am also a good deal wiser than before about the confluence of Hebrew and Greek thinking which produced the Christian doctrines of the resurrection of the body and the immortality of the soul. Not a bad harvest from two footnotes.

Inevitably, there are occasions when one looks for a footnote where none is provided. In both S. Matthew 26.28 and S. Mark 14.24, describing the Last Supper, NJB makes our Lord speak of his blood as being poured out "for many" (a literal rendering of the Greek `unep oXXcov'). But the words of consecration at Mass speak which is extinguished at death, and the Greek psyche, which is used both for nephesh and for soul in (roughly) our modern understanding of it. In the passage in question in S. Matthew, the Greek work psyche is used in both verses (25 and 26), with a conscious play on its ambiguity as denoting both "life" and "soul". The translator into English, who has no word available which carries the necessary ambiguity, is therefore faced with an awkward choice: either to use "life" in verse 25 and "soul" in verse 26 (the solution familiar to us from Douay, presumably following the Vulgate) or to use "life" in both verses, as is done in both the old and the new JB. I still find the latter choice unsatisfactory, but at least now understand why it was made - and am also a good deal wiser than before about the confluence of Hebrew and Greek thinking which produced the Christian doctrines of the resurrection of the body and the immortality of the soul. Not a bad harvest from two footnotes.

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This leads naturally into the question of language, both accuracy and style. "Accuracy of translation", Fr Henry states in his Foreword, "has been a prime
consideration”. An admirable principle which, so far as the non-scholar can judge, has been admirably, and on the whole faithfully, followed. But what is accuracy? The question was fully and wittily examined by Mgr Knox both in his valedictory Romaeus Lecture at Oxford on English Translation and in his little collection of essays On Englishing the Bible. Knox distinguished between absolutely literal translation—the production of a “crib”—and translation proper, which is intended not only to reproduce the exact sense of the original, but, in the case of a translation into English, to do so in terms which an Englishman would have used to express the same thing. In addition, it should give the reader “the same interest and enjoyment which a reading of the original would have afforded him”.

That is a tall order in any circumstances, and particularly so when dealing with a sacred text, every line of which is encrusted with traditional overtones, doctrinal significance and, very often, a controversial history stretching back many centuries. Moreover, as Knox also points out, every act of translation is an act of interpretation—just not in the strictly linguistic sense, but in the sense of exegesis. The passage from St Matthew 16.25 and 26 discussed above is a good example: by translating “psyche” as “life” in verse 25 and “soul” in vs.26, Douay (or St Jerome before it) was in effect interpreting and explaining to its readers (perhaps rightly, perhaps wrongly) a distinction which would not have been apparent from a word-for-word translation. Judgements of this kind have to be made by the translator many times on every page, and sometimes they will be subjective judgements with which others can legitimately disagree. In St John 13.23, for example, NJB describes the disciple whom Jesus loved as “leaning on Jesus’ bosom”. One can see various possible reasons for this wording, but it is difficult to recognize it as a literal rendering of the Greek ( paidéastei ou tòv Íησου). That is unambiguously that (in the words of Douay) St John was “leaning on Jesus’ bosom”.

Nit-picking of this kind, of course, only too easy and not very fair. But the trouble is that the appearance of a questionable refinement in a place where one can identify it inevitably leaves an uneasy suspicion in one’s mind that there may be others in places where one can’t. How far has “accuracy” really been observed?

A more significant example of exegesis by choice of a word other than the one which might have been expected occurs in St Paul’s famous exhortation in I Thessalonians 5.17, where the traditional “pray without ceasing” (Douay) becomes—both in NJB and RSV—a “pray constantly”. As readers of The Way of a Pilgrim will remember, a whole spirituality of continuous prayer has been built on the injunction to “pray without ceasing”, whereas one can “pray constantly” if one simply prays regularly and often. Recourse to the Greek shows that the word actually used by St Paul was θεωρεῖν, without intermission. Why then, one wonders, “constantly” rather than “unceasingly”? Here, too, a footnote would have been helpful.

Looking larger than any of these individual idiosyncracies of judgement is the policy decision proclaimed in the Foreword “to soften or avoid the inbuilt preference of the English language, a preference now found so offensive by some people, for the masculine.” In plain language this means avoiding as far as possible the term ‘man’ to describe humanity collectively, and to resort instead to paraphrase (“human beings”). Stylistically, the effect of this capitulation to the feminist lobby (is it uncharitable to sense a response to the pressures of the American market?) is ‘eroding the extreme. “What is man, that you are mindful of him?” is hardly improved by transmutation into “what are human beings that you spare a thought for them?” But it would be ungracious to make too much of this feminism is, after all, a strongly felt phenomenon of the contemporary Church, and at least the proclamation in the Foreword constitutes a clear health warning. Fortunately, in any case, the policy is not applied with complete consistency. Ironically enough, it is not applied—although it easily could have been—to the definitive sentence at the very beginning of Genesis (1.27) which makes it clear that “man” is used in the Bible in the genetic sense of human kind of both sexes:

‘God created man in the image of himself
In the image of God he created him,
Male and female he created them.’

Two other features, both of them carried on from JB, are in differing degrees troublesome to the reader. One is very minor, and some people may not find it troublesome at all. This is the way in which, in St John’s Gospel, the statements and homilies of our Lord are printed in very short lines as if they were blank verse. This practice is not followed in the case of the Synoptics and it is not clear why it has been done for St John, the gospel which has so much of our Lord’s continuous speech in it, and to which the reader looks to get a rounded idea of our Lord’s thinking as well as his personality. The blank verse arrangement imparts an air of unreality—a sort of staginess—to our Lord’s utterances; and it is also disconcertingly jerky and discontinuous to read. I am sure there is a reason why it has been done, but I have hunted in vain through the notes and introduction to find it.

My second, much larger, reservation applies to the use of the word Yahweh throughout to designate the divine name. In his 1966 introduction to JB, Fr Alexander Jones acknowledged that the use of this unfamiliar transliteration of the Hebrew word might seem unacceptable, especially in the Psalms, but he argued that to use instead (as most previous English versions have done) “the Lord” for the name revealed by God to Moses “would be to lose much of the flavour and meaning of the originals. For example to say ‘the Lord is God’ is surely a tautology, as to say ‘Yahweh is God’ is not”. I am afraid these arguments strike me as specious. The word ‘Yahweh’ does not give the English gentle reader the meaning and flavour of the original at all, firstly because in English (unlike Hebrew) the echoes evoked by the sound it makes are not sacred ones, and have not been offset or hallowed by tradition and ritual use; and secondly because to English ears it has no meaning: it carries none of the overtones of “to be” which for a Hebrew reader links it directly to God’s statement to Moses “I am who am”, but is simply a rather ugly noise. As for tautology, it may indeed be tautologous to say ‘The Lord is God’, but tautology can be excused. The RSV seems to me to get round all these difficulties—including the need for the serious student to know whether the text he is reading is in the ‘Yahwistic’ tradition or not—by printing the LORD wherever the word Yahweh is used in the Hebrew and explaining succinctly in a footnote that “the word LORD, when spelt with capital letters, stands for the divine name YHWH, which is here connected with the very hayah, to be”. In this way we are spared the pages peppered with this (in English) unappealing disyllable which make the JB or NJB versions of the Psalms, however meritorious they may be in other respects, difficult for an English reader to use or listen to with pleasure.

In general, however, it seems to me that NJB is remarkably successful in producing a translation which adheres closely and faithfully to the language of the
original, which renders what has hitherto been obscure luminously clear, and which at the same time reads like straightforward English prose. Anyone who doubts the size of this achievement should compare the gibberish (picturesque gibberish but gibberish all the same) to which Douay or the Authorised Version reduced large tracts of the Book of Job (“Canst thou draw out Leviathan with an hook?”) with the grippingly intelligible version in NJB. Infelicities in JB have also disappeared: there will be a universal welcome for the reappearance of “Blessed” instead of “Happy” in the Beatitudes; and we can be thankful that Psalm 69 no longer begins: “Save me, God! The water is already up to my neck!”

For clarity and readability, then, NJB deserves a very high rating. But how far, if at all, does it succeed in restoring to the Bible some of the flavour of poetry which JB has so noticeably drained out of it? The claim made in the Foreword “to reproduce the dignity of the originals by a certain measured phrasing and avoidance of the colloquial” is, on the whole, justified; but is there anything of that memorable felicity of phrase—haunting or lapidary—which we associate with the Authorised Version or, perhaps to a lesser extent, with Douay?

I have seen the point made recently somewhere that, in any translation of the Bible, a balance has to be struck between poetry and scholarship; and that the enormous growth of biblical scholarship in recent years has perforce narrowed the room left for poetry virtually to vanishing point. It can also be argued that there is a flatness, an absence of rhythm or crispness, in contemporary English by comparison, for example, with the English of Dr Johnson’s day, which makes it difficult to achieve memorable turns of phrase without straining unacceptably after effect. For it has to be admitted that the clarity, evenness and unpretentiousness of the NJB translation, combined with the need to ensure that every concept contained in the original is fully reflected in the English text, gives it somewhat a pedestrian character (though not to the same degree as is the case with JB). The narrative of expository passages—the Gospels, say, or the epistles—are the least unsatisfactory from this point of view. Here clarity and straightforwardness are at a premium and dignity is not incompatible with the simplicity and comprehensiveness. The Psalms, on the other hand, pose the problem of the conflict between poetry and scholarship in its acutest form. The intrusiveness of ‘Yahweh’ is a special difficulty, which has already been discussed. But consider vss. 5 and 6 of Psalm 63(62):

Better your faithful love than life itself
My lips will praise you
Thus I will bless you all my life
In your name I will lift up my hands
All my longings fulfilled as with fat and rich foods,
A song of joy on my lips and praise in my mouth.

No doubt this faithfully unpacks the full range of ideas that are to be found in the original, and does so very straightforwardly. There is nothing in it to quarrel with, except perhaps “All my longings fulfilled with fat and rich foods”, which makes one feel that someone needed to alert the Psalmist to the dangers of cholesterol. But compare it with the Grail version:

For your love is better than life
My mouth shall praise you with joy.
In your name I will lift up my hands.
All my longings fulfilled as with fat and rich foods
A song of joy on my lips and praise in my mouth.

It is hard not to feel that poetry and rhythm have been achieved here without sacrificing any of the essential elements of the original. From the student’s point of view, the Grail version may be defective; but there is no doubt which version one would prefer to recite, either aloud or to oneself. Nor is this just a question of picking unfairly on one particularly pedestrian passage; Psalm for Psalm, there is in the Grail an economy of language combined with rhythm which is lacking in NJB. But then the Grail translators were not burdened with the obligation to reflect every facet of the original text; they were only trying to capture its spirit.
This is a book which Cardinal Hume did not want written. As Tony Castle reports in his introduction, Basil Hume wrote “I hope that the tenth year will be ignored while I struggle on to be better in my job in the church”. As I have enjoyed the book, which consists of eight essays by different authors on aspects of Basil Hume's life, I am reluctant to agree, but in fact I do agree. There is nothing about the passage of ten years which makes this a particularly favourable vantage point from which to view Basil Hume's work as Archbishop of Westminster.

The difficulty is to separate those issues and moments in the church which will prove to be of lasting significance from the contemporary clutter of secondary matters. Some of the authors, and particularly Douglas Brown, Clifford Longley and Hugo Young who write the last three essays, judge the Cardinal's work in the light of a contemporary progressive agenda. One does not need to be over conservative to doubt whether this agenda will be seen, in a longer historic context, as the real action of our times. I believe that Cardinal Hume will be remembered, and his work discussed, in the year 2050, but I do not believe that it will be discussed in terms of current issues such as the National Pastoral Congress or the relationship to the World Council of Churches.

Even ecumenism is a particularly difficult question to assess at the present moment. None of us can foresee with any confidence the future development of the Church of England. Will the Church of England remain both united and established, and offer perhaps early in the next century, a solid partner in a completed process of reunion? In that case, one aspect of Cardinal Hume's ministry, much stressed in this book, will have had great influence. Or will the Church of England split on the issue of women priests, and more fundamentally on the issue of faith (what might be called the Bishop of Durham issue) and break into perhaps three groups? And if so would any of these groups remain established? Would any of the groups join or want as a community to join the Catholic communion? If so, another aspect of Cardinal Hume's ministry would seem most important, not his loving approach to reconciliation with the Church of England, but his confident assertion of spiritual values, owing so much to his Benedictine training, and reassuring to many people outside the Roman Catholic Church. We do not yet know whether it is the building of a bridge or of a refuge that will prove the important task.

It is dangerous to discuss even secular matters in organisational terms alone, and still more dangerous to discuss religious matters primarily in these terms. If one reads the reports on the B.B.C. - Annan, Peacock and so on - they discuss what goes on in committees, where the money comes from, who has what responsibility for what, and suchlike matters. They tell one little or nothing about the influences which determine what appears on the screen. Yet the B.B.C. is not important as a piece of bureaucratic machinery, but as a voice which communicates continuously with 60 million people. This is even more true in writing about religion. The bureaucracy has to be tended; the bureaucracy itself becomes much involved in a fairly narrow range of contemporary issues; but what matters is what the church gives to its own members and to the broader community.

To see Basil Hume's work in terms of formal matters of Church organisation is therefore to misjudge its significance. What one has to ask of any important leader is how he has dealt with the storms of his times.

What is the storm which beats in on the Catholic Church, on all the Christian churches? It is surely the force of secularism in society, a force which wants to push all religious belief onto the sidelines, as something not quite serious compared to the business of the world. The clergy are seen as spectators of the real world, with at best the function of the St John's Ambulance at a cup final, or a padre offering cigarettes to the wounded in the middle of a decisive battle.

This force is so powerful that the churches themselves often fall into a secular view of their own works. I recently received an appeal for Coventry Cathedral; it asked “What is Coventry Cathedral?”, and offered eight answers, five of which were purely secular, and all of which were partly secular. We were told that Coventry Cathedral is a tourist attraction, and that it is a suitable place for civic functions. Much of the progressive agenda is influenced by similar secular assumptions. It is an attempt to reorganise the church in the light of the best ethical standards of the secular world.

How has Cardinal Hume approached this central problem, the challenge of the world to the idea of religion? His response can, I think, be analysed as one of prudence and one of faith. Of course, the response of faith is the more important, but the response of prudence is both legitimate and important itself.

In prudence both Cardinal Hume and his predecessor, Cardinal Heenan, have put a very high value not just on Christian unity, but on the unity of the Catholic community in England. We have been spared the factious divisions of the Church in Holland because of the concern for unity of these two otherwise dissimilar leaders. Cardinal Heenan, with his Irish background, was a politician to his fingertips. I remember him speaking with great fondness of Harold Wilson, an old friend, for whose problems of maintaining the unity of the Labour Party Cardinal Heenan had much sympathy.

Basil Hume has maintained unity by convincing both the conservatives and the progressives that he shares their chief concerns. The conservatives' fear is that the church will be diverted from its central work, which is spiritual and sacramental, that in pursuit of works before faith it will become, as it were, an outstation of the D.H.S.S. The progressives' fear is that the church will isolate itself from the world by rejecting necessary change and development, that it will fall in works of charity out of a false respect for what will then become an almost antiquarian faith. These two concerns are not in fact incompatible; they appear together in the lives of some of the greatest saints (as in Sir Thomas More) and of the greatest popes (as in Gregory the Great or John XXIII). Yet they are in some tension against each other.

No English Catholic doubts the spiritual character of Basil Hume's leadership of the Church in England. The most illuminating passages of Tony Castle's book are indeed those which describe the influence on him of his Benedictine training and outline the development of his work at Ampleforth, as a school teacher and as an Abbot, John Harriott's essay on “A Benedictine Spirituality” brings this out particularly well.
John Harriott argues that “the Cardinal seems to think most naturally in terms of the development from the inner life to concern for the outer world, but not at the expense of social involvement”. This does indeed appear in the Cardinal's own writings, where Christian faith is seen as the source of energy from which Christian works proceed. Works are a natural consequence of an immediate sense of the love of God.

The undoubted loyalty and admiration of traditionalist Catholics has been won for the Cardinal by their recognition of this spiritual quality, which indeed shines out of his writings, where Christian works proceed. Works are a natural consequence of an immediate sense of the love of God.

Thus, Basil Hume has been able to act as a unifying force both in prudence and in faith. His experiences as Abbot of Ampleforth at a difficult period, when the cohesion of all monastic life seemed under threat, no doubt trained him to approach the larger problems of the Church in his characteristically cautious but positive way. Certainly his approach has been guided by the rule of St Benedict. We all now benefit from his strong sense of the spiritual quality which St Benedict laid down as the Abbot's responsibility, with its superb mixture of kindliness, responsibility and common sense. Dom Columba Cary-Ewes O.S.B. quotes the rule of St Benedict on the Abbot's responsibilities: “His goal must be to help the monks not pre-eminence for himself. Let him strive to be loved rather than feared. He must not be excitable, anxious, extreme, obstinate, jealous or oversuspicious. He should be discerning and moderate… so arrange everything that the strong have something to yearn for and the weak nothing to run from”. With a slight hesitation over the word obstinate - Cardinal Hume is about the last man I would wish to try to persuade against his will - this seems to me to be a portrait from life of the Archbishop as he has filled that role.

The revolutionary nature of the appointment of Basil Hume and of his ten years lies not in the work he has done, but in the fact that he has made religion visible to the British people. In his introduction Tony Castle opens by quoting Dom Benet Innes, OS.B. as writing in the Catholic press of 1975 “give us a man of God”. Dom Benet Innes was for many years my own Parish Priest, and was himself a man of deep Benedictine spiritual formation. It has been Basil Hume’s making visible the possibility of man's relationship to God that has changed British religious life.

Love of God is the quality which converts. It was the quality of Pope John XXIII. Archbishop Heim, who was as Apostolic Delegate responsible for the appointment of Basil Hume as Archbishop of Westminster, had himself been a close servant of John XXIII, and there is no doubt that he wanted to bring to England the opening of the spirit which John's spirituality, even apart from the second Vatican Council, brought to the whole church. The choice by that Pope of the name John was highly significant. There is a distinction between Johannine spirituality and Pauline, as between Mary and Martha.

There is an early story that John was the Apostle who survived longest in the world, indeed perhaps he was the only one who was not martyred. When he was very old, over ninety, he had to be carried around his diocese, and his disciples complained that he always preached the same, very brief sermon when they set him up in the pulpit: “Little children, you should love one another”. He replied that this was all that he felt needed to be said.

The renewal of the church in our generation has probably owed more to the restoration to a central place of Johannine spirituality, which is so closely related to the spirituality of St Benedict, than to the formal acts of Vatican II - which at least in terms of liturgical reform have not all been without loss. Archbishop Heim felt that what England needed was not a grand administrator at Westminster, but, in Dom Benet Innes' words, “a man of God”. He was pursuing a policy of restoring the centrality of the Christian faith, which is that it is a religion of love. People believe in Cardinal Hume because they can see that he loves God and therefore loves his fellow man. Beside that everything else is secondary.
JOAN SPENCE B.E.M.

An appreciation by Billy Spence.

Joan Spence - awarded the B.E.M in the Queen’s Birthday Honours List for 40 years service to the Post Office and the public.

When and why the Ludleys came to Ampleforth I do not know. Fr Paul Nevill always said they were in the Domesday Book but a legend in the family says that an ancestor came from Scotland with the drovers bringing cattle to the English markets in the 17th century. Duncan, styled Lord Ormefie (born 1668), the eldest son of Sir John Campbell, 1st Earl of Breadalbane, was disowned by his father, a fact borne out by Burke’s Peerage. Our legend has it that he was disowned because he eloped with Marjorie Campbell of Lawers and that his eldest son, disgusted with his grandfather’s surname! Was this the link with the legend? Was this Christopher the Ludley taken up? The beginning must remain a legend. But it’s nice to have a legend in the family.

When Christopher died in 1799 he left two sons, Thomas (1795) and Christopher (1796). Thomas went to the West Riding of Yorkshire in search of his fortune. We know from an early Ampleforth Journal that Christopher came to work at the College as a boy. He worked there all his life and was buried with due ceremony in the then village cemetery behind the Monks’ Wood beside the Cemetery Lane.

In the Ampleforth Journal of 1894 there is an account, written in broad Yorkshire, entitled ‘Awd Kit’s Berryin’.

The Bar Convene, York, prematurely, to help with the post office work in which she had been well schooled by her father.

At about this time her cousin, Jack Fawcett (John and Rhoda Ludley’s grandson), who was the postman operating from the College office, was drafted into the war effort. Joan took on that work on a temporary basis for the job had to remain on offer to Jack should he want it when the war was over. She has remained in that job ever since, serving as a Bomb Aimer in Lancasters of 44 (Rhodesia) Squadron of 5 Group, Bomber Command. He was the son of John Robert and Anne Spence. John Robert was the son of Mary Jane Ludley who had married William Spence. They had ‘emigrated’ to Middlesbrough in 1886 when John Robert was two. He was a teacher in Middlesbrough until he took early retirement in 1943 to come to the college as accountant/cashier.

College all their lives. After John had worked there sixty years he was presented with a picture by Abbot Matthews which he greatly treasured. We still have that picture. John married Rhoda Hodgson of Welburn, Castle Howard, who was living with her uncle and aunt Mr and Mrs William Frank Thompson in Ampleforth. He held the post office in the village from 1 Sept 1871. John and Rhoda took it over on his death in 1885. Rhoda ran it for 53 years and for a few years also did a mail delivery for 2 shillings and 6 pence (12½p) per week. This included delivering mail to the College and Rhoda came to know the monks well.

It was only natural that William, son of John and Rhoda should work at the College. After serving a four years apprenticeship with the village joiner, Mr Worthy, he came to the College. As the school grew and a laboratory assistant was needed, William was offered the job by Fr Bede Turner who became his lifelong friend. It was Fr Bede, Procurator (1902-36), Prior (1919-35) and titular Abbot of Westminster (1933-47) who offered him the post office at the College when it became vacant.

The Post Office had been established here four years previously in 1920 when, through a dispute between the Head Post Office in York and Colonel Beresford of Oswaldkirk Hall, the Oswaldkirk office closed and was removed to the present house at the College. The house is estimated to be about 400 years old. Here lived Mr Sootherton, a farmer, from whom the Honourable Anne Fairfax of Gilling Castle bought the land on which to build Ampleforth Lodge for her chaplain Father Anselm Bolton. It formed part of a small community known as Ampleforth Out Houses. These buildings have disappeared but the present post office remained, coming into College possession in 1866. The Oswaldkirk postmaster, Mr Headland, and his wife came to the College but four years later left and William Ludley, newly married, moved in. His wife was Hilda Rymer, a native of Ampleforth, born at the old water mill, Station Road, where her father was the miller. (Ampleforth Journal May 1941).

William Ludley died in 1946 and his wife became postmistress. Joan left school, the Bar Convene, York, prematurely, to help with the post office work in which she had been well schooled by her father.

On 8 September 1944 she married F/Lt William (Bill) Spence who was then serving as a Bomb Aimer in Lancasters of 44 (Rhodesia) Squadron of 5 Group, Bomber Command. He was the son of John Robert and Anne Spence. John Robert was the son of Mary Jane Ludley who had married William Spence. They had “emigrated” to Middlesbrough in 1886 when John Robert was two. He was a teacher in Middlesbrough until he took early retirement in 1943 to come to the college as accountant/cashier.

Fr Ignatius Miller was the Procurator, Fr Thomas Loughlin the Estate Manager and Fr Raymund Davies helped John Robert in the office. They ran the entire establishment aided by Joan who manned the telephone exchange for three hours a
day for two shillings and sixpence (12 1/2 p) plus a pint of milk! When it came to sending out the bills for tuition, Fr. Thomas, John Robert and Joan would start on them after a day's work (this was the days before computers) and work through to 10pm or later, night after night until they were all finished.

When Bill left the RAF in 1946 he came as Stores Manager to the College where he worked closely with Fr. James Forbes (The Steward) in establishing a stores system. A lifelong friendship with the family developed and Fr. Janes asked to see Joan and Bill the evening before he died in 1979.

Joan and Bill lived at the College Post Office where Joan continued to run the post office for her mother. Over the counter she has been confidante, financial adviser, consoler and "mother" to countless numbers of boys. She has shown them how to fill in postal orders, bank forms, driving licence applications, and Giro forms. In the days of telegrams she has written or condensed them for the sender. She has been asked for train times, Inter-Flora addresses, Test Match scores and what won the 2.30 at Cheltenham? There must be many a mother who has marvelled how well Johnny had wrapped up his birthday present! She has done banking transactions at 6.30 in the morning for boys catching the early bus. All part of the service as she saw it; she has bent, rather than broken, most Post Office rules to oblige her unusual customers.

While officially delivering letters she has unofficially acted as district nurse, home help, hairdresser and 'errand boy'. There was a time when there were several elderly people in the cottages to which she delivered mail. She has lit their fires, carried coal, helped them to get dressed and washed, prepared their breakfast and even taken it to bed when they were not well. She has done their hair, calling back during the evening if they wanted it cutting, shampooing or even perming. Bill remained at the College for 30 years, leaving, on the death of Joan's mother in 1976, to take up full-time writing, something he had been doing on a spare-time basis for a number of years, an interest which Joan shares with him. He has written 41 books.

Joan and Bill have 4 children, 3 girls, all educated at the Bar Covent, York, and 1 boy educated at the college. Anne was born in 1945 and, after teaching, married Geoffrey Hudson, a solicitor in Grimsby. They have two boys, Dominic and Paul. Twins Geraldine and Judith were born in 1949. Both trained as artists, Geraldine at Hull and the Royal Academy, Judith at Birmingham. Geraldine who is married to Geoffrey Hudson, a solicitor in Grimsby. They have two boys, Dominic and Paul. Twins Geraldine and Judith were born in 1949. Both trained as artists, Geraldine at Hull and the Royal Academy, Judith at Birmingham. Geraldine who is married to Geoffrey Hudson, a solicitor in Grimsby. They have two boys, Dominic and Paul. Twins Geraldine and Judith were born in 1949. Both trained as artists, Geraldine at Hull and the Royal Academy, Judith at Birmingham. Judith teaches Art in Halifax. Geraldine, who is married to Geoff Jones, teaches Art in Spalding. Judith teaches Art in Halifax. Geraldine taught Art at Gilling Castle for one year before marrying and Judith taught Art at the College during the first year of the Design and Technology Centre before moving to Halifax. Duncan, born in 1952, went through Gilling Castle when Fr. Hilary Barton was Headmaster and later to St. Benedict's School in Walsall, now Cheltenham College. He was educated at the college and then went on to Wycliffe College where he gained his BA. He teaches in Oxford, is married to Sarah Hann, and they have one son, Joseph.

The children all maintain close ties with the work at the College Post Office, keeping up to date with the changes so that they are able to relieve Joan and Bill whenever the necessity arises. Thus they are maintaining the family connection with the College which goes back to Christopher Ludley (Awd Kit), born in 1796, who must have started work soon after the monks came here for, according to the Ampleforth Journal, "Ed wukkt ut t Colleve ever sin 'e wer 'a lad ..."
think of nuclear explosive power as just a ghastly exception, a freak of nature which God has rather carelessly left around like a box of matches for the children to find. It seems to me not merely conceivable but positively likely that even if God's creation did not contain nuclear energy, or we had not discovered it, we would have before very long have received the level of intolerable destructive power by some other route. Just consider, for example, what chemical or biological weapons could by now, or by the next century, be capable of if they had received the same investment of resources as nuclear weapons have, and had been harnessed, as those have been, to the technology of modern delivery vehicles and modern launch platforms. I believe therefore that the real problem for our strategies and our statesmanship, and for our ethics, needs to be recognised not only as a novel problem but a very broad and basic one: that of how to live for the rest of time with what our technological cleverness brings upon us - the availability of virtually boundless destructive force. We shall not think deeply enough if we view nuclear armatures, subconsciously or otherwise, as just a rogue category within a familiar framework. Their irrevocable arrival (I shall come back to irrevocability later) spearheads and typifies a change of permanent and comprehensive significance.

That arrival has made a root-and-branch difference to the entire business of force at the East-West level (throughout, I am not talking about other sorts of war, as in the Third World, where the resources and the technology are at lower levels). Nuclear armaments are not just a nasty sort of weapon, desirable to be banned or forsworn like dum-dum bullets or mustard gas as deplorable aberrations within the spectrum of military force. They are far too powerful and decisive and accordingly far too fundamental, for that. In effect they stretch out the spectrum to near infinity. In doing that they utterly change the character of the spectrum as a whole, and so the significance of all the individual components within it. We have to accept, I believe, that though we can recognise subdivisions of the spectrum of force, and though concepts like thresholds and fire-breaks can have their limited place, in the end no conceptual boundary can be reliably secure in practice amid the stresses of any major armed conflict between East and West. Overwhelmingly, therefore, the key threshold is the threshold of war - not nuclear war, or strategic nuclear exchange, or any such internal step within war.

The anaesthetic jargon we sometimes use tends to talk of non-nuclear war as "conventional" war, which sounds almost cosy. Well, conventional war gave us Passchendaele and Verdun, and by one route or another it took something like a million lives in World War II before most of us had ever heard of Hiroshima. If it were repeated today, there are weapons available, including things like modern nerve gas, far more lethal than any used before, even if nuclear weapons were not brought in at all. So non-nuclear war could itself be a colossal horror. But that is only half, or maybe less than half, the reason why we must fear and prevent it. The major fact is that we could never be sure of stopping at the nuclear threshold. Escalation is of course not a certainty - far from it. But given the sort of commitment and resolve that nations bring to a major war, given the depth of abhorrence between opposing political and ethical systems, given the huge power of nuclear weapons to overwhelm lesser ones, it is simply not realistic to take it for granted, whatever is said in advance, that losers will accept non-nuclear defeat and conquest like gentlemen obeying some kind of Queensberry Rules. Suppose, for example, that another Hitler came again in the year 2000. Even if we postulate that all nuclear weapons have by then been scrapped (and most have any practical notion of how to achieve that) are we prepared to bet that he would go down to defeat in his bunker without building some and using them? Or that another Churchill would risk letting him prevail thereby rather than prepare to do the same?

In brief, we can no more disintegrate nuclear weapons than we can disintegrate gunpowder; nor can we count on scaling them off safely from lower levels of war between great powers. The availability of nuclear weapons is not a sort of poisonous icing on top of the military cake; it permeates the whole, and its lethal quality is potentially present in every mouthful. I think that the aspiration to re-domesticate or re-civilise major war - the aspiration which seems to me to underlie ideas of 'no-first-use' undertakings, of nuclear-only pacifism, of selective conscientious objection - is intellectually misconceived and perhaps even practically dangerous.

I have been talking so far about the relatively new problem of near-boundless force. But the enormous ethical dilemma which nuclear weapons put before us is the product of two problems, not just one. The second is an older problem, that of evil rulers and state systems. The world can contain deeply opposed political systems, reflecting not just conflicting interests but profoundly divergent views of man's purpose and nature; and there is the possibility of aggression by one against another, perhaps under the leadership of evil men. That has plainly been true in the past; and no-one can be sure that it will not recur. Whether it's so today may be a matter of opinion. For my part, I look at the world of totalitarian Communism and at its record over the years in its various places and forms; and in the light of those I think it wise to test what it might do if it were given the opportunities and temptations of an unopposed ride. But the reality of this part of the fundamental moral dilemma does not turn solely on particular political judgements about today's circumstances, for example about whether or not the current Soviet leader is a reliably benign personality. Even if we believe he is, we have to ask ourselves about other possibilities; we need a framework of ethical principle that would still apply even if one day we or our descendants had to face nuclear power in the hands of a Hitler or a Pol Pot.

Let me make it clear that I am not assuming a cowboys-and-Indians view of the world, a black-and-white assumption that we must be the goodies and anyone against us must be the baddie. But at the same time it is nonsense to suppose that because we are imperfect and sinful we are not entitled to defend ourselves against plain evil, or that in international affairs everyone is as good or bad as everyone else - the sort of leaning-over-backwards that in the 1930s had people saying that we really must see Hitler's point of view, or in the later '40s Stalin's. Watergate or even My Lai is not the same as Katyn Forest, and Christian charity does not mean being sentimental or soft-head about the realities of experience. The Pope has his eye firmly on the reality; he has reminded us that recent history gives us two terrible warnings, not just one: that in international affairs everyone is as good or bad as everyone else - the sort of boundary can be reliably secure in practice amid the stresses of any major armed conflict between East and West. Overwhelmingly, therefore, the key threshold is the threshold of war - not nuclear war, or strategic nuclear exchange, or any such internal step within war.

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world where there co-exist, now and for as far ahead as it is given to us to see, both the possibility of deep conflict with aggression, and the means of conducting that conflict in utterly appalling ways.

Our long-term goal must of course be to dissolve the problem, and I shall come back to that later. But we cannot achieve it now, and we are not near to doing so. To pretend otherwise is fantasy, and to dismiss or ignore the problem on the ground that it ought not to exist is escapism, not Christianity. Here and now it has to be faced, and we have to choose a way of coping with it.

Now there are ultimately two alternative ways. One is deterrence; the other is renunciation. I should like to say something about each. But I want initially to say four things about our approach to the choice itself.

The first thing is that the choice is extremely hard, intellectually, morally and practically; and the beginning of wisdom and of honesty is simply to recognise that. This is a field where there collide almost head-on two sets of arguments each of which, if we take it in isolation and ignore the other, looks hugely convincing and cogent. Each of the alternative courses therefore has to meet very grave difficulties, including ethical difficulties—these do not weigh upon one side alone; and we are simply dodging the problem if we concentrate on just one of the sets of difficulties. The second thing is that in this hard choice both sides of the Western debate genuinely want peace and freedom. Both have their wilder fringes, perhaps even their sinister fringes; but the mainstreams share these goals. The basic argument is not between people who hate the idea of nuclear war and people who don’t any more than it is between people who are soft on totalitarian tyranny and people who aren’t. In my view, the sort of polemic—wherever it comes from in the political spectrum—which presents the central debate in those terms merely obscures and trivialises it.

My third point is that we must be prepared to see the ethical question from the standpoint of the West, the free world, as a whole, of which we are a committed and crucial member. I would see no moral merit in a position which washed Britain’s hands of nuclear affairs on basic ethical grounds, but which then continued, explicitly or implicitly, to rely for its security on American nuclear strength continuing to counterbalance the Soviet Union. If you like, we must seek principles valid for American Christians, not just for British ones.

And my fourth point is that Christian debate must seek to arrive at principles and guidelines that will hold for very hard cases, not just for easier ones; and for the long-term future, not just for the next few years. It will not do, I suggest, to claim absolute moral authority for policies which Christians would prudently or responsibly follow only on (say) very left-wing views of the world, or only on very right-wing views, or only if it goes comfortably. We must be prepared to test our principles honestly against awkward scenarios. It is not a Christian approach to challenge God by assuming that he will never allow a nuclear-armed Hitler to exist, any more than Christians of the time could assume that he would not allow an Attila or a Genghis Khan, or Hitler himself.

I come now to the alternatives. I take first the path of renunciation, of unilateralism: that is, one-sided disarmament taken all the way. (I say “taken all the way” because it is perfectly possible to undertake limited measures of one-sided nuclear disarmament even within the deterrence context, and there are plenty of examples on the Western side, like the unrequited American withdrawal of 1,000 nuclear warheads from Europe a year or so ago.) But the true path of renunciation presented as a moral imperative I take to be total and unconditional.

Now this must be powerfully attractive to Christians. It would mean that we could never engage in nuclear exchange, never endanger or kill anyone with nuclear weapons. Taken in isolation, that must be good; and I respect those who choose that path. But my respect, to be frank, is limited unless at the same time they face up to the likely consequences; after all, likely consequences are part of what determines the moral quality of any course of action. And the consequences may be that we would leave ourselves effectively defenceless against any determined aggressor who possessed nuclear weapons.

There is talk nowadays that the search for alternative methods of defence—non-violent resistance, or guerrilla war, or the like. But what is in hand is only a search, and one whose prospects of success cannot, in common sense, be other than thin. The whole problem about nuclear weapons, after all, is that they provide colossal force; and we must therefore not be surprised if or when we find that methods which would confront them with far less force do not look very likely to work. People adulate Sweden, the French resistance, but as any Swedish defence expert will tell you, the Swedish option works only in their special circumstances, and as a sort of balancing act between the two great power blocs. Britain and West Germany and the United States, for example, are not in Sweden’s position, any more than they are in Monaco’s; and it is unfair to suppose that they could behave as though they were with identical consequences. Moreover, if the West one-sidedly gave up all nuclear weapons—and that is what the policy of renunciation as an absolute moral principle must be ready to call for—the Swedish option would look very different even for Sweden, let alone for others. As to the French resistance, that effort was valid only as a modest adjunct to the effort of major powers unconditionally; it did not liberate France. And Hitler did not have nuclear weapons. Suppose he had been able to make a Hiroshima of, say, Avignon, and then announce “Orleans is next, on Tuesday week, if this Resistance nonsense continues”. Do we think Resistance would have continued? Consider the case of Japan itself. A key American motive for the use of the two bombs in 1945—in a situation of unilateral possession—was precisely to prevent, as it did, the risk of a long-drawn-out and bloody homeland resistance with conventional weapons. Non-violent or guerrilla resistance might work quite usefully against opposition short of a ruthless totalitarian adversary armed with massive forces including nuclear weapons; but if one believes that such a potential adversary is precisely what one faces, then to base security policy on that kind of resistance is hardly to tackle the problem realistically.

Now there is no doubt room for further discussion about all this. But to put matters at their mildest, it is at least possible to judge in good faith (and most commentators do so judge) that against a determined nuclear adversary non-nuclear defence could not in the end succeed; and Christian ethical principles must cater for the possibility that this practical judgement is right. If it is, the consequence of one-sided and unconditional nuclear renunciation is to leave us effectively defenceless against such a nuclear adversary. Renunciation then amounts to saying in effect, that the right Christian response to the discovery of boundless military force is permanent readiness to leave the aggressive and unscrupulous to wield it one-sidedly for any purposes they like, even if those turn out to be the purposes of Hitler or Stalin or Pol Pot. Frankly, I have difficulty in agreeing that that must be what Christ Our Lord
That is the central difficulty about the path of renunciation, and it seems to be an enormous and absolutely fundamental difficulty. It is moreover one which in my experience whole-hog unilateralists rarely tack or even really acknowledge, let alone answer convincingly. But I recognised earlier that both paths were beset with grave difficulty; so let me turn to the difficulty of the alternative path, that of deterrence. I have to ask myself whether it is practically better, and whether it is morally legitimate. The concept of deterrence is attacked on both these grounds, and I take them in turn.

Various practical criticisms are levelled against deterrence, including cost. But the key one is the assertion that it must be a precarious and dangerous affair, placing us constantly on the brink of nuclear war. Now whether that is true or not at a particular time is again a matter of practical judgement, not ethical principle. My own judgement is that the system today is in fact of very great stability. The central points are these. Firstly, the lines between the two sides, East and West, are mostly pretty plainly drawn. The Iron Curtain is nasty, but at least it's clear. We know that Poland is on their side of it, they know that West Germany is on ours. The risk that either might misread the other's view of its vital interests is very small, and declining. Secondly, communication and mutual knowledge between the two sides have improved vastly since the only time - Cuba in 1962 - when we thought we were anywhere near the brink (and we may well have been over-interpreting matters even then - certainly no-one was close to pressing nuclear buttons). Thirdly, the nature of the modern armaments on both sides - particularly in submarines, and with other sorts of mobile missiles - is nowadays such that neither side can possibly hope that it could disarm the other, or fear that it could be disarmed by the other, in a sudden attack - what the jargon calls a first-strike scenario. What is rather misleadingly called the nuclear arms race may be unnecessary or wasteful, but the likelihood of it being seriously destabilising is immensely remote unless one side or the other simply opts out of it. And fourthly and most crucially - for this is the heart of the matter - the very size and diversity of the armories, the knowledge of the colossal destruction they could wreak, and the huge uncertainties of how nuclear wars would go, all impose on both sides the most immense caution.

Nuclear powers or alliances know that however they conduct their affairs, they simply must not come to blows, for fear of where it may lead; and they behave accordingly. It is historically very striking, is it not? that in the thirty-seven years of often very bitter political hostility, eyeball to eyeball in Berlin, at sea and elsewhere, American and Russian forces have never once significantly clashed, at any level of arms. That, surely, is because of nuclear weapons and the fear of them - in other words, because deterrence works. There aren't and can't be formal mathematical certainties here; life is not like that. But I do believe that the probability of deterrence failing is very low indeed - and many times lower than the probability of our sooner or later losing our freedom if we faced one-sided nuclear power in totalitarian hands.

I believe accordingly that deterrence is a far safer and more effective way of ensuring peace and freedom in a difficult world than one-sided nuclear renunciation would be. But though that is a necessary condition of preferring deterrence, it is not a sufficient condition; even if true, as I believe it to be, it does not end the argument. In Christian moral tradition ends, however good, cannot justify intrinsically wrongful means; and we must ask ourselves therefore whether the deterrent possession of nuclear weapons must be intrinsically wrong.

Before I get into this - which I always find intellectually the most difficult area, and also the most awkward for my own viewpoint - perhaps I could say a word about how one comes at it. It seems to be both natural and legitimate to be influenced by one's view of the practical realities. If you believe, as I think for example Monsignor Bruce Kent does, that deterrence is highly dangerous and the likely alternatives by no means as bad as I have implied, then you will tend to come to the question of intrinsic morality very ready to conclude that deterrence is inherently immoral anyway. If however your practical judgements are more like those of most strategic commentators, you will come to the question of a different spirit - with a different view of the onus of proof, as it were. You will come to it conscious that to condemn deterrence outright and for ever would be an enormously grave thing to do, and you will not want to do it unless there is no room for doubt. That is a defensible line to take; and in a matter where the worldly realities are difficult and disputed it may be the Church's positive and prudent duty at least to entertain, to allow for, such an approach.

But I must come now to substance. The ethical character of deterrent possession - the relationship between possession and conditional intention and possible use - is a complex matter, and Christian analysis of it is nowhere near having crystallised into consensus. Even on the pro-deterrence side alone I know of at least four quite different analyses and rationales put forward by Catholic priest scholars. Let me however briefly summarise my own view. Deterrence is not and cannot be bluff; it involves both possessing nuclear systems and training many people to co-operate in their use if need arises, and I think it would be neither legitimate nor effective to do this on the basis of some private determination that we would never in any circumstances actually use any of our weapons even in the face of nuclear attack. We do not have to have a formed and implacable intention to use them in precisely defined concrete circumstances, we can be genuinely in doubt about what we would do if it ever came to it; but in my view possession is not justifiable if we are sure that no circumstances can be conceived in which actual use could be legitimate. So I have to face up to the hard issue of possible use.

The Second Vatican Council made a clear and powerful statement about this; but the statement is a narrower one than is sometimes supposed. What it said condemns "every act of war directed indiscriminately to the destruction of whole cities or vast areas with their inhabitants". That is not a condemnation of everything that would normally be categorised as strategic use of weapons; nor is it a condemnation of all weapons that are by convention embraced in the term "weapons of mass destruction". It is, in essence, a condemnation of the mass killing of civilians as the central aim of weapons use. Now it is simply not the case that the only route by which deterrence could work, the only penalty that could deter, is the prospect of such mass killing. One can conceive of other ways in which nuclear weapons, especially relatively accurate ones, could be used; and some of those ways might amount to a vast prospective penalty for any state contemplating aggression. I am not free to talk or speculate about details of targeting plans; but our own Government in 1980, in what is just about the only official public statement ever made in Britain about our targeting policy, talked of putting under threat "key aspects of Soviet state power". Deterrent planning does not have to be always or essentially counter-population.
I am not for a moment suggesting that heavy nuclear retaliation could be made without huge non-combatant casualties, even when such casualties were not the aim of the action. It could not, and moral decisions, if they ever became actual, would have to weigh that agonising fact very greatly, considering whether the objective sought was justifiably proportionate to the undesired but inevitable accompanying harm. Judgements in war have always had to weigh proportion, and have rarely been easy. Most of us would regard World War II, I think, as having been substantially a just war, both in prospect and in retrospect, yet in those six years something like fifty million people lost their lives. That is very terrible; but we call that war “just” because we believe the alternative, of submission to the dictators, would in the long run have been more terrible still. All I suggest now, and all that is necessary in this respect to the case for tolerating deterrent possession of nuclear weapons, is that we need not and cannot conclude in advance, for every conceivable set of circumstances, that the evil effects of nuclear use would be plainly and inescapably excessive in relation to any objective sought, such as the prevention of world conquest by another Hitler or Stalin. The comparison implied there would in practice be a fearful one, without question; but if deterrent planning makes it immensely improbable - as I believe it does - that we would ever have to make that comparison and choose in real life, then I regard such planning as legitimate.

Now I well recognise that the argument I have just gone through is, on any view, a difficult and uncomfortable one. Let me make two general points about it. First, the whole of this issue is about difficult and uncomfortable arguments, for we are dealing with a profound and intractable problem to which there are no soft or easy answers. However little one may relish a particular line of reasoning, one must always face up to the hard question “What is the alternative, and where does it lead?” And the alternative to the line I have been propounding is the path which leads in the end to submission if necessary whatever the cost. I have already quoted one Vatican II passage. But another says this: “So long as the danger of war persists and we have no competent international authority equipped with adequate force, it will not be possible to deny governments the right of legitimate self-defence.”

I have outlined earlier why I believe that in face of a determined nuclear adversary self-defence is not feasible without the possession of nuclear weapons on our own side. Given that, I would find it hard to believe that the Church was with one hand recognising a crucial right and with the other prohibiting the only effective way we can see of securing it - and securing it moreover without war.

For my second point about the discussion of use is to recall again that it is a discussion at one crucial remove from present reality. Deterrence is about the prevention of war, about ensuring that the awful choice between nuclear war and submission is never forced upon us. It has in my view succeeded for decades now in keeping that choice far away; I believe it can continue to do so. What the existence of nuclear weapons on both sides does is to make it clear to even the most ruthless and sanguine leader that starting war - any sort of war, not just nuclear - between East and West is not remotely a rational option. Pope John Paul said at Coventry in June - “Today, the scale and horror of modern warfare - whether nuclear or not - makes it totally unacceptable as a means of settling differences between nations. War should belong to the tragic past, to history; it should find no place in humanity’s agenda for the future”. And where East/West conflict is concerned I regard that as not just a distant counsel of perfection but an imperative that is both compelling and attainable. Let us note, however, that the utter madness of modern wars is true only if both sides have the means of exploiting the full spectrum of force. Take that away from one side, and war ceases to be madness - for the other. I might then become a realist, what it has not been at least since the Soviet Union acquired a significant nuclear armament, a serious option; perhaps even in physical terms of soft option, as in a sense Hiroshima was for the United States.

I might perhaps pause briefly - my span of time prevents my taking longer - on how arms control (in which term for brevity I include disarmament, though there is of course an important difference) fits into the framework I am propounding. No one can be satisfied with the achievement of arms control in recent decades, or even uniformly content with the actions of our own Western side, though I think commentators are sometimes too apt to dismiss the useful amount that has been achieved and also to forget that it takes at least two to make a bargain, one of them moreover being in practice the Soviet Union, with all that that means. I do not want to attempt now a balance sheet, still less a distribution of good and bad marks. The analysis of the nuclear issue which I am putting forward does however imply certain basic things about the role and capabilities of arms control. Firstly, and in a sense negatively, I regard it as mistaken to suppose that arms control today actually is, and unrealistic to imagine that it could be, about abolishing the physical possibility of intolerably destructive war - about stuffing the genie back into the bottle for ever. A certain amount of routinely fashionable political rhetoric tends to imply that this is a genuine albeit distant objective or option. Frankly, I don't believe it. But there is still a lot that arms control can sensibly aim at doing, much oft of lines already begun. It can help to make armoursies smaller and less destructive; it can make them less costly; it can make their size, nature, purpose and development better understood to each side, so that the parties are less apt to over-insure through worst-case projections of what the other might do; it can remove or reduce the risk of misunderstanding of particular events or accidents; it can help to limit the spread of weapons; it can sometimes seal off wasteful or unhelpful lines of technical development before either side gets too deeply committed to them. All this is a very large and very useful agenda if we are patient about it and if we recognise its limitations - above all, if we recognise that it cannot be more than a supplement and support to, not a substitute for, the major task of statesmanship. That task is to control and wherever possible remove the reasons why nations go to war. The root of the matter lies there, rather than with the means by which they wage it.

This brings me back to what I believe must be for Christians the positive angle to all this. I began stating what I see as the basic problem, of near-boundless force available in a world where aggressively evil state systems can exist. In my view the principle of renunciation amounts to an attempt to deal with the problem by behaving as though it were not really there, while deterrence faces the problem and tries to manage it. But neither of them actually solves it - they are simply rival ways of trying to live with it. The major task for Christians must surely be to pray and to work, so far as we can, gradually to dissolve the problem - to create between East and West the kind of international understanding and openness that exists between Britain and the United States, or more strikingly now between the old adversaries France and Germany.
where states simply do not have to take seriously the possibility of armed conflict between them. That is not a goal within our immediate grasp in respect of the Soviet Union, and we cannot count on bringing it nearer - perhaps the very reverse - by acting prematurely as though it were. We simply cannot see now when or quite how it might be attained; it may lie a very long time off, perhaps well beyond many of our lifetimes. Meanwhile, we must clearly seek by arms control and diplomacy to reduce the nuclear armaments of deterrence, which are without doubt needlessly large, and the nuclear costs of deterrence, which are needlessly high. If in addition we wish to improve our relative conventional strength - that is, in the jargon, to raise the nuclear threshold - then that is fine, so long as we recognise that this is probably expensive in money and manpower and that it still cannot make nuclear weapons unnecessary. All these things may in some degree ease and lighten our current condition. But only genuine international justice and freedom and trust can radically transform it; and there, in my view, is where long-term Christian goals must lie. I personally cannot believe that the system of adversarial deterrence - security based on keeping profound opponents apart by the constant fear of monstrous disaster - has to be simply accepted as mankind's path of peace for the rest of earthly history; we must try to find a better way in safety. But to claim that we have established such a way already would be a pretence, and a very dangerous pretence.

We must all wish that the world we live in were different; we can indeed work and pray to make it different. But it will not be made different easily or quickly, and least of all by imagining that simply wishing makes it so. Meanwhile, we have for today to face the moral choices set us by the world as it is, the world where weapons technology and European geography and the Soviet system are what they are. In that world we of the West have to choose between nuclear renunciation, asking ourselves which of them is more likely to serve peace and freedom and justice, the goals which all Christians share. It is not an easy decision, and I am deeply wary of sweeping certainties sharply dismissive of contrary views. The Church, I think, needs to consider very carefully not just on which side to commit its teaching authority but whether to do so at all. But many of us have had, as individuals, to make up our minds. For myself, I respect the sincerity and commitment of many whose answer is renunciation; but I think they are wrong.

It is possible to identify three images of power and its use which derive from ancient Rome and which have for two thousand years haunted the history of our civilisation. The first is the image of the virtuous republic, Athenian in ideological origin, in Rome described by Cicero, Sallust, Livy and others during and after its collapse. The virtuous republic avoids the lure of imperialistic expansion, is ruled by magistrates who return to private life after their term of office, fearful of kings, dynasties, and generals who smash through the control of civil authority, commands the rational loyalty of its citizens and guarantees their freedom under the law. The second is the image of universal empire, the pax romana of Augustus Caesar, which sets the limits of the civilised world and within them maintains a rational order guaranteed by the authority of a single, semi-divine ruler. Virgil is the poet of this image: at the centre of Aeneas's shield the heroic future crystallises in the battle of Actium with the defeat of the sinister, decadent East (Cleopatra) by the righteous and successful upholder of Roman virtue (Augustus). The third image is the vision of Constantine: the addition to the second of the cross, the establishment of a Christian empire in which spiritual and secular authority will be exercised in harmony so that might and right should be one under the protection of God. Although the gods have changed, these images of ancient authority, in every sense, still inform the clash of ideas between East and West.

As anything approaching a reality the third state of affairs had in the west a life of less than eighty years: Rome fell to the barbarians in AD 410. Nevertheless, because of the survival of Latin Christianity among the ruins of the western Empire, and because of the awe those ruins inspired in converted barbarian kings, it was the third image of Rome that led the dark ages as they struggled to keep alight the almost extinguished embers of civilisation. It was also the third image that, because it ensured the survival of the Latin language and some books written in it, also ensured the survival in the west of the other two. Charlemagne, an illiterate Frank, had himself crowned Emperor by the Pope; in his schools, in monasteries, and later in the cathedral schools and universities of the medieval west, the church handed on in a Latin Christendom of warring kings not only the justification for the spiritual authority of the Pope in Rome but the two quite different notions, imperial and republican, of how to organise the city of the world. While in the east the Byzantine remnant of Constantine's empire slowly sank into the spectral hieratic shadows, Roman Christianity spread to the peoples east of the Rhine and north of the Danube, bringing to the regions that are now Germany, Czechoslovakia, Austria, Hungary, Poland, the imperium of the papacy and Latin education.

To the east of the fault-line that marks the edge of the Augustan empire (roughly followed today by the Iron Curtain), there was to appear another, the shifting western frontier of Russian power. There can be no peace,' said the first Tsar of his border with the Catholic kingdom of Poland-Lithuania, 'only pause to draw breath.' The heartland of what is now European Russia was converted to Christianity at the end of the tenth century, at about the same time as Poland and Bohemia, before Hungary and nearly four centuries before Lithuania. But - and the 'but' is of great consequence - Russia was...
The revival of classical scholarship, the new confidence in untethered reason that Byzantine Emperor called himself Caesar (Tsar), took the double eagle as his standard. Enlightenment came out of boorish that were not read in Russia. As late as the 1840's, Europe Greek fled from the Turks to the Catholic west, not to the Orthodox north. Such an odd and uneasy place in the history of our civilisation, is that it missed a thousand years of Latin. The third Roman image of power, in other words, did not here bring with it the first and second. The country which Catherine the Great in the eighteenth century dragged into international power-politics and also into a kind of reach-me-down Enlightenment, was barbarous in ways in which it would be an insult to Latin Christendom to call medieval. No Cicero, no Virgil, no republican ideal, no sense of the pax romana and the rights of the citizen under the law, no vision of the equitable state, had reached it along with Christianity. In the West the Middle Ages had been full of contention, but the haggling over rights and obligations, of diets and parliaments, free cities, boroughs and guilds, between church and state, kings, barons and bishops, emperor and pope, had all taken place under the distant shadow of ancient Rome and achieved statutes, charters, deeds and franchises in a spirit of legal compromise. This spirit was neither felt nor understood in Russia. Nor, even more importantly, was the Renaissance. The scholars from Constantinople who taught Europe Greek fled from the Turks to the Catholic west, not to the Orthodox north. The revival of classical scholarship, the new confidence in untethered reason that harked back to pagan philosophy and eventually produced the ideas of the Enlightenment, came out of books that were not read in Russia. As late as the 1840's, after the culture-shock of the war with Napoleon and the Decembrist rising, Granovsky's university lectures on Charlemagne and the development of feudal law caused huge excitement in Moscow: all the leading intellectuals attended them and Nicholas I's repressive authorities were baffled.

Meanwhile in the West the images of political perfection which for centuries had ticked away in books and classrooms had sprung to renewed life. With the Reformation's dissolution of the spiritual pax romana, the by now age-old association of Latin church and empire in a composite 'Romanness' produced revolt against both. The third image of power was under attack from the other two - 'This realm of England is an empire', declared Henry VIII, detaching himself from papal authority - and particularly from the first. In Calvin's Geneva, in the Dutch rebellion against the Habsburgs, in the failed experiment of the English commonwealth, which saw as much idolatry in monarchy as in the papacy, the republican ideal revived, raising up for the first time since Cicero the virtuous magistrate, the citizen elected to authority who will not found a dangerous dynasty or call himself Emperor, Caesar, King. These were all, of course, Protestant enterprises. The eighteenth century secularised political ideology, as much else.

Gibbon's Decline and Fall of the Roman Empire is a representative document of the Enlightenment in its nostalgia for the pre-Christian pax romana, its belief that natural reason, uncluttered by the otherworldly loyalties of Christianity, could achieve a just and orderly imperium, and its condemnation of dynastic autocracy in combination with religious orthodoxy as responsible for the failure of true romanitas. Gibbon's book was finished in 1787, the very year of the Union of the original thirteen states of America. Republican America, liberal, secular, non-sectarian in its assertion of universal human rights, was not only the greatest achievement of the Age of Reason but profoundly Roman in the pre-Christian, pre-imperial sense. It felt itself to be so, calling its federal government building the Capitol, its senior legislative body the Senate, seeing Washington retiring to his farm after two terms as President as Cincinnatus returning to his plough. That far, incidentally, more Roman than was perhaps consciously realised, was worked by slaves, and the enlightened statements of the Founding Fathers were for a long time deemed to apply neither to the imported blacks nor to the million indigenous Indians then beyond the frontier of the Union.

In western Europe the rationalist, this-worldly thrust of Enlightenment was about to erupt in the explosion of the French Revolution; dynastic autocracy and its prop, the church, were to be swept away by the assertion of liberty, equality and fraternity, an organised programme of dechristianisation was to dislocate one Roman cult and replace it with another, that of reason and the republic. The convulsion threw up a hero whose career was like the whole history of Rome in fast-forward motion. In turn republican general, First Consul, Emperor, Augustan proclaimer of a new rational order, but crowned by the Pope, Napoleon raised all kinds of ghosts in the imagination of Europe, and in banishment and death became one himself.

After his defeat, the forces of autocracy, orthodoxy and the nation - the three watchwords of Tsarist Russia - rallied as never before. Russia, seen as a somewhat boorish parvenu among the Great Powers, was patronised, but also feared, respected, even envied, by the others for its stability, particularly in the panic reaction to the upheavals of 1848 by which Russia was untouched. America in the middle of the nineteenth century was equally patronised, grudgingly admired for its surprisingly durable constitution and its capacity to absorb the less desirable elements of European society, certainly not feared. America at this time, intoxicated with the space and challenge of the unbroken continent, saw Latin Europe as worn out, constricted and constricting. The Decembrist exiles in Siberia knew enough about America to hope that their own vast stretch of land might follow the American pattern of freedom and enterprise. Political refugees from Russia stayed, however, in Europe: their thirst for civilisation and their need to be close to home in case of promising change there were too strong to allow them to cross the Atlantic. They wanted their ideal republic to be Russian. To them, and to those like them who stayed at home, the West meant old, Latin Europe, teeming with all the ideas there were, seductive, dazzling, but also decadent, complacent, infinitely disappointing. The authorities in Russia, on the other hand, saw the West as the source of dangerous liberalism, its disruptive influence to be resisted at any cost in freedom.

At this period the two future super-powers were in some ways more like each other than either can have realised. The big estates of Western Russia with their white clapboard houses with neo-classical porticoes, their billiard rooms and packs of hounds, pampered girls in muslin playing Chopin on out of tune pianos, and faithful family serfs in white gloves, must have been practically indistinguishable in provincial aristocratic idleness from the slave plantation estates of the grand families in the American south. Far away on the dangerous frontier - Russia had a shifting south-eastern frontier, as America had a western, throughout the nineteenth century - the
mixture of jittery, stubborn settlers, solitary trappers with fur hats and old guns, young
cavalrymen in stiff uniforms, and high-cheekboned silent natives who might
suddenly loose an arrow into your back from nowhere, must have been much the
same. Odessa, founded in 1793, was a lively, cosmopolitan port full of music, high
living and squalor, southern, elegant and a little sinister like New Orleans. The town
houses of new-rich merchants, vulgar, expensive and full of ill-assorted cultural loot
from Western Europe, are alike, museums now, in Moscow and New York.

But the two great continental states were much more different than they were
similar. Russia was old, paralysed by the huge weight of corrupt imperial bureaucracy
and by oppression from the centre that reached its peak in the 1850's. The godliness of
Holy Mother Russia was identified so closely with the Tsars and their system (the third
image of Rome) that almost no one in nineteenth century Russia who wanted to
abolish the autocracy wanted to retain Christianity. America was new, genuinely free
from the pressure of government on the individual, effectively decentralised by the
Constitution. Godliness in America was associated always with freedom; as the
nineteenth century passed and the lawless frontier receded into myth, godliness
became associated increasingly also with success, the seal of prosperity on virtue. In
1861 the serfs were at last emancipated in Russia; in the same year the American Civil
War broke out, its result the consolidation of the Union and the emancipation of the
slaves. Although it took another century for the American blacks to be treated
something like fairly in the southern states, their freedom was more real than that of
the Russian serfs who were in many ways worse off after emancipation than before it.

It should not be forgotten, however, that Tsarist governments behaved mildly to the
American Indians, while the American Indians were all but destroyed by the
violence and treachery of righteous, gun-slinging free enterprise. A Massachusetts
senator in the 1880's said of the Cherokee: There was not a pauper in that nation, and
the nation did not owe a dollar Yet the defect of the system was apparent. They have
met in his new found land 'una gente in Dios.

universal peace. ‘In due course’ is the catch; millions may meanwhile lead deliberately
un impoverished lives, whole populations may be starved, shifted or killed, but one day
history and necessity will prove the gods that do not fail.

So, of the super-powers between which the whole of the Roman Empire, the
whole of Latin Christendom, has to live, one, America, sees itself as the ideal republic,
here and now, the very embodiment of righteous freedom. The other, Russia, sees
itself as on the way to establishing the ultimate pax romana. Russia sees America as a
dangerous, trigger-happy chaos of injustice and opportunism; America sees Russia as a
godless tyranny. Each regards itself as wholly virtuous each commands the sub-
ervience of an empire while favouring the insult ‘imperialist’ to sling at the other.
How should we regard them?

In the first place moral complexity, the familiar mixture of good and bad that is in
everyone, should also be acknowledged to be present in both these extraordinary, late
and overgrown descendants of an old civilisation. It is no more than realistic to shade
with deeper understanding and a longer view the black and white perceptions that
claims to absolute virtue generate in opposing structures of power.

In the second place we should attend to the writers of Russia and its subject
nations. In countries where writers are not allowed to tell the truth everyone listens
very carefully when they manage to, so to telling the truth they devote their best
efforts. A nineteenth century Russian exile said: ‘My country is not Russia; my country
is Russian literature’. Czeslaw Milosz, a twentieth century Polish exile and a Nobel
prizewinner for literature, has said: ‘Pasternak’s and Solzhenitsyn’s works judge all
contemporary literature by reintroducing a hierarchy of values, the renunciation of
which threatens mankind with madness. They re-establish a clear distinction
between what is serious in human life and what is considered serious by people who
are driven out of their minds by prosperous living’. We should register also the bitter
disappointment felt in the West by exiles from Russian persecution, from Herzen in
the 1840’s to Solzhenitsyn in the 1970’s, the sense that there was going to be some
spiritual strength in political freedom which turned out not to exist.

Finally we should go back a long way in this story and listen to what St Augustine
had to say about the same hierarchy of values. In the years after 410, when Rome
had been sacked, the Western empire was collapsing and pagan intellectuals were
wallowing in Gibbon-like nostalgia for the vanished republic and the smashed pax
romana, Augustine wrote The City of God. In it he attacked with tremendous force the
whole Roman tradition which rested on confidence in human reason to create the
perfect society, what he calls: ‘those theories of mortal men, in which they have striven
to make for themselves, by themselves, complete happiness within the misery of life.
Over against the City of Man, which has proved and will always prove to be incapable
of perfection, he sets the City of God, in which live Christian souls. He does not ask
them to leave the City of Man, but to live in it like peregrini: the word means ‘resident
aliens’, foreigners for a time somewhere other than their home. They are citizens of
this world but also citizens of the kingdom of heaven, acknowledging a dependence in
the light of which all human political arrangements are seen as provisional, fragile,
especially imperfect. The Latin writers of the time of the birth of Christ, those
who gave Europe its images of power, were wrong. Augustine says, to have praised the
lost republic and the emerging empire as they did. But their mistake was unavoidable.
‘They had no other city to praise!’
AMPLEFORTH APPEAL 1982-86

FELIX STEPHENS O.S.B. – APPEAL DIRECTOR

In January 1982, Abbot Ambrose Griffiths set out ideas for the replacement of the Old House. A meeting of old boys was convened to discuss the launching of an appeal. Mr H J Codrington and Mr W D A Carter presented a report on our financial position, indicating that the Abbey Trustees could spend £600,000 immediately and advised the launch of an appeal. Fr Felix Stephens was appointed Appeal Director in July. Conventual Chapter in August approved an appeal for £2.5 million.

The new centre as a replacement for the Old House and all to East and West of it from the Abbey Church to the Study Block was always the central focus on which this appeal was based. Three other buildings were proposed: for the school - a Design and Technology Centre, and a Music Department; Abbot Patrick Barry, in the first months after his election as Abbot in April 1984, received the support of the Community for the construction of an extension to the West end of the monastery which serves as a temporary kitchen and refectory for the monks, and which becomes an extension to the monastery library and archive room on its ground floor; and a home for the aged and sick of the Community on its first floor on completion of the new centre.

Between September 1982 and April 1983, the Appeal Director drew up plans which were approved by the Abbot's Council in February 1983 and which formed the basis of the appeal brochure. 200 personal visits formed the initial soundings as to the likely level of support, 156 of whom donated £818,000, averaging £5,240.

An appeal to business and industry for a Design and Technology Centre was organised in two ways: a 10 minute film was produced by David Peers (044) containing contributions from the Headmaster, Professor Ralf Dahrendorf KBE, Sir Monty Finniston FRS, Sir Terence Conran. The Lord Mayor of London 1982-83, Sir Alan Jolliffe together with his Sheriffs - Sir Alan Train and Sir Alan Davis, Lord Mayors of London 1984-85 and 1985-86, graciously honoured Ampleforth with their presence and the Lord Mayor of London hosted an appeal to business at the Mansion House on 29 June 1983. Sir Ian Fraser (041) chaired this and one other city occasion which was attended by old boys in the city and world of business together with some 60 leading industrialists or their representatives.

An appeal needs one donation 25% of target. The Bernard Sunley Charitable Foundation honoured us with a gift of £600,000 for the Design and Technology Centre, now named the Sunley Centre. Anthony Bamford (D63), Chairman, and Managing Director of JCB, generously contributed £150,000, through the Bamford Charitable Trust, to the same Centre for the workshop area, known as the Bamford Workshops.

From May 1983 to April 1984, 47 appeal meetings were organised throughout the country from Edinburgh to Bristol, Liverpool to Norwich, Yorkshire through the Midlands, to Kent and Surrey. 522 attended these meetings, 359 contributed a total of £409,000, an average donation of £1,141, or £10 monthly for 7 years.

Concurrently with these meetings and throughout the appeal the Appeal Director made 1,103 personal visits to the homes and offices of old boys, parents and former parents; 684 donated a gross total of £3,345,500 averaging £4,981 or £40 monthly.

During vacation time Frs Richard Field, Henry Walsbrough, Timothy Wright, Leo Chamberlain made 281 visits, 165 donating £153,100 averaging £928.

By August 1984, the gross total had exceeded the original target and stood at £2.7 million, of which £400,000 was promised. A private report of the Appeal Director examining the list of projects and the cash flow short-fall for the years to 1992 calculated our immediate needs at £525,000. Conventual Chapter, in the light of appeal success 1982-4, and on the advice of the Appeal Director's report, agreed to a new target of £525,000 and an extension of the appeal to April 1986. Progress until June 1985 was on schedule for the new target. Autumn 1985 was slow and the target took on an unattainable goal. If the Sunley donation was a turning point in the early months of the appeal, January and February 1986 was a remarkable success story yielding £435,000 of signed up donations, more than compensating for the low average of £60,000 per month in Autumn 1985.

Both Fr James Forbes (1956-61), for the Abbey Church, and Fr Robert Coverdale (1972-76), confined themselves to an office of one secretary. Father Felix combined the roles of Housemaster of St Bede's, A Level teacher 1982-3, Master in Charge of 1st XI cricket 1984-6, Editor of the Ampleforth Journal 1982-3, 1984-6, as well as Appeal Director. What might have appeared as folly of over-burden was mitigated at first satisfactorily and finally triumphantly by the size and quality of the appeal office. Initially Colonel Joe Sellers (August-December 1982) and then Mr Mike Malone (January to July 1983) were in charge of the office as employees of Craigmyle Fundraising consultants. Craigmyle's Northern representative, Mr Adrian Frith was engaged as advisor in February 1982 and his valuable advice continued to be available throughout the appeal. He became a Director of Craigmyle's during the appeal. His common sense, ability to bounce ideas to and fro in our regular meetings, clarity on paper in simplifying, extending, re-writing the various brochures, and willingness to discover that few if any ideas had been accepted made him an indispensable partner in the framing of policy and planning throughout the Appeal. In August 1983, Mr Derek Hinson formerly Chief Executive, Air Transport Industry Training Association, seconded to that post from Senior Management with British Airways, took up his post as Personal Assistant to Fr Felix and manager of the office and master-minded the administration of the appeal (August 1983 to May 1986), together with a staff of three. His job included organising visits and meetings, maintenance of records and statistics, analysis of progress and production of reports.

Major General Desmond Mangham CB (042) Director of the Brewers’ Society, accepted the invitation of the Appeal Director to chair a London Steering Committee. Nothing was ever too much time or trouble for the Chairman who chivvied, encouraged, warned and advised throughout our weekly telephone conversations in addition to a superb example of professional chairmanship of the Committee. This committee met on 20 occasions with an attendance record of 80%, at 42 Portman Square between the hours of 6 pm and 8.30 pm. The advice, attendance record and enthusiasm of this committee in support of Ampleforth and its work gave confidence to the Community at a difficult time, both in relation to decisions affecting the appeal building plans and in the context early on of a troubled economy. General Mangham’s personal assistant, Mrs Veronica Palmer, quietly and perseveringly attended all meetings and provided the Minutes which are in the official record of the Appeal. She chaired the committee which appointed Mr Derek Hinson. The Community owes
The North of England was represented by his own Northern Advisory Committee, chaired by Mr Justice P J M Kennedy (E53). It met when occasion demanded with a more limited role but played an important part in the appeal to business in the summer of 1985 and in helping the follow-up of Appeal Director, visits summer 1985. A trust sub-committee, led by P J Gaynor (D43) met on three occasions and General Mangham chaired one meeting of a cash-flow committee in October 1984.

Early on, two decisions were taken which affected the way the appeal operated. First, personal visits were regarded as the essential means of eliciting financial support. Most of them turned out to be a delightfully informal way of renewing contact with old boys and an opportunity for a monk to visit current parents in their own homes. The implications were obvious: a lengthy appeal, many absences, 80,000 miles of travel, up to 8 visits a day, good map reading (particularly in the dark) and considerable resilience. All this masterminded by the appeal office: telephone calls, timing of visits correctly, making accurate note of directions to every home - demanded persistence, patience and courtesy, a challenge to which the appeal office responded. As 65% of the visits were in and around London, it was essential for Fr Felix to have a London base. The Community is grateful to its former Abbot, Basil Hume, who as Cardinal Archbishop welcomed Fr Felix to his home, at Westminster from which Fr Felix went forth, often several times daily, to seek support in the City, West End, residential London and beyond.

The second decision was taken in October 1982, after a first meeting with Anthony Bamford of JCB. It was to present the appeal with documentation of a high standard. The first appeal brochure went through 13 drafts before printing, subsequently at regular intervals, a further five brochures were published. Therefore, there was no official brochure as such; rather, building plans, and the decision as to what we could spend, went hand-in-hand with the current state of the appeal. The brochures turned out to be occasions for taking stock as well as a means of communicating with all our friends.

Fr Felix made two visits abroad: the first in October 1983 to Singapore and Hong Kong, the second, round the world for five weeks in March/April 1985, stopping at Hong Kong, Kuala Lumpur, Sydney, San Francisco, Los Angeles, Vancouver, St Louis, New York, Washington, Pittsburgh and Houston. The total raised was £115,000.

Throughout the Appeal Fr Felix daily dictated a Diary which contains a record of conversations with all those who were visited; his brethren likewise kept diaries on their visits. The result is a full documentation about the whole appeal - from inception to completion, taking in all the many and varied comments made about the school, the monastery, the estate, and the world in general and Fr Felix's comments about the world as he saw it between October 1982 and May 1986. This record can claim to be a veritable cross-section of outlooks, attitudes, circumstances and experiences of a section of English society. It will not of course surface publicly but a copy has been deposited in the Abbey archives for perusal by future historians, well into the 21st Century and perhaps beyond.

Planning for St Laurence's took three years. Early plans, as a result of the first brief, were costed at £4 million. In August 1984, Fr Abbot put a ceiling of £2.4 million on the design team and appointed a sub-committee of the Council which became the Building Committee. The financial constraint ultimately prevented St Aidan's House from being located in the new centre; much time and anxiety resulted from concern over initial indications that VAT - to the value of £500,000 - would be applicable. Fortunately the legal decision was in our favour. Simplicity, economy and ease of maintenance was spent convincing the Georgian Society of the inevitability of the demise of the Old House. In the event, it crumbled into dust. By April 1986 the Design and Technology (Sunley centre £600,000), the monastery extension (£300,000) and the music department (£450,000) had been completed. In September 1986 Sunley's embarked upon their 22 month negotiated contract to construct St Laurence's for which the conventional chapter in August voted a sum of £3,300,000. Total expenditure is therefore expected to reach £4,650,000 against an appeal total of £4,250,000.

Technically, this appeal sought to elicit seven year covenants. Thus cash flow projections are for the period 1982-92. All appeal figures relate to the gross total received during this period. Apart from the net level of each donor's support, a critical feature of the appeal was tax advantage both to us and the donor by way of relief of tax. Important tax changes for charities were announced by the chancellor in budgets during the appeal. Indeed, it can be argued that this appeal coincided with the most substantial series of tax concessions to charity in British history. Also, there was a sting in the tail in 1986.

In the 1981 budget, tax relief was allowed to higher rate taxpayers on the margin above the Standard Rate. The limit was £3,500 gross per annum. In 1985, this limit was raised to £7,000 gross; and finally in 1986 these limits were abolished. In addition, the top rate of tax was reduced from 75% to 60% in 1983. Quite apart from leaving potential donors on the higher rate of tax with more spare, the changes enabled the Appeal Director to encourage higher rate taxpayers to gross up their net donation at an extra cost to themselves - 50% tax payer £40, for every £100 net: 60% tax payer £1,750 for every £1,000 net. This meant that we received twice the net amount donated by a 50% tax payer and 2½ times that donated by a 60% tax payer. Moreover, it soon became apparent that there was a quantum leap in the possible range of donation between the £50 - £80 per month which could be signed by the basic rate - 40% tax payer and the £80 - £150 per month which could be signed by the 60% tax payer. There were 99 gifts of £500+, grossing £5,000; 75 of £1,000+ grossing £10,000. The sting in the tail - in the 1986 budget - Standard Rate of tax was reduced from 60% to 50% thus reducing the appeal by £250,000. All calculations are based upon the Standard Rate of 30p in the pound which applied through virtually all the appeal.

The above story is deliberately bland in its presentation. A number of donors and others have suggested an article or two of a more personal and interesting nature. Much delicacy would be required by such an undertaking. The need for discretion was absolute when writing about the Appeal for it is essential that no single person finds his or her view expressed in print and no single donor - or anyone else - should be identifiable. Moreover, the Appeal Director's own comments - both of excitement, frustration, success and failure, are better kept in private. On balance, therefore, blandness is preferable to an exciting story. But exciting story it certainly was.
LEVEL OF GIFT

<table>
<thead>
<tr>
<th>LEVEL OF GIFT</th>
<th>Under £100</th>
<th>£100 - £500</th>
<th>£500 - £1,000</th>
<th>£1,000 - £5,000</th>
<th>£5,000 - £10,000</th>
<th>£10,000 - £50,000</th>
<th>£50,000 - £70,000</th>
<th>£70,000 - £150,000</th>
<th>£150,000 - £600,000</th>
<th>£600,000 - £1,000,000</th>
<th>TOTAL GIFTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>OA</td>
<td>121</td>
<td>135</td>
<td>119</td>
<td>243</td>
<td>31</td>
<td>21</td>
<td>1</td>
<td>1</td>
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<td>1</td>
<td>671</td>
</tr>
<tr>
<td>OB</td>
<td>53</td>
<td>38</td>
<td>27</td>
<td>76</td>
<td>12</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>214</td>
</tr>
<tr>
<td>CP</td>
<td>41</td>
<td>63</td>
<td>95</td>
<td>217</td>
<td>36</td>
<td>29</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>484</td>
</tr>
<tr>
<td>FP</td>
<td>85</td>
<td>82</td>
<td>58</td>
<td>82</td>
<td>15</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>326</td>
</tr>
<tr>
<td>Other</td>
<td>81</td>
<td>19</td>
<td>8</td>
<td>19</td>
<td>5</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>141</td>
<td>1836</td>
</tr>
<tr>
<td>TOTAL</td>
<td>381</td>
<td>337</td>
<td>307</td>
<td>637</td>
<td>99</td>
<td>66</td>
<td>66</td>
<td>66</td>
<td>66</td>
<td>66</td>
<td>1836</td>
</tr>
<tr>
<td>% OF TOTAL</td>
<td>36%</td>
<td>12%</td>
<td>18%</td>
<td>26%</td>
<td>8%</td>
<td>8%</td>
<td>8%</td>
<td>8%</td>
<td>8%</td>
<td>8%</td>
<td>100%</td>
</tr>
<tr>
<td>AMOUNT (£000)</td>
<td>£1,086</td>
<td>£493</td>
<td>£1,258</td>
<td>£409</td>
<td>£1,010</td>
<td>£4,256</td>
<td>£1,150,900</td>
<td>£576,300</td>
<td>£1,069,800</td>
<td>£390,000</td>
<td>£44,256,000</td>
</tr>
</tbody>
</table>

OA = Ampleforth Society
OB = Old Boy, non AS.
CP = Current Parents (ie. 1982-86)
FP = Former Parents
Other = Industry, Trusts and Abbey friends.

AMOUNTS DONATED

<table>
<thead>
<tr>
<th>LEVEL OF GIFT</th>
<th>NUMBER OF GIFTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under £100</td>
<td>16,100</td>
</tr>
<tr>
<td>£100 - £500</td>
<td>97,200</td>
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<tr>
<td>£500 - £1,000</td>
<td>205,700</td>
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<td>£1,000 - £5,000</td>
<td>1,150,900</td>
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<td>£5,000 - £10,000</td>
<td>576,300</td>
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<tr>
<td>£10,000 - £50,000</td>
<td>1,069,800</td>
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<td>£50,000 - £70,000</td>
<td>390,000</td>
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<td>£70,000 - £150,000</td>
<td>150,000</td>
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<td>£150,000 - £600,000</td>
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<tr>
<td>TOTAL</td>
<td>£4,256,000</td>
</tr>
</tbody>
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PERSONAL VISITS AND APPEAL MEETINGS

<table>
<thead>
<tr>
<th>VISITS BY A.D.</th>
<th>SEEN</th>
<th>GIFTS</th>
<th>% DONOR</th>
<th>TOTAL AVERAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec 82 - Aug 83</td>
<td>159</td>
<td>156</td>
<td>78%</td>
<td>£81,800</td>
</tr>
<tr>
<td>Sep 83 - Aug 84</td>
<td>344</td>
<td>224</td>
<td>65%</td>
<td>£64,200</td>
</tr>
<tr>
<td>Sep 84 - Aug 85</td>
<td>261</td>
<td>140</td>
<td>54%</td>
<td>£590,200</td>
</tr>
<tr>
<td>Sep - Dec 85</td>
<td>87</td>
<td>54</td>
<td>62%</td>
<td>£257,100</td>
</tr>
<tr>
<td>Jan - May 86</td>
<td>109</td>
<td>58</td>
<td>53%</td>
<td>£324,400</td>
</tr>
<tr>
<td>TOTAL G.B.</td>
<td>1,001</td>
<td>633</td>
<td>63%</td>
<td>£3,232,200</td>
</tr>
<tr>
<td>OVERSEAS</td>
<td>102</td>
<td>51</td>
<td>50%</td>
<td>£113,300</td>
</tr>
<tr>
<td>TOTAL VISITS</td>
<td>1,384</td>
<td>849</td>
<td>61%</td>
<td>£3,498,600</td>
</tr>
<tr>
<td>47 MEETINGS</td>
<td>522</td>
<td>359</td>
<td>68%</td>
<td>£4,090,000</td>
</tr>
</tbody>
</table>

AMPHLEOPH JOURNAL
DEATHS

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>David St Clair Erskine</td>
<td>October 1985</td>
</tr>
<tr>
<td>Dr John O'Neill Donnellon</td>
<td>26 February 1986</td>
</tr>
<tr>
<td>Gabriel King</td>
<td>3 April 1986</td>
</tr>
<tr>
<td>Paul de Guingand</td>
<td>4 April 1986</td>
</tr>
<tr>
<td>Lt Cdr Thomas Fox-Taylor</td>
<td>9 April 1986</td>
</tr>
<tr>
<td>Anthony Morgan</td>
<td>18 April 1986</td>
</tr>
<tr>
<td>Edward Kevill</td>
<td>16 June 1986</td>
</tr>
<tr>
<td>Hilarion Roberts</td>
<td>19 July 1986</td>
</tr>
<tr>
<td>Anthony Coleman</td>
<td>8 August 1986</td>
</tr>
<tr>
<td>Michael Riccardi-Cubitt</td>
<td>15 August 1986</td>
</tr>
<tr>
<td>Derry McCaffrey</td>
<td>20 August 1986</td>
</tr>
<tr>
<td>Mark de Candamo</td>
<td>3 September 1986</td>
</tr>
<tr>
<td>John Watson</td>
<td>September 1986</td>
</tr>
<tr>
<td>Edward Brotherton-Ratchiffe</td>
<td>19 September 1986</td>
</tr>
</tbody>
</table>

COLONEL F A MACDONNEL, D.S.O., K.C.S.G.

Tony MacDonnell came to the School in 1911, so was of age to be called up in the 1914-18 War. He went to the Air Force, where he was employed in spotting submarines from a balloon towed by a trawler. After the War he went to Sandhurst and was commissioned into the Green Howards in 1922. In the 1939-45 War he served in the ill-fated campaign in Norway and the Desert where he was taken prisoner. When Italy surrendered he escaped and made his way back to the Eighth Army in Italy. After the War he retired and lived in the Oratory parish in London, devoting his life to good works. He served the first Mass every day at the Oratory and undertook to keep the accounts for Fr Fuller at Warwick Street. For some years he was a Brancadier at Lourdes with the Ampleforth Pilgrimage. But his chief work was with the St Vincent de Paul Society, to which he gave a great deal of time and energy, for which he was made a Knight of St Gregory by the Pope and later advanced to commander in that Order. He died in February 1986.

George Forbes O.S.B.

ANTHONY COLEMAN

Anthony Coleman died peacefully at the Old Parsonage, his home, in Goudhurst, Kent, on 8 August 1986. He was born on 21 April 1924, and after his prep-schooling at Ladycross came to Ampleforth in 1937 and entered St Cuthbert's House, under Fr Sebastian Lambert, well renowned for his wide country interest. Bert belonged to an independent breed that was more at home going about on those 'free' Wednesdays dressed in informal country garb, catching moles, rabbits and the like. So it can be said that it was in the field of country life and pursuits that he distinguished himself. "I suppose I have a Coleman in this spirit?" was the famous Latin expression. Hops were his livelihood. Recent years have been difficult (as for all growers) but he had faith that better times would return. He possessed talents and skills, such as the ability to play by ear tunes on wind, string and keyboard instruments, and make a note in a tree into a fruit bowl. Not afraid of forceful and plain speaking on a range of subjects, he enjoyed being nicely naughty on formal occasions, like boldly planting a Nun (his daughters' Housemistress) in a wheelbarrow and pushing her round the Convent grounds. Certainly his pride and joy were his four daughters, Lisa, Marianne, Katie, and Antonia and their mother Stephanie to whom love and sympathy is extended by all on their loss of a father and husband.

For his achievements throughout his life in all his many and various activities, his kindness and generosity to his friends, he is deserving of the well-known annual prize giving accolade;

"...with an exceptionally high standard of application and for just being himself, "He was a verray, parfit gentil knyght"

P.N - M. (B. '42).

HILARION ROBERTS (J 74)

Hilarion Roberts was sadly killed in a car accident on 19 July. He was the third son of the ten children of Brigadier John and Nicola Roberts. He came from St Philip's to St John's in 1970 and spent five happy years there. He had a good brain and considerable artistic talent, but, like many before and since, he found it hard to exploit either to the full. He was an idealist; he was gentle and kind; it was his simple goodness which drew people to him and throughout his life he had a host of friends. On leaving the School he followed his eldest brother to Balliol, where he read History.

He then joined the Welsh Guards, his father's regiment. With them he went to the Falkland Islands, where he was badly burned in the Sir Galahad. Months of plastic surgery on his hands followed; during this time of enforced inactivity he showed qualities of real patience and courage. The Army were keen to keep him, but he decided to go into the City.

The esteem and love which others had for Hilarion was shown at his funeral mass, which was attended by some 400 people, mostly young men, his friends from the School, Oxford, the Army and the City. His family, to whom he was so devoted and from whom he received so much, know that they have the prayers of all these friends both for them and for Hilarion.

Peregrine Butler (084)

Peregrine Butler died August, 1985. He will be remembered by many for a magnificent donation of £801 to the Royal Commonwealth Society for the Blind which was used to sponsor 2 Asian village Eye Camps, at Bangladesh and Bihar where Surgeons have treated patients for various eye diseases and disorders but most rewarding for Peregrine the knowledge that, through his gift, over 175 operations have been performed on blind people whose sight has now been restored.
It was in 1939 that Frans van den Berg first came into contact with Ampleforth - as a prospective parent. Ampleforth (in the person of Fr Paul Nevill) appraised him, he appraised Ampleforth - and that was the beginning of a relationship which lasted till his death 46 years later.

What was it that caused Frans and Ampleforth to take so enthusiastically to each other? Certainly he was no Ampleforth stereotype. For a start, even though he lived almost 60 years in this country, he was and always remained a Dutchman, from his love of cigars to his way of talking and thinking. It was a Dutch firm, C&A Modes, which sent him to England in 1927 to open their first store in Liverpool, and his wife Meip, whom he married in 1929, was a girl from his home town, Groningen.

Although he visited his sons at school whenever he could, he tended to keep in the background as a parent. Having chosen Ampleforth for his boys, he let Ampleforth get on with educating them. At the same time, it obviously gave him great pleasure to have, not just three sons, but also ten grandchildren pass through the school he had chosen.

During his working life Frans had little time to spare from the demands of his job and his family of nine children. In his retirement, he was able to relax into the personality which is remembered so affectionately by those who knew him. In a quiet, self-effacing way, he took on an amazing number of voluntary Christian activities. He was active in the Serra movement, working tirelessly behind the scenes for vocations and the welfare of priests and religious. He was a much loved and respected figure in his parish, St Joseph's in Highgate, where he attended Mass daily for almost 40 years. At the same time, it was characteristic of him to resign from the Parish Council after two meetings because he had no patience with Committee procedures. He was a Catenian for over 50 years, a counsellor for Lord Robert's Workshops, and an outstanding supporter of the Equestrian order of the Holy Sepulchre. Perhaps his least public yet most devoted work was as Treasurer to the co-workers of Mother Teresa, a job he stuck to literally until the day he died.

Frans van den Berg was never a public figure; yet his personal influence touched many people during his long life. He did not preach. He did not parade his principles. He set his standards as he believed Christ would want him to, and then lived by them, simply and serenely. Nobody could fail to notice that he was a man of deep religious convictions. At the same time, nobody could fail to see that he was a happy man. In a truly Christian sense, he made his whole life an example for others to follow.

Ampleforth will remember Frans as one of the most faithful and long-standing participants in its Easter Retreats; not only for the deep devotion with which he followed the liturgy of Holy Week, but for his infectious enthusiasm and pleasure in renewing old friendships. He confirmed his attachment to the Community by becoming a Benedictine oblate. Ampleforth reciprocated by making him an honorary member of the Ampleforth Society - an honour which he prized greatly. After his years of devotion to the Church's liturgies at Ampleforth, it seemed fitting that an Ampleforth monk should have celebrated his Requiem Mass. L.B.

### Marriages

- Martin Brennan (J76) to Karen Davies at St Mary's, Beverley on 3 May
- Larry Robertson (C68) to Michelle Stranger at All Saints, Wardour Castle on 10 May
- Major Hubert Baillie (C63) to Sarah Willway at the Guards Chapel, Wellington Barracks on 25 June
- Captain Mark Coreth (C77) to Seonaid Goodbody in the Cathedral Church of St Andrew, Inverness on 2 August
- Nicholas Morouey (J73) to Elizabeth Blackledge at Holy Family Church, Ince Blundell on 6 September
- James Meynell (E78) to Amanda Lywood at St Peter's, Ludlow on 14 June

### Engagements

- John Freeman (T67) to Juliette von Seibold
- Philip Plummer (T78) to Fiona Robinson
- Cyril Kinsky (E71) to Natasha Farrant
- Julian Chisholm (B64) to Josephine Bowdien
- Robert Graham (E83) to Elizabeth Codrington
- Simon Durkin (A78) to Elizabeth Osselet
- Tony Coghlan (J69) to Phillips Troughton
- Torquil Sligo-Young (077) to Marjorie Faivre
- Justin Dowley (A72) to Emma Larmard
- Edward Beale (J79) to Alex Little
- Mark Gargan (J78) to Catherine Everitt
- Robert Emmet (W76) to Francesca Snow
- Arthur French (051) to Charlotte Townley
- James Burnford (J76) to Sharon Webster
- Peter Gladow (A75) to Reina Bruine
- Alexander Dufort (B69) to Cecile Kelly

### Births

- 26 April 1983: Peter and Caroline Seilern (070), a daughter Elena
- 17 November 1984: Peter and Caroline Seilern (070), a daughter Filippa
- 26 December 1985: Brian and Kate Tabor (D73), a daughter Jennifer Anne
- 19 July 1986: David and Liz Tabor (D76), a daughter Alison Jane
- September 1986: David and Sarah Craig (H65), a daughter Emma, Charles and Karen Sommer (068), a son Thomas Frederick
AWARDS AND HONOURS

PETER UNWIN C.M.G. (T50) has been appointed Ambassador to Denmark.

HUGH ARBUTHNOTT (W55) has been appointed Ambassador to Rumania.

SIMON DYER (B58) has been appointed Director General of the Automobile Association from August 1987.

MICHAEL TUGENDHAT (W62) has been appointed Queen's Counsel.

CHRISTOPHER TUGENDHAT (E55) has been appointed chairman of the Civil Aviation Authority.

HUGO YOUNG (B57) was awarded Best Radio Programme, 1985 for 'The Thatcher Phenomenon'.

DERMOT McKIBBIN (C71) has been elected as a Labour Councillor on the Lewisham Council.

JOHN GEORGE (C48) has been appointed Kintyre Pursuivant of Arms.

JOHN G LUMSDEN (A59) has been promoted to Group Captain and at the end of the year assumes command of Royal Air Force Lossiemouth. In the Queen's Birthday Honours he was awarded the Air Force Cross.

ANDREW MORRISSEY (A80) has joined Sparex, Exeter as a Management Trainee.

MARTIN MORRISEY (A81) is a Management Trainee with Hawker Siddeley Power Engineering, Loughborough.

STEVE R BRENNAN (064), Consultant Chest Physician, Sheffield and ANTHONY DU VIVIER (A62), Consultant Dermatologist, London were made F.R.C.P last year.

RICHARD KEATINGE, Pembroke College, Cambridge obtained marks of First Class standard in the unclassed Preliminary Examination for Part II Economics. He has been elected to a Foundation Scholarship and awarded a College Prize.

STEPHEN KENNY (D81) obtained First Class Honours in B.C.L., Oxon.

MATTHEW MEACHAM (H84) was awarded a distinction in Law Mods, Oxon.

C P CRACKNELL, Pembroke College, Cambridge got a high First in Part IA of the Natural Sciences Tripos. He has been elected to a College Scholarship for his second year and awarded a Dr Steven's Prize for Natural Sciences.

J G SHARPLEY (W82) graduated with a 2.2 in Medical Sciences and goes on to Guy's Hospital for his clinical studies in October.

PAUL MAGRATH (W57) graduated in law from Exeter University in 1980 and was called to the Bar in 1981. After a year's pupillage he became a law reporter, in which capacity he regularly contributes to The Times as well as various legal publications, including the official Weekly Law Reports. He also works as a freelance journalist and writes fiction. In September 1985 he helped launch a new literary quarterly, called JENNINGS magazine, which contains a mixture of short stories, poems, interviews, articles and reviews. For this, he has recently interviewed the novelist Piers Paul Read (W57). The magazine is available by subscription at £6 per year from his present address, which is 336 Westbourne Park Road, London W11 1EQ. He would welcome interest - and contributions - from ex-Amplefordians.

OLD AMPLEFORDIAN NEWS

CHARLES HOSTOCK, second year zoology undergraduate, St John's College, Oxford was leader of an expedition to Cat Island, a remote Bahaman out island, to investigate the population size and distribution of an endangered freshwater turtle.

OLD AMPLEFORDIAN RUGBY CLUB

Ampleforth Old Boys met at Pangbourne for a pre-match warm up on Sunday, 23 March 1986 to play against the Old Oratory School Boys, Woodcote, Reading. The Amplefordians played with the old flair, pace and enthusiasm even if there was some confusion as to what codes applied to what moves. The team was James Porter, Mark Day, James Petit, Chris Treneman; Giles Codrington; Simon Bickerstaff; Richard Lovegrove; Eric Ruan; Steve Conway; Sam Hampson; Charlie Oulton; Lorenzo Smith; Andrew Kennedy; Michael Docherty. The final score was 22-0 to the Old Amplefordians thanks to 3 tries by Simon Bickerstaff and one by Chris Treneman. Another game was arranged against Oratory Old Boys on 19 October 1986 and anybody interested in playing or supporting future games, please contact Thomas Judd, 43a Gilbey Road, Tooting, London, SW17 0QQ, Tel: 01 672 1129.

NEWS FROM ST DUNSTANS

FR HARRY WACE (44) is Administrator of Norwich Cathedral.

DENNIS SLATTERY (47) has been Chief Medical officer with Rolls Royce since 1974.

JIM BEVERIDGE (47) has retired from Shell after 35 years.

ALEX PAUL (49) is back from Haiti and working on an educational project with Shell.

TOM PILKINGTON (49) is with I.C.L, Putney in the internal systems division. He is a Former Chairman of the Cruising Association.

JOHN MARSHALL (55) is a Liberal County Councillor for North Yorkshire.

RONNIE CHANNER (56) has gone to Bogota, Colombia as Military Attache at the Embassy.

CHRISTOPHER COGHLAN (59) is in Hong Kong practising in the Attorney-General's Chambers.

LT CDR MIKE BARRY (62) is principal lecturer in mathematics with the Navy at Manadon.
FR DIGBY SAMUELS (67) is assistant chaplain at the West London Chaplaincy for London University, at Cromwell Road.

JAMES BARTON (68) is in Brussels working for Proctor and Gamble.

JOHN PEET (68) is at the Beda College, Rome studying for the priesthood.

DR TONY HARRIES (68) is in Malawi as a medical specialist.

SAM MACFIE (69) is practising medicine in Haxby.

FR TOM TREHERNE (72) is assistant priest in Chichester.

MICHAEL WALKER (72) has been editing "The Scorpion" for the last 3 years and will send copies to those who write to him at B.C.M. 5766, London, WC1N 3XX.

BARRY GOULD (73) is back from Peru and doing an M.B.A. course at Cranfield.

ANTHONY HIGGINS (73) is engaged; NICHOLAS (72) is a doctor and DAVID (76) is selling insurance.

NICK MILLEN (76) is a Captain in the 4th/7th Royal Dragoon Guards in Rhine Army.

WOJCIECH KARWATOWSKI is in the Department of Opthalmology, Bristol.

BEN EDWARDS (76) is in Nairobi conducting an expedition of 20 from 7 nationalities on a 26,000 km trip.

SCHOOL OFFICIALS JANUARY 1986

Head Monitor: BB Cave

Monitors: PJV Slinger, JH Holmes

St Aidan's: AR Tarleton, CAH Neale, JM O’Donovan

St Bede's: REH O'Kelly, AJ Swann-Fitzgerald-Lombard, RF Toone

St Cuthbert's: MA Francetti, AG Sweeney, JF O'Mahony

St Dunstan's: CJ Preston, GRH Scott, AR Elliot

St Edward's: JS Cornwell, SJ Chittenden, SJ McKeeon, CJ Mullen.

St Hugh's: RE Tams, MB Doyle, GP Mountain

St John's: MX Butler, MD Phillips, JMB McBrien

St Oswald's: MML Rees, IPA Westman, JRN Lee

St Thomas's: BM Morris, AJ Doherty, RH Jackson

St Wilfrid's: and Summer Terms

Games Captains Easter and Summer Terms

Athletics: SJ Chittenden

Cricket: REH O'Kelly

Cross Country: NJ Ryan

Golf: M Whittaker

Hockey: PN Nesbit

Shooting: CB Kemp

Squash Rackets: NW Gamble

Swimming: AR Elliot

Tennis: JLA Willcox

Water Pol: PJV Slinger

Master of Hounds: MGO Bridgeman

Librarians: GD Sellers(D) Head Librarian, MR Marett-Crosby (O), MJW Pickles(O), RC Johnson-Ferguson (C), CWE Elwell (J), WB Gibbs (E), EC Vyner-Brooks (C), MJ Killourly (H), AJCFAGG de Gaynesford (T), MB Pritchett (W), SWTS Jaggard (C), P Carey (T), PJL Byrne (H).

School Shop: JF O'Mahony (D), AR Brown (D), WJ Burnand (D), SJ Chittenden (C), HBP Martin (J), JMB McBrien (O), REH O'Kelly (C), RE Tants (J), RE Williamson (J).

Bookshop: AHT Pattroni (O), AJC de Gaynesford (T), JAA Goodall (E), GB Greatrex (O), FJD Nevola (J), TK O'Malley (D), ME Sexton (J).

Bookroom: J Morgan (H), JFC Vitoria (W), JPCaterina (W), PN Nesbit (H), RF Toone (C), JS Cornwell (H).
The following left the School in 1986:

March: JD Dalby (T); JG Mullin (W); MS Gordon (JH)

July:

St Aidan's:
- RJ de Aragues
- RS Falvey
- PM Hallward
- JNL Heffron
- JH Holmes
- MJ MacCulloch
- PJV Slinger
- JB Stephens
- DM Sweeney
- JA Welstead

St Bede's:
- PR Armstrong
- JDL Blair
- AD Greasley
- WA Kelman
- JWT Lewis-Bowett
- CAH Neale
- JN O'Donovan
- TF Seymour
- DP Swart
- AR Tarleton
- PCA Thomas
- AM Valentine

St Cuthbert's:
- RC Berkeley
- PR Dickinson
- CH Eastwood
- BT Gibson
- GF Helm
- AMJ Houston
- JM Moreland
- AC Nelson
- REH O'Kelly
- NP Somerville-Roberts
- AV Swann-Fitzgerald-Lambard
- AC Tasso
- JM Toone
- TA Weld-Blundell
- DJ Wiggin

St Dunstan's:
- MRC Bradley
- AR Brown
- WJ Burnand
- WB Carleton-Pagar
- MA Franchetti
- JCS Hall
- TR Leeper
- NC Monaghan
- MR Morrissey
- JF O'Mahony
- GD Sellers
- AG Sweeney

St Edward's:
- MGO Bridgeman
- REW Buchan
- JP Cazalet
- CR Elgar
- RJ Ferguson
- SA Lindemann
- CJ Preston
- CA Quijano
- GRH Scott
- RA Scott
- JLA Wilcox

St Hugh's:
- CJ Beckett
- WG Bostock
- TW Burnford
- SJ Chittenden
- SJ Jackson
- DC Lefebvre
- SJ McKeown
- RP Magrane
- HPB Martin
- GL Piilcney
- RE Tams
- DA Tomlinson
- MB Doyle
- RCD England
- PA Healy
- CT Kelly
- CB Kemog
- RD Lean
- PR Magrane
- HPB Martin
- D Middleton
- DP Mountain
- JC Piggins
- GL Pinkney
- RE Tang
- DAJ Tomlinson
- M Whittaker
- RE Williamson

St John's:
- ARG Allan
- JP Boylan (J)
- AJ Balfe (T)
- AJM Balfe (T)
- BJF Cooper (A)
- HJF Cudgill (D)
- DGF de Speville (B)
- MJ Dickinson (E)
- NR Fleming (J)
- WB Gibbs (J)
- AC Gilman (W)
- PMH Goslett (W)
- SGA Keely (O)
- CM Le Duc (T)
- DHEJ Llambias (O)
- AP Lovett (H)
- JH Maclaurin (D)
- JF McNab (T)
- CD Mc Causland (C)
- RF McTighe (B)
- BHC Marsh (C)
- CJD Nevola (J)
- RP Sturges (O)
- DF Tidey (B)
- JF Welsh (D)
- JW Wendon (D)
- RBL Wollny (D)

St Oswald's:
- DE Bennett
- RA Branhill
- MX Butler
- MJ Cavandish
- AHT Fattorini
- NW Gamble
- GB Greanough
- RG Greanough
- JMB McBurney
- NJ Ryan
- MW Sutton
- JA Ussher
- RJC de Gaynesford
- EKC Foster
- CTF Haynes
- JCL Johnson
- JRN Lee
- AFX Morland
- MML Rees
- NJ Rutherford
- MJ Timmer
- IPA Westman
- JF Welsh
- TE Gilbey (T)
- MA Leach (A)
- JM McKenzie (B)
- TDJ McNabb (T)
- MPAC McNally (W)
- SJ McNamara (C)
- AJ Morrogh-Ryan (C)
- HS Ogilvie (E)
- Hon ATR Shaw (E)
- EPG Spencer (E)
- SN Sturridge (B)
- JA Taffe (W)
- A Tracey (H)
- CMM Williams (W)

St Wilfrid's:
- JP Bailey
- BB Cavel
- MJ D'Netto
- PE D'Netto
- AJ Doherty
- I Huidobro
- RJH Jackson
- JA Leonard
- FRG McCormick
- BM Morris
- L Paternina
- DHP Preminger
- MJ Russell
- CT Spalding

Junior House:
- SBL Greenfield
- JA Harrison
- BA Middleton

The following joined the School in January 1986:
- CN Brain (T)
- ML Cozens (B)
- LBN Dallaglio (T)
- MCR Goslett (W)
- OJW Heath (E)
- JMC Heffron (A)
- TE Mountain (D)
- SC Mowbray (W)
- DMW Price (D)
- FWR Roberts (J)

The following joined the School in April 1986:
- B Cardiff (D)

The following received the Sacrament of Confirmation at Mass in the Abbey Church from Bishop Augustine Harris of Middlesbrough on 11 May 1986:
- REW Buchanan (E)
- Hon ATP Jolliffe (O)
- DSF Liu (H)
- RE Williamson (J)

Those who joined the School in January 1986:
- CN Brain (T)
- ML Cozens (B)
- LBN Dallaglio (T)
- MCR Goslett (W)
- OJW Heath (E)
- JMC Heffron (A)
- TE Mountain (D)
- SC Mowbray (W)
- DMW Price (D)
- FWR Roberts (J)

Those who joined the School in April 1986:
- B Cardiff (D)

COMMON ROOM NOTES

We welcome Robin Brodhurst to the History Department. Mr Brodhurst served in the army for 8 years before taking a degree at London University and a P.G.C.E. at Cambridge. He has been teaching at Berkhamstead School for the last 24 years. We hope that he will be happy with us at Ampleforth.

We congratulate Mr and Mrs D. W. Smith on the birth of a son, Andrew James, on 28 June and Mr and Mrs D. J. Hansell on the birth of a son, Thomas Sebastian James, on 6 September. We also congratulate Michael McPartlan on his marriage to Patricia on 8 August.

MARIE ELLIS

It was with great sadness that we said farewell to Marie Ellis at the end of the summer term. Marie joined the Design Department of the College in September, 1984 to introduce and develop silk-screen printing, block printing, etching and photography. She has worked with enthusiasm and flair and her work has added a new and refreshing area to our work in the Centre. She was certainly the prettiest member of our team and I know that the staff as well as the pupils will miss her, especially contributors to the Ampleforth News and Grid magazines. We would like to take this opportunity on behalf of the Common Room to wish her the greatest success in her new life. Marie is leaving us to be married and will be living in Carlisle with her future husband. We wish both Marie and Tim all the very best for the future and hope that they will both feel welcome to visit us when they come down to or are passing through Ampleforth.
In July we said our farewells to Kevin Collins, his wife Sarah and their lovely daughter Hannah. Kevin has left us to take up an appointment to teach English at Gordonstoun.

Fr Dominic made clear in his Exhibition speech how valuable Kevin's contribution to the life of the school has been. In 6 years here as Head of the P.E. Department he has established the subject firmly on the curriculum, and the regular P.E. classes have become a worthwhile, demanding and enjoyable part of the boys' week. As a Teacher of Geography, also, he was valued and appreciated.

Outside the classroom his major contribution has been to coaching games, and in this he excelled. The enthusiasm for swimming, and the huge success that the Swimming Club enjoys, are of his making. A major factor here, as also in his coaching of rugby, in teaching generally and in his role as House Tutor, is the respect that he afforded to the boys involved, allowing them to take an increasing responsibility for organising themselves - success follows this approach as surely as night follows day and he knew and appreciated it.

His rather special relationship with the boys was reflected by their affection for him. His Geography set arranged a "Kissogram" girl for his last class, 24 cameras recording the event! We on the Teaching Staff lacked the originality of the boys in this matter - we were, none-the-less, sorry to see such a valued colleague and friend depart. Equally we wish him and his family every happiness in their new home, and Kevin success in his new post.

JESUS PURUSHA - A VEDANTA - BASED DOCTRINE OF JESUS
IAN DAVIE pp 1-159 LINDSFAIRNE PRESS, MA USA 1985 $8.95

This book purports to be a record of a correspondent writing from an Ashram in India to Fr David Morland at Ampleforth Abbey. Ian Davie is himself a master of Ampleforth College. The reviewer must reveal his incompetence in that though he has read the standard texts of the Hindu religion, they have been read in translation, a handicap indeed. Another admission is that he has not always understood them; this may be a common handicap. I suppose we are all prepared to admit that the shape - not the substance - of the liturgy, for example, should in India, become Indian - its vestments, music, source reading - but the core is doctrine. This is where the book under review comes in. It is possible to use Hindu theological or philosophical terms instead of Greco-Roman ones to express the Revelation of the New Testament. The author of the book thinks this is possible, desirable, and he has himself found the suitable terms. Whether the experts will agree, remains to be seen. But the effort is laudable. The Church of the West tried to use a Platonic framework, and then substituted another - that of St Thomas - nine hundred years later. We may even be making a third effort with the 20th century. The East will not be converted in a day. It may absorb parts of the Christian "thing". But will it so transform it, in the process, as to make it no longer conform to the original Revelation? This book is a brave start, and if not easy reading, it is stimulating and encouraging.

C.C.E

The School

THE EXHIBITION APPEAL FOR POLAND

In mid-May it became known that radiation from Chernobyl had seriously affected Poland, and that there was an acute shortage of milk, which particularly affected babies and young children. A pediatrician, who lives in Beverley, Dr Beryl Beynon, has done much work to bring medical aid to Poland and now appealed for help so that the charity she founded, Jacob's Well, could send out supplies of powdered milk. Local Catholic parishes, a number of individuals and charity funds at Ampleforth together contributed £1,810, and parents at Exhibition contributed £2,867, mainly through the Abbey Church Sunday collection.

This impressive total enabled Dr Beynon to buy 4000 kg. of full cream powdered milk, which was sent out to Poland immediately and distributed through the Episcopal Charity Commissions at Koszalin, Poznan, Gdansk and Lodz. Quantities were also given to pediatric institutes at Gdansk, Poznan and Lodz. The load was escorted to Poland by the Hon. Treasurer of Jacob's Well, and he brought back a letter from one of those concerned with the distribution. This read in part as follows: "The milk arrived just in time. A few hours ago we learnt that the Polish powdered milk has been withdrawn from the shops and no children are allowed to drink it - its supposed to be contaminated, but I don't know any details about it. The fact however is that mothers are running about like mad trying to get the milk for the babies. Some friends who have just returned from Zielona Gora report that milk was very difficult to get there in the shops but some convents received some aid and the children were living on that milk; those who went to the church were able to get as much as ten pounds for each baby."

We hope that this emergency is now over, but there can be no doubt that the rapid sending of help was much appreciated. The lack of even the most elementary medical supplies continues to be acute, and is likely to remain so. Fr Leo Chamberlain would be glad to hear from anyone who would like to take part in helping to meet the need. The lack of publicity should not be taken as a sign that all is well.

G.L.C.

THANKS

We wish to thank parents and boys for their generous gifts for our Shop - run on behalf of the Third World. Sales have gone up accordingly, and we will always be delighted to accept any further offerings.

The Brothercare Group
**Fairfax Arms, Gilling** (Ampleforth (04393) 212)
Under the new ownership of Neville and Sandra Kirkpatrick, this popular inn has been completely refurbished to a high standard. We now serve bar meals and grills every lunchtime and evening. Two holiday cottages are also available.

**Forest and Vale Hotel, Pickering** (Pickering 72722)
A Georgian House, in the centre of Pickering, delightfully converted into a most comfortable, well-appointed hotel, is recommended by Egon Ronay and Ashley Courtenay. Ampleforth Parents and Boys especially welcome.

**Hawnby Hotel, Hawnby** (Bilsdale 202)

**Kings Head Hotel, Kirkbymoorside** (0751 31340)

**The Blacksmiths Arms, Aislaby, Pickering** (0751 72182)
Comfortable accommodation backed by a restaurant serving home smoked salmon, local produce, game in season, fresh vegetables and home made sweets.

**The Feversham Arms Hotel, Helmsley** (0439 70346 or 70766)
Built in 1855 by the Earl of Feversham, this small, comfortable hotel has 15 double bedrooms all with private bath, telephone, radio-alarm clock and colour television. Own hard tennis court. Central heating throughout. Recommended in 1980 Egon Ronay Guide.

**Whitwell Hall** (Whitwell-on-the-Hill 551)
Lovely Country House set in 18 acres delightful grounds overlooking Vale of York. Every comfort provided and good food assured. Tennis Court, Games Room and Croquet on lawns.

**EXHIBITION 1986**
**EXTRACT FROM THE HEADMASTER’S SPEECH**

Last year, I spoke of a collision of values, or perhaps rather better, of a collision of two philosophies, both of which are quite prevalent amongst the young. There have always been those who regard the young as a disaster area, and those who regard them as the salt of the earth - both are usually right. I referred last year to a rather prevalent style of decadence under the heading of Moral Minimalism. By this I mean a certain tendency to seek maximum convenience with minimum effort, and I regret to have to tell you that signs of this philosophy are quite clear at Ampleforth. On the other hand, the young respond as warmly as they ever did to the challenges represented by life in community and by opportunities of service as they have ever done, and I am happy to tell you that the signs of this at Ampleforth are just as evident.

This year, in our society, the conflict has sharpened, and has done so in a rather disagreeable way. Very recently, at a preparatory school not far from here, two eight-year-old boys were observed holding their wrists together with signs of blood on them. A passing teacher asked them if they were mingling blood in order to become “blood brothers”. The two boys looked at her in a mystified way, being clearly unfamiliar with this expression: “No” they said, “We are trying to catch AIDS”. This rather macabre story may stand as a frivolous but nonetheless important symbol of something that has gone deep into our society, the symbol, in fact, of lost Innocence.

1986 could well carry the unenviable label of the year of “Child Abuse”. Not only have we all learned the appalling extent of the abuse of children in a society which has always claimed to value them; we have also created a climate in which children themselves have to be taught about child abuse. Children, that is, have to be taught to mistrust and distance themselves from adults. This represents an appalling dislocation in nature, as well as a terrible absence of grace. By bringing up children in such an atmosphere of mistrust, we are robbing them of one of their deepest rights, the right to give and receive love in free trust. If this is not a destruction of Innocence, nothing is.

Parents and schools have traditionally regarded as one of their most solemn duties the preservation of the Innocence of children. I would like to suggest that such a programme is no longer realistic. It may shock you to know that it is our experience that most boys in the Junior House are already familiar with video-nasties, pornography, the accessibility of drug abuse and other obscenities, and that this has to be our starting point. We are not in the business of preserving Innocence - we are in the business of reconstructing it.

At this point, it would be important to have in our mind some sort of definition of what we mean by Innocence. Innocence is not a frail flower characteristic of the very young. Innocence is an inner strength which is conferred by a capacity to remain untouched by the world’s evil. It is a strength which, in our own society, has to be built, and the process is usually quite a long one. It is closely tied up with the people you meet, the friendships you form, the temptations you resist, the decisions you take. Your sons and daughters do not expect you or us to protect them against these issues; they expect us to present the options clearly and to offer attitudes and structures which will both challenge and support them.

I would like to suggest certain concrete areas in which you, as families, and we, as a
school, can provide - and are trying to provide - this encouragement and this support. The first concerns the Sacrament of Confirmation. I think it is true to say, in a general sense, that in the past the Sacrament of Confirmation in the Catholic Church has tended to be associated with the preservation of Innocence and, therefore, conferred at a fairly early age. Developments in our own practice in the last year or two are explicitly related to our conviction that this Sacrament should be increasingly associated, not with the preservation of Innocence, but with its reconstruction. We wish to leave boys and parents with maximum freedom in this area.

Secondly, I should like to reiterate what I said last year about the opportunities of real service, which present themselves both within the ordinary community life of the School and in the context of service to the wider community. A boy's time in the School here presents him with a wide range of opportunities to which he can respond either selfishly or generously, as all Housemasters will testify. In the context of the wider service, I would wish that all parents had been present last Thursday to share with us the experience of Cheshire Homes Day. In this context, I will confine myself to giving you an example of the kind of challenge with which a Headmaster nowadays can be faced and quote from a letter which I received from a boy in the School: "We spent an extremely satisfying holiday weekend at a home for mentally and physically handicapped children; we enjoyed it very much and gained a lot from it. We are asking you to consider the possibility of sending two or three boys on weekends other than only holiday weekends from Friday afternoon at about 5 o'clock to a similar time on Sunday. We have surmised from our experience that people who go will need to have patience, toughness, ability to look after handicapped children. They must not be afraid and must be prepared to be energetic, to be prepared to be with them 24 hours a day, be prepared to feed them, to dress them to shave them, to brush their teeth, to change their nappies and to support them when they go to the toilet. If you have a free moment we would like to talk to you about this worthwhile, helpful possibility."

That is the sort of request which we cannot afford to ignore and which I wish we had more opportunities for in our rather isolated part of the world. To go further, I would like to draw the attention of parents to what seems to us a providential development in the life of the School in the last few years. With the blessing of God, and thanks to the good offices of Father Leo and Father Timothy and others, the School has been steadily developing links with both the Second and Third World. Some of you may need reminding that the Second World is that bleak world, so much in need of our support, which lies behind the Iron Curtain. In these last few years we, at Ampleforth, have been under increasing pressure, of an affectionate and demanding kind, from people and institutions in Poland, Hungary and Chile, who specifically need our help, not primarily our money or our skills, but our spirit and our boys. By making this demand on us, they are, at the same time, giving us tremendous help. I happen to know more about our contacts in Chile than about those in Eastern Europe and it is for that reason that I take them as an example.

At this moment, there are seven recent Ampleforth leavers actively involved in an apostolic and educational work of considerable importance in Chile. These boys, if their predecessors are anything to go by, will return to England this year confirmed in their faith and in their capacity to give witness in the modern world to the value of a rediscovered Innocence. I hope that all parents will look carefully at the opportunities that are available to their sons when they leave Ampleforth. Let me make it clear that

Dominic Milroy O.S.B.

Innocence can never be part of a package which we offer as part of the curriculum; it can only be a mystery chosen and built up by those who read correctly and at depth the signs of our own times.

I have no doubt that we have all had in our lives examples which we cherish of the strong Innocence shown by those who have influenced us most deeply. There are, in the current Ampleforth Journal, Obituaries of several much loved Old Amplefordians who were characterised by a conspicuous Innocence with which they lived their lives and which they radiated out to others. They died as comparatively young men - Fr Oliver-Basil Stafford - Jock Dalrymple - and it is a source of pride to us that their roots went very deep into the Ampleforth tradition. Many of you will have known and loved Fr Anthony Ainscough. For me, he was the first monk whom, as a boy, I knew as a personal friend. At the time I thought I was attracted by his kindness, his humour, his self-mocking Lancastrian obstinacy. I now know, having seen him growing old in a modern world which he frequently found distasteful, that what I admired above all was his indestructible Innocence. He had it by nature and by inheritance, but times have changed and your sons and daughters will have to build it in a world which will no longer hand it to them on a plate. It is your duty and privilege - and ours - under God, to help them.

Dominic Milroy O.S.B.

EXHIBITION 1986

Weekends: College Theatre 7.45pm

Sunday 1 February: Parnassus String Ensemble - Ampleforth String Orchestra

Sunday 8 March: Chamber Music Competition

Sunday 22 March: Bach St John Passion

Sunday 10 May: Bach Easter & Ascension Oratorios

Sunday 24 May: Ampleforth Symphony Orchestra & Wind Band

Sunday 5 July: Ampleforth Chamber Orchestra

Further details from: The Director of Music, Ampleforth College, York, YO6 4ER.
The Eton College Chronicle recently conducted a survey of school magazines. Dartington Hall and Bedales won their strongest praise for originality, presentation and readability, but "Ampleforth led the way for magazine variety." No less than four different publications appeared in 1985, including three - the *Ampleforth News, Grid* and *Spiral* - which were completely managed by boys. All of them, declared the Chronicle, "contained good creative work, and contemporary religious comment." Such remarks must gratify our industrious editors, but readers of this Journal will want to know the reasons for such apparent abundance, and what light it throws on contemporary Ampleforth.

The *Ampleforth Journal* itself requires little comment. It is the official record of the school's activities and the doings of its Old Boys; as such it resembles the publications of many educational institutions which seek to build an extended community beyond their walls, based on interest, nostalgia and loyalty. Because the Journal is also the product of a monastic body, it must also try to incorporate a strong religious element in its pages; and the main problem over the years has been to strike a balance between these two functions. Exciting theology can legitimately find a place here, but the need to retain a sound economic basis as well as a loyal readership clearly places a restraining hand on any attempt to turn the *Ampleforth Journal* into a Clergy Review. It is perhaps a pity that it lacks a regular contribution from the boys themselves. They do of course provide reports of school societies, but there is room, I feel, for a wittily written column or diary and a forum for 'pupil opinion' on matters educational or religious.

Turning now to the internal journalism of the school, one inevitably starts with the *Ampleforth News*, that much read, much denounced rag which never fails to appear twice a year. It was launched in 1934 by Hugh Fraser and Patrick O'Donovan: a few columns and pages, containing articles, reports and cartoons, costing 3d, and published at least once a term. Those early editors saw their principal task, it would seem, as the production of a glossy magazine which would amuse and amaze their colleagues by concentrating almost entirely on the inner life of the school. The subjects were trivial, but the style heroic. In the Exhibition Number of 1937 we find the following items:

- News Review: Fountain-Pen boom following Ink Ban; etc.,
- Art Notes, from Fra Lippo Lippi; What the Stars Foretell; Thirst News,
- Fourth Form Corner by Uncle Rudolph; Health Hints,
- Books Received: e.g. "Little Tim's First Piano Lessons", by Hugh Finlow;
- "How to Hold Your Breath" by Hde Normanville and L. Bevenot;
- "Cabbages and Crimes" by W.H. Shewring.

A Literary Contest offering a prize of five Woodbines for an essay of 12,000 words on Friede Braud or Ampleforth Architecture. There were no commercial advertisements. No clue was given to the names or number of contributors, but internal evidence suggests that they were all Sixth Formers, probably a handful only, and confident stylists throughout. Listen to the opening paragraph of the Editorial, entitled "Annus Mirabilis":

"Ablaze with the legitimate conceit of a year's endeavour; the Ampleforth News salutes the Exhibition! Amid the splendour of unaccustomed shirt fronts, and the almost arch-angelic pride of be-camphorated finery, we add our brazen tone to the general din of self-congratulation. It is not for us to review the parting year, to number scholastic triumphs, or to deprecate the European situation. But the year cannot be allowed to pass without the final benediction of our comment."

There were no mis-spellings, no misplaced apostrophes. Much camp, much mockery, much affection. A joy to read.

The Ampleforth News of 1986 is strikingly different both in appearance and content; whether it is better must remain a matter of personal preference. Professionally printed, it runs to some 30 pages, contains a large number of advertisements, and sells for 50p. Although - to quote a recent editorial - the News is still predominantly "a reflection of the boys' humour, thoughts and ideas", it now offers the reader a substantial amount of material from Old Boys, members of the staff and well known outsiders. From such diverse sources the 1986 Exhibition Number drew articles on Music Piracy, cricket tours in the Third World, the Advantages of Oxford, a Year Off in India, and the relations between school and monastery. Contributions from the boys (articles and cartoons) were largely satirical and humorous, but they did not to any great extent comment on the daily life of the school. However, the inner world of the classroom continued to be revealed in abundance by "His Master's Voices". It is the feature of the News which probably attracts most readers; and the collective picture of the teaching staff which emerges is rich, zany and terrifying. The editors, mostly St Thomas's men these days, find it exceptionally difficult to elicit articles of high literary merit from members of the school, though the talent is certainly there. We must assume that the remorseless pressure of A level essays, the availability of television, coffee and cassettes, the enticements of the theatre (in York and at Ampleforth), the Sunley Centre and the debating chamber, all eat away the time for creative writing. It is interesting to reflect that the splendid style and imaginative flights to be found in the News of the 1930s were achieved by a generation which knew nothing of A Level English, Politics, Economics or General Studies, subjects which today constitute a major industry in the Sixth Form and yet fail to stimulate authorship, whether it be of articles for the News or Prize Essays for Exhibition.

For over 30 years the Ampleforth News stood unchallenged, but the late 1960s produced a major rival, *Spiral* magazine. It was the time of student unrest at schools and universities, and although Ampleforth did not suffer from campus rebellions, the Headmaster, Fr Patrick, thought it prudent to grant a request for a new publication which would discuss critically, and without censorship, the school's attitude to discipline, authority, privileges and other contentious matters. Robert Bernasconi (B69) became its first editor in 1968 and achieved a notable success. It was produced cheaply on duplicated sheets, and several lively, well-written issues were published.

Hair grew longer, inter-house visiting rules were relaxed; the use of Christian names became more common; and a Steering Committee, including both boys and masters, was set up to channel suggestions and complaints. Many of these changes became permanent, but with the departure of its founding editor *Spiral* ceased to be a regular publication. It is occasionally re-founded (or at least its title is borrowed) by some number of Ampleforth enthusiasts wishing to make an impact on his generation. An impressive journalistic effort, wishing to make an impact on his generation. An impressive journalistic effort.
student power. The aim of its editors, Richard Tams (J 86) and Angus Brown (J 86), was to be “interesting”, chiefly by publishing articles from well-known personalities: Jeffrey Archer on cricket, Patrick Lichfield on photography, to mention only two. Members of staff, monastic and lay, provided a few excellent articles also, but the participation of boys was confined to letters and photographs. This new Spiral showed little interest in Shack’s own domestic scene.

Two years after the first edition of Spiral appeared, the Ampleforth News faced yet another challenge: the Grid. The brainchild of Stephan Dammann, a member of the History Staff since 1959, it too was a magazine with a mission. It sought, like Spiral, to be more serious and literate than the allegedly downmarket News; to discuss important school issues, but to involve a wider range of contributors in that discussion. In a series of impressive numbers, both in content and presentation, it advocated and helped to achieve more liberal attitudes to such matters as school clothes and the use of leisure time; it printed some of the best Prize Essays in the heyday of that genre; it included distinguished contributions from parents and Old Boys. Beginning in 1970, it has been managed by small teams of Sixth Formers, under Stephan Dammann’s discreet guidance; and although it no longer appears every term, as it did in the first few years of enthusiasm, it now regularly produces an annual issue. The 1986 Summer Number was its 21st. Today’s Grid, however, reflects that same trend in school journalism which we noted in Spiral and to some extent in the News: a reliance on big names to sell the magazine; Miles Kington, Catherine Oxenberg, Chris Bonnington, Frank Muir, Neil Balfour share the glossy pages with five members of the school, a recent Old Boy, a laymaster and a monk. Two photographic collages and a Diary complete the latest issue. It costs £1.50.

From time to time other magazines of more specialised nature have appeared, but on an occasional rather than regular basis. ‘Shack Poetry’ and ‘Shack Art’ have reached wider audiences in this way. The latest such enterprise emerged in 1985. Under the auspices of the Maths and Science Society, it took the form of a home-produced problem sheet, called ‘Mass’ and ran to 30 copies, later blossoming into a proper magazine of some 30 pages. The tenth edition (500 copies) was published at Exhibition 1986. The purpose of the magazine is to spread interest in Maths and Science in the school, and under the talented editorship of Michael Prichett and Alex Birmingham, it can claim a good measure of success. Items in the recent number range from mathematical puzzles to articles on Black Holes and Nuclear Power. Cartoons produce a little light relief. Industrial sponsorship and advertisements have so far enabled it to be distributed free.

There are many schools which manage to produce only one magazine once a year, combining the official record with pupil contributions. The ability of Ampleforth, by contrast, to sustain three or four magazines seems to suggest a healthy, almost intense level of intellectual activity. But is that really the case? The variety of output certainly testifies to the vigour of a small band of editors and their assistants, but the increasing tendency to find big names to adorn their pages does reflect, sadly, a lack of zest for writing in the school itself. A strong case can be made for merging all these talents in the production of one grand magazine (or perhaps a newspaper on the Etow model), appearing once or twice a term under the editorship of a boy, appointed by the Headmaster, whose position would carry the same exalted status as the Captain of Rugger or a Head of House, and whose independence would normally be respected.
CONFIRMATION 1986
FRANCIS DOBSON O.S.B.

Sixty boys, some from each of all five years in the Upper School, were Confirmed at Mass in the Abbey Church on Sunday morning, 11 May 1986, by Bishop Augustine Harris of Middlesbrough. The administering of this sacrament was the culmination of some six months of preparation by these boys, and this much longer preparation than Lutherdeserves some explanation here for parents as well as boys.

A CHANGED EMPHASIS FOR CONFIRMATION AFTER VATICAN II

The approach to Confirmation reflects a change in the emphasis not just of the sacrament itself, but also of understanding by the Second Vatican Council of what is meant by The Church. Within this background, the preparation for the sacrament involves a return to the practice of the early centuries of The Church. It was to be a lived experience of faith, of entering into faith as fully as possible.

It is now over 20 years since Vatican II ended on 8 December 1965, and so it has taken time for its implications to affect Confirmation. In the document on The Church, Lumen Gentium, the Council Fathers saw the Church not just as The Mystical Body of Christ, not just as an institution, not just as a means to salvation, but also as a dispensers of sacraments, but they saw it also and primarily as the People of God. The Church is the messianic people with Christ as its head (Lumen Gentium, paragraph 9).

A CHANGED EMPHASIS FOR CONFIRMATION AFTER VATICAN II

The theology of Confirmation, in the period since Vatican II and since RCIA, raises many questions—but for the purposes of these notes it can be summarised under three headings:

1 Confirmation is one of the three sacraments of initiation into The Church.

2 Confirmation to be seen in relation to Catechumenate

The changed approach to the Sacrament was to reflect the practice of the early Church. In the early centuries, someone seeking to become a member of the Christian community spent a period of approximately 3 years in the activity of a Catechumenate (someone being instructed) before finally being admitted. During this period of the Catechumenate, they were not only taught the moral code and discipline of the community they were seeking to join, but also spent much time in prayer. In the Lent, the period when the Catechumenate reached a critical period of preparation, a more intensive period of prayer, fasting and instruction.

Finally, on Holy Saturday night, the Catechumen was brought by his sponsor (the person responsible for presenting him to the bishop and to the community, and responsible for vouching for his worthiness for membership) to the Easter Vigil. During this night of prayer and of the reading of scripture (as today portraying the story of salvation in history), the Catechumen was baptised; this involved a total immersion, thus to represent the three Persons in whose name they were baptised. Then, at this point, emerging from the waters, the newly baptised person was clothed in a white garment to represent the risen Christ who was now within them in baptism, and they were taken to the bishop (sitting presumably at a distance away, in his chair, his cathedra, his symbol of office). This final anointing by the bishop, the consignatio, began with him placing his hands on the head of the newly baptised (this ancient sign of calling down God’s power, his Spirit, an anointing), and prayed that the person be filled with the gift of the Holy Spirit. The bishop then poured consecrated oil, Chrism, onto the person’s head, saying, “I anoint you in the name of God the Father Almighty, and Christ Jesus, and the Holy Spirit”. He traced the sign of the Cross on the forehead, thus providing the seal of the Sacrament, the seal which could never be removed. The person now baptised and confirmed completed the process of initiation into the Church by attending the Easter celebration of the Eucharist, their first Mass and Holy Communion.

Thus, in this early period, the Catechumenate was completed by all three stages of initiation happening on the same night. Later, in the West, from about the fifth century, the rite of Confirmation became separated from the rite of Baptism: Baptism came to be given to infants and so Confirmation was conferred later. It is this separation in time that leads to the understanding of Confirmation as the gift of the Spirit as also a personal affirmation by the adult recipient of his Baptism, of his membership of the Eucharistic Church. Now Confirmation was not just a question of receiving the grace and seal of the sacrament (it was that which still holds — see 3 below), but the idea that it was a stage in coming to full membership of the Christian community was to be given new emphasis. Baptism, as the first part of initiation into membership of the Church and happening normally at an age without the possibility of mature personal response, needed now to be affirmed. The promises of Baptism spoken by proxy, spoken by godparents on behalf of the baby could now be accepted in the heart and mind of the person being confirmed. It was now a question of response in faith and to the Faith, not just of being the passive recipient of the sacrament and its grace. Confirmation was to involve a clear personal commitment to membership of the Christian community, to baptism in effect, and thus to belief in the community that celebrates the Eucharist. As such, as part of the process of joining the Christian community, it was an event of that community.
community, the moment of coming to Christian maturity. Hence, in the modern Church, the Church of RCIA, if Confirmation is to have this meaning, it was necessary to have a more profound period of preparation, a Catechumenate.

3. Confirmation to be seen as the Sacrament of the anointing with Chrism and receiving the gift of the Holy Spirit.

Before Vatican II, it was this third aspect of the Sacrament that was emphasised rather more than the first two aspects above. However, the importance now placed on these other two aspects must not blind us to the reality that Confirmation is not just a question of response by the recipient, but that it is a Sacrament, a free gift of God, and in this case the special gift of the Holy Spirit. Thus, it is in the first place God's gift; it is not what the candidate does - as Pope Paul VI wrote: "Through the sacrament of Confirmation those who have been born anew in baptism receive the inexpressible Gift, the Holy Spirit himself." It is a Gift conferred by the twofold Sign, the action of the bishop in first praying over the person, and secondly anointing him on the forehead with the oil of Chrism (the oil has been blessed by the bishop in his cathedral at the Mass of the Chrism on Holy Thursday). Thus, the reality, the seal at the heart of the sacrament is a gift of God, communicated to us regardless of circumstances, even though the fullest effectiveness of this sacramental encounter with God is only experienced by one who responds with all his heart.

PRACTICAL ISSUES RESULTING FROM RCIA APPROACH

In recent years, our approach to Confirmation at Ampleforth has increasingly attempted to take into account the needs of RCIA and especially the sense in which Confirmation should be a moment of spiritual maturity: the course of preparation sought a complete conversion to Christ, the Anointed One. It was a combination of prayer, repentance and instruction - as long ago as October 1977 a Confirmation group from the first three years in the school spent two days on a retreat away (at a cottage near Wasp kindly lent by the Cronin family). But we realised that we had not really come to terms with all that RCIA meant. Further thought, a new reappraisal was needed - and it was with this in mind that a Committee appointed by the Headmaster (chaired by Fr Henry, with Fr Adrian, Fr Alban, Fr Stephen, Fr Timothy, Fr Richard and Christopher Wilding) considered the issues at meetings on 19 and 28 December 1984: its Report sees the preparation for confirmation as this moment of Christian commitment within a long-term period of spiritual direction, what we have called the Catechumenate. It was with the background of this Report, and with the experience of the Junior House in recent years with a kind of Catechumenate, that we came to reconsider and re-plan Confirmation in September 1985. In particular, two practical issues should be noted:

1. The age of Confirmation

The Headmaster's Committee has recommended that Confirmation at an age "when individual opinions and options are beginning to become firmer" and considered that this would normally be towards the middle or later part of a boy's school career. The new Code of Canon Law (Canon 891) says it should be "at about the age of discretion", and the new Rite of Sacrament speaks about it happening at the age of 7. Canon Law leaves it to national Conferences of Bishops to decide on a different age: at their Low Week meeting in 1985, our bishops remained undecided on this issue. There are differing views. Should one wait until a completely adult response is possible? (And what would such a response be?) At an early age, there is often an eagerness for faith which within itself is a real response. In practice, the issue is often resolved for us, as many arrive here already Confirmed. Our answer was to allow each boy to find his own answer: if he comes seeking to be Confirmed, he is to be offered instruction and the possibility of Confirmation. For the record, of the sixty boys confirmed, four were from the 5th and 4th years, five from the 3rd year, 24 from the 2nd year and 27 from the 1st year. A number of boys in all years delayed a request for Confirmation until later.

2. The nature of preparation: The Catechumenate

If the preparation was to have the character of a Catechumenate as envisaged by RCIA, it would need certain characteristics:

(a) It would need to be over a longer period, not just to cover a certain amount of ground, but much more fundamentally, to involve an experience of growing into faith, and experience of community - the group they are prepared with must become a Sign of the Christian community to which they would be affirming their membership; the smaller community was to be a Sign of Christ's presence in their preparation as a group.

(b) The approach of the course must begin from the current position of a boy's belief: it was not to be a series of learned expositions of the faith, but rather a community sharing and growing in faith and prayer with its Leader.

AMPLEFORTH : OCTOBER 1985 TO MAY 1986

It was thus in this context of RCIA that the preparation of the 60 Ampleforth Confirmation candidates took place between mid-October 1985 and May 1986. The principles of RCIA had to apply to our situation, and this new attempt was always a challenging experience of finding the presence of the Spirit, an experience of the pilgrimage opening himself to faith; the Catechumenate had to be an expression of faith and prayer as well as doctrinal teaching, and it had to have length and breadth to achieve such an experience of pilgrimage, an openness to Christ.

There were to be three key elements of the preparation of the Catechumenate: instruction, celebration, and witness. The course, and especially the instruction, was done in small groups of roughly between five and eight, each with one monk - 15 monks were involved (Fr Cyril, Fr Columba, Fr Vincent, Fr Dunstan, Fr Oliver just briefly before he died, Fr Alban, Fr Gregory, Fr David, Fr Bonaventure, Fr Matthew, Fr Richard, Fr Gilbert, Fr Francis, Fr Bernard, and Fr Benjamin). The instruction was to be linked to celebration of faith through prayer and in particular the Eucharist. Thus, near the beginning of the course, all candidates were present in the monastic choir at a Mass celebrated by Fr Dominic to commit themselves to the course. Later there were Masses in groups, and in years - so, towards the end of the course (and encouraged with much enthusiasm by Marcus Williams and Markus McNally) the first year went one evening to celebrate Mass at our parish of Kirkbymoorside as the guests of Fr Edmund (with supper and more prayer afterwards), and the second year similarly celebrated a Mass of Gifts in the Crypt. The third element was one of witness to faith, and the boys, who were encouraged to do service (witness) within their own parish at home, were within, that is, in some sense was the special community they were joining (We wrote to parents and parish priests to explain this - and received some encouraging replies). What was done varied greatly, although it was often difficult (in the short
CONFIRMATION 1986 - WHY CATECHUMENATE

MYSTAGOGIA: THE PASChAL PERIOD AFTER CONFIRMATION

That is not, of course, the end of the story. It is the beginning. Now is the time for prayer, that the Spirit in the Sacrament can be accepted fully. Like the carving of Christ in Santiago, the gift involves no limit to love.

It is a process of growth in faith that must continue. The Catechumenate is over, but the newly confirmed, the neophyte as he is called, must now move forward, with the community that he has joined, "meditating on the Gospel, sharing in the eucharist, and performing works of charity" (RCIA, n 37). This is the period known as the Mystagogia, a word that means literally penetrating deeper into the Mystery, the mystery that is, of dying and rising. For the newly confirmed, the neophyte, it is the time of completely living the Death of Christ and the Paschal Mystery of Christ's Resurrection. Increasingly, the Mystagogia is seen as the key period, a period of even greater importance for Confirmation than the Catechumenate.

In practice, the actual experience of the Mystagogia in its three aspects of Gospel, Eucharist and charity must, for the most part, be an experience lived in the local Christian community they have joined and that means, for a large slice of the time, in their School Houses. Although there are other contexts in which it may be lived, and especially their home parish, the process of both Catechumenate and of Mystagogia must be seen largely within the context of the House. At the suggestion of the Editor, these notes include some coverage of the spiritual developments in Houses, but a more detailed analysis of our survey should need to be linked with an account of the philosophy behind it. Our survey does show that all Houses are tending back towards a more structured pattern of prayer life, but between them is much variety. The Eucharist remains central - in the Mass, and also in some Houses in the Exposition of the Blessed Sacrament, in one House every weekday night. There is a regular prayer life of morning and night prayers, in one instance based around the Roman Office of the Church. In several Houses there are regular prayer groups. In another House, there has been the saying of the Rosary. There are the occasional visits to the monastic choir for the Office, especially Compline at 9 pm - often resulting in overflowing benches, and on one night with many on the choir floor. At the core of Mystagogia is personal faith - and in this respect, the Headmaster's Committee on Confirmation of December 1984 spoke of the need for a continuing spiritual direction throughout the course of a boy's school career, and already much has been achieved in this direction: Houses have regular Penance Services, with the Sacrament of Reconciliation, and in three Houses each boy has, within an organised system, a regular Spiritual Director. Thus, for those boys Confirmed on 11 May 1986, it is largely within this context of House that they must experience the Mystery of Christ Risen. It is within the daily round of prayer and community living that the three aspects of the Mystagogia, Gospel, Eucharist and charity, can become the reality that comes from the Seal of Confirmation. The Mystery of dying and rising is the day-to-day reality of the anointing by the bishop with Chrism.

THE AMPLEFORTH JOURNAL

Christmas and Easter holidays), some worthwhile things were achieved, and often much was discovered by the boys about their parish: at the very least, it probably, almost certainly did give many a better awareness of their parish. A few did some service or discovered about parishes more locally at Ampleforth.

In addition to these three elements, most groups were able to spend a weekend on a retreat together. The Sixth formers had a retreat centred on the Grange and the monastery from a Friday to Sunday evening - a series of talks emphasising the Church (of which they were affirming their membership) as One, Catholic, Apostolic, and Holy. Four groups, at different times, went to the Carmelite house and shrine of Our Lady of Mount Carmel and the English Forty Martyrs at Hazelwood Castle near Tadcaster. Two groups visited Holly Hill, the hermitage near Hawnby, a special place of prayer - the third year especially will remember their night of prayer. Other groups went to Gilling Castle, and to visit a parish near Wakefield as guest of the Parish Priest, Monsignor Anthony Boylan, to share in the parish liturgy, to meet members of the parish and to hear about RCIA.

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The Mass of 11 May, the Confirmation of the 60 Catechumens, was an occasion of celebration, and of gift. The whole course, the whole theology of RCIA and the reality of the sacrament demanded that as far as possible it was to be a public occasion in the presence of the school, of the Christian community, the Eucharistic community that they were joining. It was also important that as far as possible their families should be present, and we were delighted that over 250 came. Afterwards, Fr Charles arranged a party to celebrate in the Sunley Centre. The Mass included something of the symbolism of the Easter Vigil: each candidate bringing a lighted candle representing the Risen Christ onto the sanctuary. And so, each Catechumen, brought by his sponsor, came to the Sacrament itself: the anointing with Chrism on the forehead by the Successor of the Apostles, the acceptance of a new name, the commitment to the Church, the acceptance of a new name, the commitment to the Church, commitment to a life of faith in Christ. A moment of Gift, of the Gift of the Spirit.
The Ampleforth Pilgrimage to Lourdes along with two smaller groups working with Hospitalite de Notre Dame de Lourdes totalled 218 pilgrims in 1986.

The Ampleforth Pilgrimage to Lourdes (1 to 8 August 1986)

At the final Mass, the Adieu Mass in St Joseph Chapel, Fr Martin (Pilgrimage Director since 1983) said: "It is the best pilgrimage we have ever had - of course, we always say that, but we certainly say it was one of the happiest." Thus he captured much of the sense of the pilgrimage we had experienced.

There were three new aspects to the Pilgrimage this year. First, the Sisters of St Fil (at the Sept Douleurs Hospital) invited us to use an extra ward, and so more sick were able to come then ever before: 52 (47 in the hospital, 5 in the hotel), and this in turn allowed us to take more helpers (66 Brancadiers, 61 Lady Helpers, and with priests, doctors and nurses a total other than sick of 154). As before, the Pilgrimage was divided into praying-working groups of about 15 boys and girls, each group being under two group Leaders with a priest as part of the group. Second, there were new activities in the visit by all the Pilgrimage to the Cachot (the very small and condemned prison in the old town in which the family of St Bernadette lived at the time when the apparitions began in February 1858) and the Hospice near the railway station (where St Bernadette went after the apparitions and where she made her first Holy Communion between the final two apparitions). Thirdly, there was the introduction of a group from the Pilgrimage working at the Hospitalite.

Perhaps for many the central moment of the Pilgrimage remained the Mass of the Sacrament of the Sick - the anointing up the mountain at the Cite Secours (and this year pulling the sick up the hill, at times extremely steep, was as hot as any year since 1976). The Pilgrimage celebrated Mass at the Grotto, the chief celebrant being Fr Jack Dalrymple (E76), ordained for the Diocese of Edinburgh only weeks before on 19 July. Each group spent a half day of prayer - working groups of about 15 boys and girls, each group being under two group Leaders with a priest as part of the group. Second, there were new activities in the visit by all the Pilgrimage to the Cachot (the very small and condemned prison in the old town in which the family of St Bernadette lived at the time when the apparitions began in February 1858) and the Hospice near the railway station (where St Bernadette went after the apparitions and where she made her first Holy Communion between the final two apparitions). Thirdly, there was the introduction of a group from the Pilgrimage working at the Hospitalite.

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At the heart of Lourdes is the presence of Christ: the Grotto, the message of Our Lady and the example of St Bernadette. In the first place does an 'Ecole', in which he learns about Lourdes, both its spiritual message and the work of helping pilgrims, especially the sick. In addition, they worked at the Grotto, the Basilica of St Pius X, and the afternoon Procession of the Blessed Sacrament from the Grotto back to the square with the sick. Lourdes is centred also on the presence of Christ in each pilgrim, especially the sick who share uniquely with Christ, especially the sinner, because it is a place of repentance.

Under Fr Martin as Pilgrimage Director, there is a considerable apparatus. In Lourdes, organisation is provided by Alan Mayer (B58) as Chef de Brancadiers, Mrs Maire Channer as Chief Handmaid, and Mrs Anne Twomey as Chief Nurse. Overall planning is provided in London by the Pilgrimage Committee under Paddy Grafton Green (E61). Travel is organised by Francis Shepherd, and the Treasurer is Christopher Bussy. This Summer our Lady President, Nancy Black, once matron in Bolton House, and long since living in Dublin, died, and our new Lady President is Miss Katie Pfister.

Hospitalite de Notre Dame de Lourdes

It is the Hospitalite that really runs Lourdes, and who welcome pilgrims there. And it is the Hospitalite that invites Ampleforth to Lourdes, and that in 1970 invited us to become our own Hospitalite attached to themselves. At the Adieu Mass this year, Fr Martin spoke of how in 1885 (it was the centenary last year) two laymen spontaneously seeing the need to help, assisted a sick person from the station - and, as a result, the Hospitalite was formed. Over the years, many of our pilgrims have worked for the Hospitalite, and after a period of several years' work or stages, the French word used to denote a stage of this process, became members of the Hospitalite. Between the wars, George Bagshawe (OA 1922, and still on the Pilgrimage) became a member, and was able to help in 1953 with the starting of the Pilgrimage by Fr Martin and Fr Basil. Other members include Alan Mayer (B58), Patrick Leonard (B52), and Dr Michael Kenworthy-Browne (W54), who received his silver medal of membership this year. It is important to emphasise that the medal indicates a commitment to future service rather than a reward for past service: it is given following a retreat and is a consecration of oneself to Christ in the work of the Hospitalite. Early Ampleforth Pilgrimages worked often directly with the Hospitalite, and, in 1958 (the centenary year of the apparitions) an unofficial Ampleforth group of 14 did a Stage at the Hospitalite: these included George Bagshawe, Patrick Leonard, Michael Kenworthy-Browne, David Wright (T57 - now Fr Ralph in St Louis), Peter Kassapan (T57), Tim Firth (A57) and Alan Mayer. And it was Tim Firth and Michael Kenworthy-Browne, helped by many of the others from 1958, who began in 1960 the Oxford University Pilgrimages, which has remained an annual Pilgrimage working for the Hospitalite. Thus, and rightly, as Michael Kenworthy-Browne says, do pilgrimages spawn pilgrimages.

So, 25 years later, and to the present - a revival of an Ampleforth group of stagiaires in 1985 and 1986, and this very much with the active support and help of Alan Mayer, Michael Kenworthy-Browne, and Peter Kassapan. The Easter 1985 stage has been followed by two further groups in 1986. In Easter Week (30 March to 6 April 1986), four boys went as part of the Stage group of the Handicapped Pilgrimage Trust, invited and led by Richard King. In July (25 July to 2 August 1986), 7 boys with one monk worked as an Ampleforth Stage group, wearing the Ampleforth emblem. A stagiaire, in the first place does an 'Ecole', in which he learns about Lourdes, both its spiritual message and the work of helping pilgrims, especially the sick. In addition, they worked at the Grotto, the Basilica of St Pius X, the station assisting the sick at the start and the end of their pilgrimages, and some worked on a fourgon, the ambulance buses moving from station to hospital to airport. Like its predecessor in 1958, staying at the residence for brancadiers, they shared in a fairly international milieu in the sense of pilgrimage and prayer, not least in the refectory with its often novel in the sense of pilgrimage and prayer.
one evening at The Cachot and in St Bernadette’s Hospital. Both groups, outside their
Stage work, met the sick in the evening, in the hospital, hotels and at Hosanna House
(In a rainy July evening we had a picnic and much fun with the sick at Hosanna
House). In the Stage, we work not so much as a group among ourselves, but with a
wide group of people and nationalities. It was as much amongst fellow stagiaires as
amongst all pilgrims that we found the presence of Christ; it was by service to the
Hospitalite and so to all pilgrims that one found Christ’s will and presence.

LOURDES AT AMPLEFORTH 1986

In 1986, the three Ampleforth groups totalled 33 boys: 22 on the main Pilgrimage,
Wearing bretelles with blue stripes, and 11 as Stagiaires, wearing bretelles with red
stripes. At Ampleforth, there was much preparation. On the Feast of Our Lady of
Lourdes (11 February 1986, the anniversary of the first apparition in 1858) those hoping
to come joined the monastic community for Mass. Fr Edward, the celebrant,
spoke of how we as pilgrims were all sick, and that we must serve the physically sick
in this spirit of pilgrimage - and we prayed for Fr Anthony who died earlier in the day.
Afterwards, all had supper in the Grange, and talked about the story of Lourdes. Later in
the day there were more meetings and more prayer; there were Fr Bernard’s slides; there
were visits from Alan Mayer, Mrs Channer and Nurse Twomey. At and around
Exhibition, there was a Lourdes Room to explain the pilgrimage, organised by George
Scott, with helpers; there was a raffle for the sick organised by Mark Franchetti and
others; and also to help the sick go to Lourdes, there was the printing and sale of
Christmas cards by Damian Mayer. Hugh Martin completed work on the electric
banner to be used for the Torchlight Procession. Preparing to be a pilgrim is the first
stage in the pilgrimage itself.

The 33 boys who came to Lourdes were: William Bostock (H), William Burnand
(D), William Carleton-Paget (D), James Cazalet (E), Rupert Cotterell (E), Guy de
Gaynesford (T), Simon Fennell (C), William Flint (D), Mark Franchetti (D), Justin
Hampshire (H), Garfield Hayes (W), Robert Johnson-Ferguson (C), Andrew Jolliffe
(O), Steven La Porte (D), Julian Lee (T), Thomas Leeper (D), James Lewis-Bowen (D),
Stephan Lindemann (E), William Martin (J), Damian Mayer (J), Martin Morrissey (D),
Peter Pender-Cudlip (O), Christopher Preston (E), Dominic Raynor (D), David
Seagon (A), George Scott (E), Sebastian Scott (E), Benedict Simonds-Gooding (B),
James Stephens (A), Matthew Swanston (O), Richard Tams (J), Charles Thompson
(J) and Robert Toone (C). We also noted Rupert White law (J) working as a branchadier
in July on the Arundel and Brighton Pilgrimage, a 34th member of the school in
Lourdes.

THE THIRD AMPLEFORTH ICELAND EXPEDITION

“This was it. The real thing! Just as I had expected it would be.” So wrote one young
member of the expedition about our third Iceland Expedition. The real thing! Just as I
expected it would be.” So wrote one young member of the expedition about our third
Iceland Expedition.

The main objective of Ampleforth ’86 was to cross the Drangajokull - an ice-cap
about 12 miles long, on the Hornstrandir Peninsula in north-west Iceland. The
peninsula was farmed until the 1950’s, but since then has had no permanent
habitants.

Seventeen boys, six staff and a doctor flew into Keflavik airport on the evening of
12 July. Spirits sank as we struggled through the wind and rain to the terminal
gate. After a night in Reykjavik we were squeezed with all our heavy baggage into a tiny
aircraft for the flight to Isafjordur. Excitement rose as the plane banked steeply and
made a 180° turn between the mountains onto a small gravel runway. The mountains
rose steeply into the clouds, but the air was fresh and our surroundings full of promise.
A coach delivered us onto the pier at Bolungarvik where our chartered fishing boat
waited. We shared the deck of ‘Hawkit’ with our rucksacks. It was a cold three hours
but the grandeur of the scenery and hot drinks made in the tiny cabin below kept us in
good spirits. We chose base-camp from the boat, a flattish area by the shore below an
impressive corrie from which emerged a fast flowing water supply. We landed, chose
our camping spots, pitched tents, cooked a hot meal. The fishing vessel had vanished—we
were on our own at Hrafnsfjördareyri.

The route from the base camp onto the plateau was over steep and rough scree
and finally blocked by a line of sheer cliffs. We needed to find a way through these cliffs
to be able to reach the ice-cap easily. The cloud hung low on the hills on Tuesday 15th,
but we needed to make a start. There might be no better weather. We climbed up past
the waterfall into the corrie where the cloud occasionally cleared enough for us to
argue about the feasibility of various routes. Something had to be attempted, we
struggled on over a scree to a small point in the line of cliffs. Suddenly a break in the
clouds revealed the possibility of a route up. Just to the left of the point the rock was
shattered and gullies of loose rock punctuated the cliff. We picked one, and carefully
scrambled our way onto the plateau. Success. We took a circuitous route back to camp,
at base in evening sunshine.

The following day the cloud had cleared, an ideal day for the ice-cap but we still
needed to get fitter. We sent for a trip to Skorva, a high level lake in the col
between our fjord and Furuordur, a bay on the north coast. Fishing rods were taken-
no fish were caught. A small group descended to the delightful bay to the north.

A group of eighteen volunteer boys with Mr Harksworth and myself set out the
morning with sleeping bags, bivy bags, karrimats, stores, fuel and food to
conquer the two snow domes and three rock peaks of the ice-cap. The day was warm,
the views were tremendous and we were in optimistic mood. It was five hours later,
3.30 in the afternoon, before we even reached the ice. The main snow dome,
Jokullbunga, looked deceptively close and no-one believed that it could possibly be
the seven and a half kilometres indicated by the map, but it was 7.00 pm before we reached the summit (925m) via the lesser dome. A brew was made and our two ropes of five were soon filing on towards the first of the three rock peaks. The rocky crest grew larger and larger as we approached and it was with some awe that we negotiated the snow ridge connecting the rock to the main snow field. Crampons had to be removed for the scramble onto the exposed ridge. We celebrated with chocolate and trail mix before continuing to the remaining two peaks. They were less of a challenge but still gave impressive views. We reached the final summit at 10.45 pm, 12% hours after our start. The snow was beginning to glow pink and then red as the sun set. It will be a night long remembered. Rather than drop down off the ice-cap to have a few hours sleep before returning to base-camp we opted to keep walking. It was a long, and eventually painful, return - at first the stops were for photographs of the sunset, but as the morning progressed a call for a halt by one person on a rope was an excuse for the whole group to collapse onto the snow. I gently and anxiously coaxed the party down and off the ice where we could bivvy more comfortably if necessary. It was 8.00 am before we arrived back in camp, exhausted but joyful.

Friday became a rest day! But it was difficult to sleep. The sun on the tents made them too hot, the wind outside was cold. Saturday was also a rest day for the ten returned from the marathon, but everyone else in the party set off to visit the ice cap. They conquered the main summit, Jökullbjörg, in a twelve hour day and returned late in the evening as the weather was beginning to break. Sunday was a wet miserable day but we were pleased that the whole party had reached the top of the ice-cap and felt we had had our share of good weather. We had determined to climb Bláfell and Hattarfell on Monday and to our delight the high pressure returned. The summit ridge was exhilarating and a marvellous vantage point: the pack ice was clearly visible off the north coast, our campsite and the ice-cap to the south.

We allowed three days for the walk over the mountains to Æðir for the ferry back to Isafjordur. The weather broke again as we began our toil down the fjord with our heavy packs - we still had six days food. By the time we reached Laufafjordur the rain had drenched us and we were confronted with a wide flat-bottomed valley containing a series of rivers draining the ice-cap. Great energy was spent trying to cross the first one with dry feet, but as river followed river, fast flowing and up to waist deep, and the wind blew the spray into our faces, we became grateful just to be making progress. A cold and weary group pitched camp on the south side of the valley. The following day we set off in good spirits, but the journey was far from easy. As we reached the top of the plateau the wind increased, sleet and rain came horizontally and we were blown about as we struggled across rough boulderfields for mile after mile. It was with great relief that we reached the read-head and a farm where we were kindly provided with hot coffee and negotiated a night in the local community centre.

The party was: Mr Gerard Simpson (expedition leader), Mr Richard Gilbert (deputy leader), Mr Paul Hawkins, Mr Allan Crossley, O.S.B., Mr Paul Brennan, Mr Martin Kean, Dr Michael Titchmarsh, Roland England (J), Crispin Vynor-Brooks (C), Damian Mayer (J), Theron Rohr (O), Julian Vitoria (W), Alex Downes (B), Simon Jaggard (C), Patrick Vincent (O), William Foshay (W), Michael Kilourhy (H), Alasdair Redmond (B), Barnabas Wells (F), William Gilbert (O), Ben Warrack (W), Henry Vynor-Brooks (C), Alex MacFaul (D), James Orrell (J).
SCHOLA TOUR 1986
HENRY WANSBROUGH O.S.B.

The Benelux tour had taken shape round an unguarded invitation from Mr and Mrs Grace to come to Brussels, plus another from Fr Gordon to come to RAF Brüggen in Germany. As we drove straight through Holland in each direction, perhaps in the end it should have been renamed. On the way down to Sheerness we gave a concert at Brixworth, one of the largest, and certainly most beautiful Saxon churches in the country, and we were welcomed for the night by Mr and Mrs Cornwell. The first concert is always a little dicey, and this one threatened to be worse, when we discovered that we were two cassocks short. In the end the worst was only that George Hickman was nearly locked into the church; having felt ill during the concert he retired to a side-chapel, where he was found fast asleep on two chairs just as the church was being closed for the night. The ferry-crossing, on the Olau Line, which we caught two minutes before actual sailing time, was enlivened by plentiful use of the swimming-pool and sauna on board, and we arrived at Brüggen in the late evening to be greeted by the RAF families who hosted us for two nights.

Sunday Mass was an exciting ecumenical venture (followed by B-B-Q), for which all Fr Gordon’s organisational talents had been deployed. It was held in the larger C of E Church, complete with MOD-standard-issue organ, and the church was fuller than anyone could ever remember. The same could not be said for the evening concert at Joint Headquarters in Rheindahlen, where support was loyal but restricted. After a Duke (A38) we had to sing the Wilhelmus, the family anthem of the House of Orange, now for the first time translated into English, in a school competition organised by the interpretation of ‘Hear my Prayer’ were memorable. But the first great concert of the tour was that evening in Bonn Minster a short recital to several hundred slightly restless tourists in the Cathedral, an impressive experience. But the first great concert of the tour was that evening in Bonn Minster, a concert in aid ofOxfam (Bonn is the twin town ofOxford), under the patronage of the Lord Mayor and the British Ambassador; and masterminded by Mr and Mrs Nicholson, Britten’s Missa Brevis and Rejoice in the Lamb sounded magnificent (reichvoll was the dominant word of the reviews), and Crispin Davy’s full tone and dramatic Nicholson. Britten’s Missa Brevis and Rejoice in the Lamb sounded magnificent (reizvoll was the dominant word of the reviews), and Crispin Davy’s full tone and dramatic

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amply compensated by an excellent lunch. A swim and (for the more zealous) a quick tour of the Roman city preceded the rehearsal. In a city unknown we feared we might have no audience at all, but St Matthias Abbey was packed full. The concert was chiefly memorable for the flash-photography so persistent that Mr Leonard almost refused to continue, and for William Dore’s spirited playing of Demessieux on the magnificent modern organ.

Thursday was a free day. But an early start got us to Walibi Park (Belgium’s answer to Alton Towers) in time for our picnic lunch from the faithful freezer stored in the coach. In Brussels the younger half of the party stayed in families arranged by Mrs Grace, the elder half in the Abbey of Affligem, 20 km out of town. On the first morning there disaster struck, in the form of a lopped-off tree-branch which stoved in a window in the coach; no replacement large enough being available, for the last five days we sported a cardboard carton. That evening we were on our mettle in the Chappelle Royale, the Protestant church of Brussels, for the concert (in aid of the Centre Social Protestant) was being broadcast.

Saturday gave us a delightful drive in the Ardennes, a picnic in a picturesque Belgian farmyard, a sung Mass in the fairyland little city of Durbuy (at the end of which they astounded us by clapping us all down the aisle) and finally a concert, as part of the Festival of Wallonia, in the little town of Ferrieres. Here we had the honour—after two encore—of being nicknamed les diables rouges, the name of the Belgian national football team.

Our last engagement was Sunday Mass at Bruges Cathedral, where we arrived with 40 seconds to spare. The fine organ is under repair, so William commuted between an organ in the chapel of the canons and an electric organ in the choir. We were joined by the parents of Guy Dammann, Sam Gibson and George Hickman, the first two of whom departed after the mass. After the last of Miss Barker’s picnics in the churchyard, a group went off round the thronged squares of the little town, busking, and made £20 in as many minutes before a gendarme intervened to say that a licence was required. And so back to the final party at the Graces’, a harmonious mix of ages and languages. An epic of the adventures of the tour was sung to an Anglican psalm-tone by the conductor and supporting casts, thanks were merrily sung to all our hosts and the closing ceremonies were performed; thanks to retiring head choristers and appointment of new ones, and a farewell to those leaving after long service, Christopher Mullen, Andrew Greasley and the absent Ian Westman. Even in the sober morning as we sped back to the ferry at Flushing there was general agreement that it had been an outstanding tour, remarkable alike for its social and personal pleasantness and for its musical achievement.
SPORT AID AMPLEFORTH - 25 MAY 1986

Long before the media had focused the attention of the world on the Sport Aid run, a committee was formed in Ampleforth to organise our own event. The committee consisted of Colin Simpson, Andrew Hollins and Peter McAleenan from College, Mrs Sheila Fisher from Nunnington and Mr Paul Els from Oswaldkirk.

It quickly became apparent that the greatest problem in our situation was in trying to gauge the scale of the Ampleforth Run - simply how many should we be catering for? Our initial aims were: i. to gain sponsorship from local traders etc in order to make the event self-financing; ii. to publicise the event as far afield as possible within, say, a 15 mile radius; iii. to persuade a celebrity, or celebrities, to support our event; iv. to attract the attention of the local press and radio; v. to seek the help of the Army to provide support, both in terms of 'attractions' and also 'ground support', ie tents, vehicles, communications etc.

From the outset considerable help was given by the College authorities, staff and boys. Local people gave generously in sponsoring the event which meant that every single penny raised on the day and in sponsorship afterwards went to the Sport Aid Fund. Ryedale Printers in Helmsley gave posters for distribution around the district. Thanks largely to Mr Hollins, who spent many hours either writing letters or telephoning, we managed to persuade several 'personalities' to come to Ampleforth: Mr Mark Curry (BBC TV Saturday Picture Show), Mrs Elizabeth Shields (newly elected MP for Ryedale) and Mr Neil Balfour (the Conservative candidate), Miss Jade Campbell (Miss York), Mr Phil Tuck with Mr Snugfit (the Grand National pairing for the Mr Mick Easterby stables), Parachutists from the Merlin Parachute Club at Topcliffe, the Regimental Band of the Yorkshire Volunteers from Pontefract and a RA Troop from Leeds University OTC to fire a 25 pounder gun to start the Run.

We also managed to get photographs and articles in the local papers each week in the run-up to the event, and also an interview on Radio York the day before which all helped to keep the publicity machine in motion. The support gained from the Army was marvellous and particular mention should be made of the team from the Kings Divisional Depot at Strensall who provided the equipment and personnel for the Reception, Assembly, Start and Finish areas.

So to the day itself which, much to the relief of all concerned after a very wet preceding week, was bright and breezy (too breezy in fact for the parachutists to jump!) and the College looked a picture. Both a 10km and a 6km route had been arranged, and people of all ages, including some in wheel-chairs, gathered in the sun to await the start at 3 pm. Few who witnessed the Event will forget the incredible sight of a multi-coloured river of people, many in fancy dress, ran/walked/jogged their way across the valley. Their route took them past Gilling Castle, through the woods, round the Lakes and back up to the College for a well-earned drink of squash.

On the day 2149 people took part and contributed some £6,600 from entry fees and individual sponsorship, and since then more sponsorship money has continued to flow in. The total raised reached £17,500 - far exceeding everyone's expectations - and everyone involved can look back on the day with a sense of pride and achievement.

C. P. Simpson
St. Aidan's won the House competition for the tenth successive year in 1986 despite the Headmaster denying that good swimmers are placed automatically in St. Aidan's. An annual get-together by the Housemasters of St. Aidan's and St. Bede's in the gallery above the pool confirms that St. Aidan's succeeds despite lack of personal interest in swimming by the Housemaster, though his attendance is regular and supportive.

As indicated by Kevin Collins in his account of the school swimming, St. Aidan's achievement has been due to boy tradition, good organisation and a collective will which has been a model for other houses to follow.

Equally remarkable has been the dominance of two houses - St. Aidan's and St. Bede's - throughout 60 years. The accompanying table shows that out of 58 competitions St. Aidan's or St. Bede's failed to finish 1st or 2nd on only one occasion: 1966. At the other end of the scale St. Cuthbert's - of the original four houses - has only picked up 2nd place once - in 1934. On the only occasion when technical hitches prevented the competition from taking place -1949 - the Journal records that this was particularly sad as "St. Cuthbert's had a good chance". In 1953 St. Aidan's defeated the rest of the school in a challenge competition; and, in 1973 St. Bede's scored 573 points to St. Aidan's second place with 197 points, the remaining 8 houses barely featuring at all.

On the occasion of St. Aidan's tenth successive victory the captain of St. Bede's swimming presented St. Aidan's with a framed record of achievement over 60 years, and this was signed by housemaster and members of St. Bede's House beneath the commendation: "As your only rival over the years, we offer you our congratulations". The swimming cup was made by Fattorini of Birmingham, was presented by Bernard Rochford in 1927 and is described in the Journal as "a very handsome silver cup, standing 224 high, of classical design, reproduced from a fine eighteenth century model."

Editor

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No second place recorded for: 1948 and 1950.

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SPORT: SPRING TERM

CROSS-COUNTRY

Cross-country runners pride themselves on being unaffected by the weather. The claim was certainly put to the test this year. The second coldest February on record with an average temperature of -0.9 degree Celsius taxed the runners, and on no occasion more than at the Midland Public Schools' meeting at Uppingham in a sub-zero temperature and a biting East wind. The more specific setback was the absence for the whole season of our strongest runner T.J. Gibson who sustained a knee injury in training during the holidays. In spite of this the team excelledly led by N.J. Ryan, had a good season. Nicholas Ryan himself and B.J. Hickey ran outstandingly well and normally led the field home. J.M.B. McBrien steadily improved and was never far from the front. B.T. Gibson would normally have been with him, but had a rough season through injury and illness, nevertheless typically never gave up. D.B. Graham was a promising young runner and ran strongly. Of the others R.J. Ferguson and R.J. de Aragues looked good but suffered much from injury, indeed the latter did not run after the first two matches. N.P. Somerville-Roberts and J.S. Cornwell after a slow start improved steadily, and A.E.R.C. McNally looks a good bet for the future.

The match against Sedbergh was as usual closely contested. They had a very strong side this year (and went on to win the Midland Public Schools' meeting), and so we did well to come so close to them. B.J. Hickey and N.J. Ryan ran particularly well to come in first and second. In the Midland Public Schools' meeting at Uppingham we finished fifth out of eighteen schools and the following week won the final meeting of the season at home.


The 2nd VIII had a disappointing season. They won three of their matches and lost three. But they showed a marked reluctance to put in the necessary work. The following ran: P. Thomas (Captain), A. Berkin, E.E.B. Elgar, F. von Habsburg-Lothringen, T.B.E. Harding, J.P. Kennedy, D.S. Lai, A.E.J. Lodge, C.J. Preston and C.S. Quijano.

RESULTS 1st VIII

v. Worksop & Denstone. 1st Ampleforth 44, 2nd Ampleforth 49, 3rd Denstone 94.
Ampleforth placings: 1st Ampleforth 49, 2nd Ampleforth 44, 3rd Denstone 94.
Ampleforth placings: 1st Ryan, 2nd Hickey, 3rd McBrien, 4th Graham, 5th Ferguson, 6th de Aragues, 7th McNally, 8th Gibson.


Ampleforth placings: 1st Ryan, 2nd Hickey, 3rd McBrien, 4th Graham, 5th Ferguson, 6th McNally, 7th de Aragues, 8th McNally.

Ampleforth placings: 1st Ryan, 2nd Hickey, 3rd McBrien, 4th Graham, 5th Ferguson, 6th McNally, 7th de Aragues, 8th McNally.

THE INTER-HOUSE CROSS-COUNTRY RACES

Senior: 1st St Edward's 227 (first 10 to count)
2nd St Cuthbert's 370
3rd St Johns 399
Individual placings: 1st N.J. Ryan (24 mins 15 secs)
2nd J.M.B. McBrien
3rd B.J. Hickey

Junior A: 1st St Edward's 180 (first 10 to count)
2nd St Oswald's 352
3rd St Cuthbert's 449
Individual placings: 1st A.E.R.C. McNally (23 mins 43 secs)
2nd L.M. John
3rd P.G.D. Bingham

Junior B: 1st St Edward's 81 (first 7 to count)
2nd St Oswald's 196
3rd St Aidan's 209
Individual placings: 1st D.J. O'Connell (22 mins 4 secs)
2nd T.J. Wilcox
3rd M.P.A.C. McNally
RUGBY

York University 11  'A' XV 3  on 29 January

This was a game which should never have been played and was an unfair test for a young side in its first game. The bus left Ampleforth in a snowstorm which was still in progress when the team arrived at the University and when the match started, the lines could not be seen under an inch of snow and the referee did not turn up. Such conditions favoured the much older and heavier York side. The boys, dwarfed and outweighed in the pack, could gain little or no possession and were hard put to it to stop York's strong three-quarters. York were thus able to crash over from a maul near the Ampleforth line and kick a penalty in the first half. The XV decided in the second half that in spite of the conditions they would run every scrap of possession they got and this they did. They immediately looked effective and though the conditions as much as the opposition prevented a try, it was a considerable achievement by the team to look so promising. Booth kicked a marvellous penalty and, though the conditions as much as the opposition prevented a try, he in the second half turned the point of attack to Whitelaw on the left and the ball coming back again for Winn to score a fine try. Better was to follow; great holes were torn in the Pocklington defence and de Palma scored in the right corner. But 8-0 was not sufficient in half-time in those conditions; both sides knew it and when Pocklington kicked a penalty, the Ampleforth forwards raised their game, won much more ball and were only kept at bay by excellent Pocklington defence. Near the end Pocklington threatened briefly against the run of play but the half-backs cleared the ball intelligently and it was only deserved when Whitelaw scored to make the match safe. Indeed, Pocklington supporters were generous enough to suggest that the score did not flatter the school.

Middlesbrough Colts 4  'A' XV 14  on 9 February

The team scored through Bingham in 2 minutes, Booth's probing of a weakened blind side after Hartigan had won an important run, and adding dividends. When shortly afterwards de Palma hit the corner flag in narrowly failing to add to this score, it looked as though it was going to be a walkover. But Middlesbrough took advantage of two errors in defence to go over on the blind side and turn round at half-time level at 4-4. The school never achieved their earlier dominance but, with a lovely loop by Elliot, put de Palma into the corner. Thereafter the school had to endure enormous pressure on their line and it was only in the last 5 minutes that Booth kicked a penalty. This broke Middlesbrough's resistance and the last try, Bingham's second, was a classic. No doubt Middlesbrough's resistance and the last try, Bingham's second, was a classic.
A hesitant start against Trent saw the Seven give away an early try against hard-tackling opponents but on either side of half-time the School scored two tries to lead 12-4. Trent by dint of much direct running brought themselves back into the game in scoring under the posts and it was only in the final minute that the School sealed their victory. The game against West Park was a delight. West Park, full of good ball-players looked fast and efficient and opened the scoring before the School had touched the ball. But just before half-time, Holmes scored a remarkable try at the corner which Butler converted with an even more remarkable kick. The Seven then got better and better scoring another try under the posts and although West Park intercepted to score themselves, the Seven looked in control and ran out worthy victors. Wimbledon could in no way match the team and the School went through as winners of their group to face Nottingham, the runners-up of the other group, in the semi-finals. The Seven now had the bit between their teeth and had no trouble in despatching their opponents while Stonyhurst and West Park were engaging in a ferocious struggle in the other semi-final. This may have served the Seven well for although Stonyhurst scored first and led 6-0 they fell away against the power and speed of the Ampleforth team and Butler’s two impressive tries carried the School to victory.

**RESULTS**

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<tr>
<td>v Silcoates</td>
<td>Won 28-4</td>
<td></td>
</tr>
<tr>
<td>v Stonyhurst College</td>
<td>Won 16-6</td>
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</tbody>
</table>

**AMPLEFORTH SEVENS**

It was uncanny: after 3 days of good weather, the heavens opened at 2.00 pm when the first match was about to start and remained open until 6.00 pm when the last match finished. In these conditions, good Sevens were almost impossible and it was much to the School’s credit that in 3 of the 4 matches, their handling was exemplary. They had little difficulty in despatching Leeds in the first match but in the second the aggressive tackling of the Ermysted’s side, welcome new visitors along with St. Aidan’s from Sunderland, rattled the team to such an extent that they ceased to play possession sevens and did the opposite, frantic fingers dropping the ball in all sorts of unlikely situations, and going down in the end by a penalty to nil. They recaptured their nerve for their final 2 games to score an admirable 72 points whilst only surrendering 9. But Ermysted’s made no mistakes and their position in the final safe by winning their remaining games.

Meanwhile the 2nd seven were having a very good day. They started with a comfortable win against St. Aidan’s and then with tremendous tackling (Swart was exemplary in this respect throughout the afternoon) drew 6-6 with Mount St. Mary’s.

**WELBECK SEVENS ON 18 MARCH**

On a fine afternoon, the School opened with a convincing victory against a weakened Silcoates side and they thus had to renew their exciting struggle of 10 days earlier with Trent. It was a gruelling match played at an intense pace and if the School pulled clear to win by 16 points to 12 it was because their tackling and ball-winning capacity had improved a lot and because they had the swifter and more powerful runners in Cave and Butler. The final was something of an anti-climax but the School were in no mood to take it gently and scored 5 tries in a comprehensive victory.

**RESULTS:**

| v Silcoates | Won 24-0 |
| v Trent    | Won 16-12 |
| v Ermysted’s | Won 26-4 |
ROSSLYN PARK: FESTIVAL TOURNAMENT

The Seven had a difficult draw, St Bees, Hurstpierpoint and St Edwards, Oxford all being in their group and the first match against St. Bees who were ultimately the champions, played in a high wind and on a small pitch, was an undistinguished affair in which neither side was seen at its best. The Seven had their chances but St Bees tackled a great deal better, and with St Edwards withdrawing at the last minute, it meant that the Seven had probably no hope of qualifying. Worse was to follow for in a tight match against Hurstpierpoint, won only in the last seconds, Cave hurt his knee so badly that an operation was necessary later. The Seven finished the day with an easier victory but they had not played the sevens of which they were capable, seemingly unable to raise their game to the pitch of the previous week. Nevertheless they were all delighted to see St Bees win the tournament in a thrilling match against St Joseph’s Ipswich.

GROUPS:
- v St Bees: Lost 6-12
- v Hurstpierpoint: Won 10-6
- v Culford: Won 18-6

OPEN TOURNAMENT

This was a remarkably happy team under the leadership of M.X. Butler who was the outstanding forward at Roslyn Park and who had improved beyond all recognition in three weeks. Brilliant at the line outs and kick-offs, he was strong enough to hold off all tackles and feed, and fast enough to run in tries from a long way out. Holmes too became a gifted performer: without Butler’s dexterity he was just as powerful and saved the side with vital tries on many occasions. The hooking was a problem never satisfactorily solved. G. Scott, and D. Swart shared this position; both were good players but neither were good hookers; both were speedy and deadly tacklers. A. Houston was marvellous at scrum half showing speed with his pass and onto his opponent. P. Hartigan made the side play with his acute sense of anticipation and timing and his reading of the game. He was sorely missed against Warwick in the Open Tournament. M. Rees could be brilliant at times and his speed set up many a try for the long striding B. Cave on the wing whose injury was so disastrous for him and the side. But as usual one was left with an impression of happiness, friendliness, kindness and courtesy with each other and amongst others which was instigated and inculcated by the example of the captain. It underlined their spirit, commitment and skill on the field.
This term's matches began well with James Willcox (playing at No. 5 at a moment's notice) convincingly beating his Leeds GS opponent 3-0 and in the Under 15 match Tom Scrope also won 3-0. Neil Gamble who reversed his previous term's 3-0 defeat into a thrilling 3-2 victory was unfortunately our only other success. Peter Hallward & Andrew Greasley our Nos. 2 & 4 being missing, against the talented Barnard Castle team only Mark Whittaker, now playing at No. 5 in the absence of Andrew Greasley had any real success, winning 3-2 though Neil Gamble again played well before losing 3-1 in a close match. At Under 15 level David Tabone & Edward Guest both lost close matches against Sedbergh at 1st V level we were without both Andrew Greasley and Phillip Wigan and although Peter Hallward, Mark Andrews and Tom Scarborough each won some games we were beaten 5-0. Both Andrew and Phillip were again missing against Durham when Mark Andrews registered our only win, though all the others won a game each. After being rather disappointingly beaten at home by Stonyhurst the previous term the 1st V seemed determined to try to reverse the result and despite again being without Andrew and Phillip did so winning 4-1 in rather freezing conditions. The Under 15's were again too strong for their opponents and also won 4-1. Against the strong St Peter's side only Mark Whittaker playing at No. 5 had much success, winning 3-0. Phillip Wigan and Mark Andrews each had close games but it was Neil Gamble playing the rated St Peter's No.1 who had us on our feet before finally going down 3-2 having once had match-point. The final match was against the talented Pocklington side, Mark Whittaker at No. 5 played well before losing 3-2 and Phillip Wigan and Andrew Greasley, back at Nos. 3 and 4, each won a game. Tom Scrope gave the Under 15's a good start but Pocklington are also talented at Under 15 level.

Results:

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

Under 15's 1-4 0-5 4-1 1-4 0-5

Full Season's Results:

Played Won Lost
1st V 12 1 11
Under 15's 9 4 5

This was the worst athletic meeting for many years. Whilst it is true that the meeting had to be done in an enormous rush after little training than ever before and that many of the boys were suffering from a variety of ailments, that does not quite explain the absence of some of the houses nor the failure to conform to the regulations of dress of many of the boys.

Nevertheless the fight for first place between St Hugh's who eventually won and St Edward's who were in turn hotly pursued by St John's was an enthralling one, epitomised by the St Hugh's captain, S. McKeown, who fought for every point he could get and who deservedly himself won the award for the best athlete in Set 1. This was nearly as much a reward for his efficiency and enthusiasm as for his athletic prowess because it was hard to separate his two firsts in the discus and javelin from those gained by J. Westman in the Hurdles and Long Jump; perhaps the former's standards were slightly better than the latter's though the gale blowing against Westman in the Hurdles hardly helped his time. Both were judged to be better in their events than J. O'Mahony in his 100m (in the absence of B. Cave) and in his distance gained in putting the weight, but all three deserve special praise for these events.

The award for the best athlete in Set 2 went to M. Record. He had his two firsts in the Discus (a meeting record) and in the Hurdles and the variety of his events contrasted with the 400m and 800m in which R. de Palma with his two firsts looked a most impressive runner.

The junior title went to St Aidan's but they only just managed to beat off the challenge of St Hugh's by 10 points. Here the individual Set 3 title went to M. Auty who gained a first, three seconds and a third in his five events, which was enough to overtake the two firsts and fourth of C. Blasdale, and the two firsts and a second of N. Derbyshire. Others deserving mention were A. McNally, T. Seymour, P. Bingham and J. Oxley. The best athlete in Set 4 was P. Goslett. He was a clearer winner with three firsts and two seconds but B. Stones ran him close with two firsts, two seconds and a third while D. Casado was not far away with a first, a second and three thirds. P. Strinati and M. McNally dominated Set 5. Strinati had four firsts and a second while McNally had three firsts and A. Hickman two.

In spite of the conditions, a soft and muddy track and frequent wind and rain, no fewer than seven meeting records were broken. D. Wigan did exceptionally well to lower the Set 2 steeplechase record, if only by a narrow margin. The strength of the School High Jump (thanks to Dr Murphy) was clearly demonstrated when C. Blasdale beat a Set 3 record which had stood since 1955, when P. Goslett improved the Set 4 record only set last year and when St Bede's beat the team High Jump record. N. Derbyshire set new figures for the Set 3 Triple Jump and M. Record did the same for the Set 2 Discus. Another team record was also broken, that of putting the weight, by St John's. All these were encouraging signs for Athletics in the school and all the boys concerned deserve every credit for their efforts in this year's most difficult circumstances.

Results:

1st V Leeds G.S. 2-3 1-4 0-5 1-4 0-5

Barnard Castle 1-4 Sedbergh 0-5 Durham 1-4 Stonyhurst 4-1 St Peter's 1-4 Pocklington 0-5

Under 15's 1-4 0-5 4-1 1-4 0-5

Full Season's Results:

Played Won Lost
1st V 12 1 11
Under 15's 9 4 5
SPORT: SUMMER TERM
CRICKET 1st XI
Played 17: Won 8: Drawn 2: Lost 7.

School Matches

No-one associated with 1986 cricket could complain about the level of excitement, variety, success and failure - though any objective observer would have to admit that the quality of cricket on the school circuit, Pocklington excepted, was as weak as at any time in 25 years. Most schools, not least our own, have young XI's lacking experience, but also the quality player. No Rosebery, Agnew, Morris, Whittaker, Marks or Lloyds and only Sedbergh and Pocklington had captains who stood out from among the pack.

More worrying was the state of off-the-field problems encountered by various XIs. Our three festival opponents all had boys missing, four in the case of one school, thus devaluing contests, nor was our XI immune. After mid-point the XI had lost six matches in a row - including a remarkable throw-away v Free Foresters when the XI were bowled out for 29 after playing themselves into a position to score 95 to win in the fourth innings. For a variety of reasons, three members left the XI after that, two of them seemingly indispensable. But the new look XI proceeded to win eight out of 10.

There must be a moral somewhere. Certainly their replacements showed character and pride and allowed O'Kelly the chance to do what he was best at: tactically in charge of an XI on the field. It was certainly not an easy XI to cope with early on. Off the field misdemeanours, a rather casually complacent attitude to practice (following no doubt the antics of England in the West Indies), and a lack of commitment in certain quarters was compounded by the fact that it was not always possible to get the XI together even during matches.

Within this context there were memorable matches, nail biting finishes - all the more so for being uncertain as to whether another match would be thrown away. Even in the middle of a winning streak at the end of term, the XI managed to lose their last six wickets for 27 in perfect conditions to provide Dulwich with their only win of the season and give a young and innocent-looking leg-spinner a dream debut of 8 wickets; and earlier they were panicked into losing their last 6 for 13 to lose by three runs in the second OACC match - again to a leg-spinner but this time the more experienced and calculating Philip Fitzherbert.

But there was always something of real talent trying to emerge and the new players Ben Beardmore-Gray, Damian Churton, Will Bianchi and eventually Jonathan Piggins - as much by their qualities of character as their actual performance - tilted the balance in a series of enthralling contests: 2 run victory over St Peter's, and by 5 runs over Geo of Copse's XI, good wins over YG's, and the Saints and 3 wicket victory over a weak Denstone XI after much nervousness, the capture of Uppingham's last 7 wickets for 16 to reverse the trend and win by 28 runs, and the taking of Blundell's last 6 wickets for 13. The three days of the Festival was completed by the XI losing their last 6 wickets for 4 runs, watching Oundle start with a partnership of 60 but then run through Oundle's demoralised batting to take all 10 wickets for 58.

During the last week of term we saw an XI grow in stature, having learnt harsh lessons about cricket itself, and themselves in relation to it, but wiser, competitive and...
Seated left to right: P. Hartigan, M.X. Butler, R. E. O’Kelly (Capt), B.R. Simonds-Gooding, J. Moreland.
able to withstand pressure, indeed to apply it with considerable intensity. It cannot have been much fun batting for Oundle when the XI made it clear by quality fielding and catching, and a quiet ruthlessness that they intended to win as crushingly as possible.

Weather, lack of opportunity for good practice, and the absence of a consistent lead rather than lack of technique all led to a lack of confidence in the batting which was distinctly poor. Every boy had his moment and there was plenty of talent around but there was no consistency. Only threes in 16 innings did a boy score more than 25 in two successive innings and one of these, Ben Boardmore Gray, was a 2nd XI player who had never made 40 in his career at Ampleforth until chosen because of his pedigree. Three times he scored over 40 in the last week as he celebrated being the fifth brother to play for the XI. He should have played throughout the season. O’Kelly twice showed his batsmanship in quality innings against OAACC and N.Y. Schools, both times playing with assurance which was lacking for much of the season. James Elliot with good technique survived a poor start to emerge as a promising player though it has to be said that for a nifty fly-half his running between the wickets and his judgement of a run was consistently awful. Simonds-Gooding disappointed with the bat and Butler batted without care for anything, swinging wildly at critical moments, first or second ball - it mattered not. His 50* to win against Blundells was the sole positive contribution for a boy huge in talent and lacking in judgement. Patrick Hartigan is a much better player than he thinks he is and played firm drives with authority occasionally but still tends to give the impression of expecting to be out.

Pitches did not suit fast bowling, wet and slow early on. When there was bounce and a little speed we had no slip catchers. For 15 year old Nicholas Derbyshire this was heart-rending and a season’s analysis of 6-319 reveals our slip-catchng weakness, slow heavy, the boys short of practice. It should be a good XI, but early indications are a trifle disappointing. The captain has only 36 runs in 3 innings, the vice-captain one 6, some Simonds-Gooding 3-5, Cummings more expensive at 3-20 but a useful foil. Welcome to the test of time though he and others must remember the 7 defeats, many of which were self-inflicted. It may have been an average year but with all its highs and lows it was never dull.

## Ampleforth Journal

**SPORT: SUMMER TERM**

<table>
<thead>
<tr>
<th>Date</th>
<th>Match</th>
<th>Opponent</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 May</td>
<td>Ampleforth beat Worksop</td>
<td>by 66 runs</td>
<td>3 May</td>
</tr>
<tr>
<td>7 May</td>
<td>Stonyhurst v Ampleforth</td>
<td>Match abandoned</td>
<td>7 May</td>
</tr>
<tr>
<td>14 May</td>
<td>Ampleforth v Durham</td>
<td>Match abandoned</td>
<td>14 May</td>
</tr>
<tr>
<td>17 May</td>
<td>Ampleforth lost to Sedbergh</td>
<td>by 8 wickets</td>
<td>17 May</td>
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A pretty miserable start; the water table is high, the late April showers later still and heavy, the boys short of practice. It should be a good XI, but early indications are a trifle disappointing. The captain has only 36 runs in 3 innings, the vice-captain one 6, some bowled well and one wicket opening the bowling. On these two the XI rely. The rest have done all that has been required.

Hartigan, as last year, stroked the ball calmly and sensibly to see the XI to respectability. Cummings and Simonds-Gooding bowled out Worksop in the manner of their successful duo last year. In particular Sedbergh’s Slunner’s 6-.16 has to be compared with Butler’s 0-20 in 4 overs; and in the field Sedbergh’s Foggit captained with authority and no little tactical skill. Booth and Moreland alone got to grips with a struggle.

**Ampleforth** 151-7 dec (Hartigan 42*)
**Worksop** 85 (Derbyshire 3-32, Cummings 3-20; Simonds-Gooding 3-5)
**Ampleforth** 148-7 vs Durham (Cummings 34*)
**Ampleforth** 92
**Sedbergh** 93-2
There has been no practice for a week; three days ago the torrent of water swept like a river out of control down from the bounds over the colts pitch down the hill to the lake which used to be the 1st XI ground. Miraculously, 48 hours of strong wind plus the work of our fine ground staff under John Wilkie produced a perfectly playable and acceptable pitch - slow but firm. The XI, forgetting the basics about playing straight and on the front foot in these conditions, played across the line, on the back foot or from the crease and paid the penalty. Butler's wild swing first ball summed up the lack of concentration. In return, Fitzherbert and Berendt gave a lesson in quiet simple batsmanship. Berendt played for Fitzherbert who is now a fine player by all but the highest standards. Were he to have to do so for a living, few doubt that he has the talent for first class cricket. He plays straight, a good judge of a run - although it takes longer than a few years ago to get to the other end, excellent off his legs, a firm drive with relaxed grip and strong wrists. The XI were outclassed in the field and the bowlers bowled too many long-hops and full tosses.

Sunday's match became a 1st XI in all but name in order to give the XI more chance to play and improve. For 90% of the game the XI matched OACC and played themselves into a winning position. Butler bowled a fuller length with some consistency and Simonds-Gooding forced OACC to concentrate. Roberts showed how much he has improved since he left the school in a sensible innings and on the front foot in these conditions, played across the line, on the back foot or from the crease and paid the penalty. Butler's wild swing first ball summed up the lack of concentration. In return, Fitzherbert and Berendt gave a lesson in quiet simple batsmanship. Berendt played for Fitzherbert who is now a fine player by all but the highest standards. Were he to have to do so for a living, few doubt that he has the talent for first class cricket. He plays straight, a good judge of a run - although it takes longer than a few years ago to get to the other end, excellent off his legs, a firm drive with relaxed grip and strong wrists. The XI were outclassed in the field and the bowlers bowled too many long-hops and full tosses.

Had the XI defeated OACC it would have given added encouragement in facing MCC. In the event two errors of judgement by the coach left the XI with little chance. A holding operation was needed, not an attempt to take on the MCC at their own game. By batting first, the XI were committed to scoring enough runs and declaring at the right time. Bennet batted splendidly, his best innings, full of grit, patience, and playing straight. A lot of work has gone into his cricket and today it was a joy to see it bear fruit. Simonds-Gooding played sensibly, the others struggled but did not give up. Butler chose the wrong moment to be run out in crazy fashion. It was 4.50 and a declaration really had to be made. 50 minutes had been lost for rain - a further sign that luck only runs with a side doing well. Playing till 7pm the MCC had no problems in cruising to victory. It was no fault of the boys though it was sad to see Hartigan, the best fielder of 1985, lapse badly on several occasions. And Simonds-Gooding has lost bowling form - but that can happen to anyone.

### Results

- **Ampleforth** 133
- **OACC** 134-0  
  (Fitzherbert 77*, Berendt 52*)
and off the field poise. Balderson’s hostility and accuracy had the XI in all sorts of trouble, Nuttall’s captaincy was decisive, and Baker, without being in any sort of form, scored 64.

John Woodcock, writing in The Times about England could well have been at Pocklington:-

The strokes which several of the Ampleforth side were playing when they got out stood up to no sort of critical analysis. Swainston, Moreland and Churton were playing across the line; O’Kelly was lbw shaping first to go forwards, then starting to go back and finishing between wind and water; Butler’s judgement let him down having a heave; it was not quite the ball for the stroke but that is the way Butler plays; Simonds-Gooding only half committed himself to the front foot; Booth and O’Kelly panicked over a run and Booth was run out: Pocklington did it by pitching the ball up and making the batsmen play and they had an early piece of good fortune when the unlucky Elliot was out in the first over to a real swine of a ball!

When Pocklington batted, all the bowlers, bar one, bowled a series of long-hops and full tosses at convenient intervals for the batsmen. Field placing was a hazardous business. A catch or two was dropped - though not easy ones. The exception was Bianchi in his first match, substituting for the then injured Derbyshire. He enjoyed himself bowled straight and collected the three wickets.

Ampleforth 125 (O’Kelly 32)
Pocklington 126-3

AMPLEFORTH beat ST PETER’S YORK by 2 runs on 14 June

This was the closest margin for the XI since the tied match against St Peter’s in 1951:72-72. Interestingly, for the period of 1945-52 against St Peter’s both sides managed under 100 in completed innings on each of 6 occasions. In 1945 Ampleforth’s 99 was worth an innings victory as St Peter’s ... and 39 runs. St Peter’s second wicket pair added 60 but slowly. 5 wickets fell for 30 before the 7th wicket pair added 45 to take the score to 135-6 with three overs left. But the XI, now used to these finishes, kept their heads, the catching was good, they had a bit of luck. Booth took two stumpings. Cummings and Simonds-Gooding maintained length and line and O’Kelly balanced a close field with the saving of fours. St Peter’s went for the win but lost out on judgement and with two balls to go and three runs to win, Cummings trapped their No II LBW. On a pitch where 250 a side would have been par for the course, two teams produced a quality game which swung this way and that before coming down, at last, on the side of the XI. All would have been well but for the news 24 hours later.

Ampleforth 143
St Peter’s 141

An A XI beat G.A. COPE’S by 7 runs on 24 June

This has become an annual afternoon match for next year’s XI. Geof Cope brings a side from the Yorkshire and Bradford leagues; a day out for them and with the aim of helping us. It succeeded perfectly. With 4 A level candidates and 6 Colts in the exam room, team selection was limited. But three boys seized their chance. Elliot once again ran himself out but the XI struggled a bit to 76-6 before Beardmore-Gray and Lucas, in their first innings in this company, added 75 runs of quality to show themselves 1st XI players. Both hit hard and straight and revealed solid temperaments. Earlier Gamble had shown talent after years of frustrating failure. The fact that there was no extra cover throughout the innings lessens the impact of a score of 177 only marginally. In reply Cope’s XI scored steadily until the 3rd wicket fell. Thereafter they wilted to the pressure of Simonds-Gooding’s captaincy, his ability to manipulate 7 bowlers through only 34 overs, his field placing, and his obvious decisive control. His team responded, not least Aspinall who would not normally play at this level, but took two high catches with aplomb, and showed he could make a few with the bat. Even at the last, when the visitors looked like slogging their way to victory, he kept to the simple things and thoroughly deserved a narrow victory in the fourth match of the summer to go to the last over.

An Ampleforth XI 177
G A Cope’s XI 170

AMPLEFORTH beat YORKSHIRE GENTLEMEN by 7 wickets on 5 July

A confident, competent re-start to the season with two players new to the XI, Beardmore-Gray and Gamble. After 3 weeks of summer during which John Wilkie had watered and rolled to prepare a hard fast pitch, the day started dull and wet, part cloud, part rain. It was a good toss to win to ask the visitors to bat first. Hard underneath with green on top was ideal for the bowlers but it took time to get going. Like England, the XI allowed some 7 boundaries to the vacant fine-leg or third man boundaries before placing fielders. Fortunately Butler dropped his pace, and Bianchi was straight
intolute and length. Simonds-Gooding bowled 17 overs for 20 and Neil Gamble, in his first outing, bowled 10.6.12 2—a good debut for a batsman who bowls 8 of the 10 YG's were bowled, a sure sign of the truth about accuracy, but 4 catches were dropped along the way. But the XI had a bit of luck for the first time—and probably deserved it after previous disasters. Elliot and O'Kelly took their singles sensibly—a real bonus, and calmly put the result beyond doubt.

Yorkshire Gentlemen 112
(Ampleforth 17.11.20.4)
Ampleforth 113-3
(Elliot 46, O'Kelly 43*)

AMPLEFORTH beat SAINTS C.C. by 4 wickets on 7 July

A good match, interesting not least for the unusual fact that everyone on the field either bowled or batted for more or less an equal amount of time and with similar success. For that, we must thank the two captains, O'Kelly who is both happier with his new side and increasingly on top of his players on and off the field, and an excellent Saints XI, led by John Heasman. 14 players (7 on either side) scored 19 or more with a top score by the ever-maturing James Elliot of 38; both sides scored 24 4's, the Saints batted 5 overs less, which was right and proper and Hartigan hit 2 6's for the XI. 6 bowlers were used on either side, and 9 took a wicket.

The Saints batting line-up would have done justice to a top Yorkshire or Bradford league XI, the first 7 being current or former leading players. Andrew Campbell had been a recent University Blue, Charles Lister represented England schools 1984, and we were honoured by a visit from Porn Porn Fellows-Smith, formerly both prop for the Springboks and test player from their 1960 England tour; who told us, among many other tit-bits, that the present Prime Minister of Australia had been part of an Oxford Authentics tour in the 1950's which led to the Authentics not being re-invited to Ampleforth for 10 years!

That the Saints never ran away with the game was due to accurate bowling from Butler; Bianchi and Churton in particular and sensible field placing backed by excellent fielding, an outstanding gully catch by Beardmore-Gray, better wicket-keeping from Booth. Heasman's declaration was perfect and Elliot and Beardmore-Gray took advantage of fast but often loose bowling to give a good start. Each of the other batsmen contributed 20 or so, confidently and without needing to force the pace. The constant taking of singles helped to take off any pressure there might have been, and Booth and Butler, both responsible for previous mayhem when striving for a few runs for victory, this time got it right.

Saints CC
195-8 dec.
(Churton 3-33)
Ampleforth
196-6
(Elliot 38)

AMPLEFORTH drew with NORTH YORKSHIRE SCHOOLS on 10 July

In 12 minutes after lunch the XI conceded 9 boundaries. It was the turning point of a match which never quite came alive. After a quick start the XI held NYS to 124-3 at lunch with two new batsmen at the crease. Instead of changing tactics and using spinners with a deep set field—against boys who rarely play spinners—the XI rather lost their way. Gamble, a recent convert to off-spin had his first ever bag of 4 wickets in any match—and bowled with control from a high action. The declaration was excellent from the NYS captain who not only batted well for his after lunch 50 in 30 minutes but captained with controlled confidence and set a tailtaming field. His fielders however were no match for the XI who were at their best. Beardmore-Gray and O'Kelly put the XI in contention and Simonds-Gooding and his captain added 50 to keep up with the clock. Beardmore-Gray has made a good start. He is a competitive match player. Butler is not—despite occasional glimpses to the contrary. Gamble, Hartigan and Butler failed, unnecessarily hurrying things along when steady progress was all that was necessary. Butler scored 4 first ball and was, once again, stumped half way down next ball. O'Kelly meanwhile mixed defence with stroked drives and leg side singles in an innings of quality. The pitch was faster than usual and with bounce it was good to see a fast schoolboy bowler in Houseman who has played for ES.C.A. and is genuinely fast at this stage, though not accurate enough to test even moderate batsmen, but he did test his 'keeper with byes over his head when standing well back.

North Yorkshire Schools
237-8 dec.
(Gamble 4-54)
Ampleforth
191-6
(O'Kelly 83*, Beardmore-Gray 43)

AMPLEFORTH beat DENSTONE by 3 wickets on 11 July

An undistinguished match which was always likely to be long drawn out and low scoring after Denstone had collapsed to 29-4. Butler and Bianchi bowled gentle seamers to good effect—full length allowing the ball to swing. The fielding was acceptable, the catching poor (on both sides). Simonds-Gooding claimed to have had 8 dropped but a fair number were half chances. Hartigan after a lean run, during which he had been dropped, chose this match to mature and take the XI to victory. He played quietly, drove strongly and survived a couple of chances.

Denstone
132
(Churton 3-21)
Ampleforth
135-7
(Hartigan 46*)

AMPLEFORTH lost to DULWICH by 16 runs on 12 July

An outstanding diving catch in the gully set up Dulwich's first and well deserved victory over Ampleforth. At lunch the XI looked complacent and immune to advice. Dulwich were soon 59-6. After lunch 90 was scored for one wicket and then Dulwich finally collapsed as the last three wickets fell in 4 balls, Pi taking two catches. Bianchi had a good accurate spell— as usual, and Simonds-Gooding good analysis though he has bowled better. At 70-1 in reply the XI were back in control. Elliott stroking the ball particularly well on the on-side, one clip off his legs was the stroke of the season, perfectly timed, square of the wicket. But Bottle, aptly named for the current expression for 'never say die', and in his first game in the XI for Dulwich, got
Elliot for his first wicket and then took 5 with tantalisingly slow and gentle leg breaks. Three were stumped and several more could have been. Butler survived this ignominy but not that of being bowled round his legs, taking a swish in his usual irresponsible manner. Simonds-Gooding ran himself out first ball. Both these two had had a later night than was requested. Booth tried hard - in vain - but in truth to compensate for an off-day behind the stumps, compounded by careless taking of throw-ins. Piggins played with sense; Bianchi took a swing to lose the match. Spectators and Dulwich thought the XI splendid sportsmen to keep trying for victory to the last. But in fact it looked like a carefree abandon and hope for the best. The ideal of saving yourself from defeat when you cannot win - perfectly honourable in cricketing tactics - was advice given a week before but not accepted.

Dulwich
Ampleforth
157
141
(Elliot 4-43; Simonds-Gooding 6-27)

THE FESTIVAL

AMPLEFORTH beat UPPINGHAM by 28 runs on 14 July

Bianchi won this match for the XI in a second spell of 8.5.3.5 - by bowling straightforward full length deliveries on middle stump. Uppingham's later batting was shown to be weak and they collapsed from 128-3, heading for a comfortable victory, to 144, losing their last 7 wickets for 16. A marvellous run out by Elliot at a crucial moment was the only assistance Bianchi needed. He bowled the other 5. Earlier the XI recovered from 97-7 thanks to a responsible gritty innings from Piggins and one of promise from Churton. But it was Beardmore-Gray who kept the XI alive in the morning. Since he joined the XI after the demise of Bennett and Cumming and with no previous record of achievement he has scored 43. 46.51 - all of which are higher than he has scored for 4 years. Piggins and Beardmore-Gray should have played throughout the year in place of lesser temperaments. At the time of suggestion it was a hunch based on character; today they both proved it.

Ampleforth
Uppingham
172
144
(Beardmore-Gray 51, Piggins 34*)
(Bianchi 17.5; 24.6)

AMPLEFORTH beat BLUNDELLS by 5 wickets on 15 July

Bianchi, for the second time in two days, caused a collapse by bowling straight. Blundells lost their last 6 wickets for 13, three to Bianchi, three to the fast developing Churton whose analysis of 25.14-30.3 was exemplary, yet almost matched by Simonds-Gooding's 25.12-40.2. On a cloudless day with the temperatures in the 80s it was a war of attrition. Blundells started with 65-0, lost 4 for 27 and then a fourth wicket partnership of 64 gave them a chance. Elliot and Beardmore-Gray opened with 67 in 80 minutes without being in form and allowing the spinners to dominate; the usual nonsense then followed as 4 wickets fell for 24. The arrival of Butler and Booth yet again at a critical moment allowed for both hope and despair. For the first time Butler was lucky. He did not do much different from normal by playing a couple quietly. Before an over was out the hit a six, was nearly caught off a second hit, chose a different direction and hit 50 out of 66 in 7 overs. Booth ran like a scrum half through a gap and had, at last, a good match behind the stumps. It has to be said that a good batsman would not have allowed our spinners 26 maidens in 50 overs for 70 runs; equally good opening batsmen would have defeated Blundells attack by 10 wickets.

Blundells
Ampleforth
169
170-5
(Churton 25.14-30.3 Simonds-Gooding 25;12-40.2)
(Butler 50*, Beardmore-Gray 44)

AMPLEFORTH beat OUNDLE by 45 runs on 16 July

160-5 and Ampleforth had won control, 6 overs, and one scoring stroke, later the XI were all out 164. An hour later Oundle were 60-0 and coasting along. Suddenly both Churton and Simonds-Gooding bowled maidens in their seventh overs - finding line, length and pace for the pitch and the situation. A mis-hit drive prised open the Oundle batting and 10 wickets fell for 58. For the fifth successive match the game had lurched from commanding position to collapse. These final days have certainly taught the XI about the inner secrets of the game, as well as giving spectators thralling days of tension and excitement in good conditions - both hot cloudless weather as well as good and well prepared pitches - as in any of the 18 festivals. The quality of the play was uninspiring until the two left-arm spinners settled down.

And even before they did so, the gallery of Pro's on the sideline reckoned that one wicket was all that was needed to set the scene for a third win in three days. It has to be said that the batting of all schools this festival has been bad. No boy has stood out as a player. And, more sadly, it helps place the match in context to say that Oundle rather gave up the ghost when the match finally began to run away from them. The XI were determined mood to record the clean sweep of the festival. The fielding was excellent, the atmosphere charged, Booth in aggressive form behind the stumps, and the combination was too much for Oundle. Churton's performance now was as good as that against Free Foresters - high praise; Simonds-Gooding; the perfect foil wheeling away, slower in pace, high in trajectory, more varied in accuracy. O'Kelly's captaincy came into its own these three days, the style of a touring captain under a manager rather than a home captain under a schoolmaster. He held his XI, was tactically astute, relaxed and collectively the team listened and seemed a single unit. An early morning run had done them no harm - but that had been a disciplinary necessity. Had the XI succeeded in scoring the 88 to win against Uppingham in the Oundle festival of 1984 they would have completed the four year cycle, not merely undefeated, but having won the majority. Both in 1983 at Ampleforth and now 1986 at Uppingham the XI have won each of the three matches. Well done.

Ampleforth
Oundle
164
119
(O'Kelly 46, Hartigan 36)
(Churton 19.11 34.6 Simonds-Gooding 21.6; 52.4)
In spite of the miserable weather at the beginning of the term the 2nd XI completed all but one match (against Pocklington, even after a second attempt), although time was lost to rain at a critical time in the match at Ripon. The results were somewhat disappointing as the team at times showed considerable promise. It must be considered a healthy sigh that our two early captains, Johnny Moreland and Jonathan Piggins were both promoted to the 1st XI and their presence on the field was missed. Paddy Hartigan took the opposite route and came to us from the 1st XI in search of runs but unfortunately failed to find his touch, and finally the captaincy was given to Ben Morris who, after injury, had been a late promotion from the 3rd XI and he immediately proved his worth with both bat and ball. Mention should be made of two exciting finishes; first against Newcastle when we took their last wicket in the last over to win by 3 runs, and later in a good match with Bootham 1st XI when we only just failed to reach our target with just two wickets in hand. Overall, the bowlers performed better than the batsmen; only two batsmen scored over 100 runs in 9 innings and there was only one fifty scored. Too often batsmen would play the unnecessarily risky shot to the better ball and get themselves out, rather than wait for the bad ball and apply themselves to the task of occupying the crease and building an innings.

The following played for the 2nd XI
J. Moreland (C)†; J. Piggins (J)†; P. Hartigan (W)†; B. Morris (W)†; R. Williamson (J); E. Edworthy (C); C. Scrope (E); N. Gamble (O)*; B. Beardmore-Gray (T)*; D. Churton (O); H. Umney (C)*; W. Bianchi (D); P. Bull (J); J. Lewis-Bowen*; B. Hickey (W).
Also played: A. Joliffe (O).
† Denotes captain at some stage!
* Denotes 2nd XI Colours

BATTING

<table>
<thead>
<tr>
<th>Player</th>
<th>Matches</th>
<th>Innings</th>
<th>Runs</th>
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<td>470</td>
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Averages

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BOWLING

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2nd XI

Ampleforth 145

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<tr>
<td>v Sir Wm Turners</td>
<td>88 - 9</td>
<td>Match drawn</td>
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<tr>
<td>v Ripon GS 1st XI</td>
<td>145</td>
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<tr>
<td>v Sedbergh 141 - 6 dec.</td>
<td>141</td>
<td>Match drawn</td>
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<tr>
<td>v Ampleforth 128</td>
<td>142</td>
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<tr>
<td>v O.A.C.C. 144 - 5 dec.</td>
<td>144</td>
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<tr>
<td>v Ampleforth 121</td>
<td>121</td>
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<tr>
<td>v Ampleforth 76</td>
<td>76</td>
<td>Lost by 23 runs</td>
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<tr>
<td>v Newcastle GS 73</td>
<td>73</td>
<td>Match drawn</td>
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Ampleforth 48

v Scarborough 49 - 1

3rd XI

Ampleforth 48

v Scarborough 49 - 1

Match drawn

Ampleforth 145

v Sir Wm Turners 88 - 9

Moreland 55

Bianchi 5 - 25 Umney 4 - 37

Match drawn

v Ripon GS 1st XI 145

Ampleforth 72 - 4 wkts

Bianchi 5 - 19

Scrope 36

Match drawn

v Sedbergh 141 - 6 dec.

Churton 3 - 41

Ampleforth 128

Umney 39

Lost by 13 runs

v O.A.C.C. 144 - 5 dec.

Churton 3 - 50

Ampleforth 121

Gamble 38

Lost by 23 runs

Ampleforth 76

Piggins 32

Ampleforth 150 - 8 wkts

Bianchi 5 - 33 Piggins 3 - 7

Win by 3 runs

Ampleforth 145

v Sir Wm Turners 88 - 9

Moreland 55

Bianchi 5 - 25 Umney 4 - 37

Match drawn

v Ripon GS 1st XI 145

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Win by 3 runs

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Bianchi 5 - 25 Umney 4 - 37

Match drawn
The Ampleforth Journal

Ampleforth 152
v Village 171 - 3 dec
Ampleforth 205 - 7
v Barnard Castle 203 - 7 dec.
Ampleforth 182
v Crowtree Gents 134 - 5
Ampleforth 104
v Newburgh

The success of the side owed much to the spirited captaincy of W.G. Easterby who saw to it that everybody enjoyed their cricket. The batting had depth and everybody was capable of making runs. In the event rarely were more than the first seven or eight called upon to bat. P.T.E. Lucas looked the most accomplished player and seemed to have plenty of time to play his strokes.Easterby and J.H. Thompson usually provided a solid start, the latter being the most consistent run maker in the side. P.D.G. Bingham and B.D. Stones played straight and hit the ball hard, and Bingham especially played with authority. Perhaps the major disappointment was D.M. Casado who looked a good player but who never managed to get going.

The bowling lacked penetration. Stones was easily the best of the quick bowlers. He kept the ball up to the bat and could move the ball off the seam disconcertingly. W.H. Crichton-Stuart was a good off-spinner who had a neat action and rarely gave anything away. Of the other bowlers Bingham, W. Thompson, M.A. Jones and D.G.B. Mangham all had ability but lacked the necessary accuracy to trouble the batsman.

The fielding on the whole was good, and above all the side showed spirit and enthusiasm. This was well exhibited in the match against Hymers who had scored 170 in two and a half hours leaving us an hour and forty minutes to get the runs. After a steady start the scoring rate increased and in a thrilling finish we ended two runs short with three wickets still standing.


Ampleforth 102
v Sedbergh 14 - 3

Match abandoned

Lucas 22

Ampleforth 171 - 7
v Bootham 79
Ampleforth 81 - 6
v St Peter's 35 - 5
Ampleforth 153 - 6 dec
v Barnard Castle 94 - 6

Ampleforth 80 - 6
v Manchester 120 - 5 dec
Jones 3 - 17
J. Thompson 34

Ampleforth 169 - 8 dec
McCausland 37 n.o. Stones 45
J. Thompson 30
Stones 5 - 12

Ampleforth 171 - 7
Bingham 41 Casado 29 Lucas 38
J. Thompson 27

Bootham 79
Bingham 3 - 11 Crichton-Stuart 3 - 10
J. Thompson 23 Easterby 24

Ampleforth 155 - 8 dec
Bingham 40 n.o. Easterby 58
Stones 4 - 13

Ampleforth 153 - 6 dec
Stones 56 Everett-Heath 38 n.o.
J. Thompson 31

Bingham 94 - 6
Stones 3 - 21

The Ampleforth Journal

Ampleforth 152
v Village 171 - 3 dec
Ampleforth 205 - 7
v Barnard Castle 203 - 7 dec.
Ampleforth 182
v Crowtree Gents 134 - 5
Ampleforth 104
v Newburgh

UNDER 15 COLTS

This was a useful Colts' side and it was undefeated in the seven matches that it played. Unfortunately the early part of the season was spoiled by wet weather: three matches had to be cancelled and others were rain-affected. The match against Sedbergh was played in the rain from midday until tea when the rain became so heavy that the match had to be abandoned.

The success of the side owed much to the spirited captaincy of W.G. Easterby who saw to it that everybody enjoyed their cricket. The batting had depth and everybody was capable of making runs. In the event rarely were more than the first seven or eight called upon to bat. P.T.E. Lucas looked the most accomplished player and seemed to have plenty of time to play his strokes.Easterby and J.H. Thompson usually provided a solid start, the latter being the most consistent run maker in the side. P.D.G. Bingham and B.D. Stones played straight and hit the ball hard, and Bingham especially played with authority. Perhaps the major disappointment was D.M. Casado who looked a good player but who never managed to get going.

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Ampleforth 102
v Sedbergh 14 - 3

Lucas 22

Match abandoned

Ampleforth 80 - 6
v Manchester 120 - 5 dec
Jones 3 - 17
J. Thompson 34

Ampleforth 169 - 8 dec
McCausland 37 n.o. Stones 45
J. Thompson 30
Stones 5 - 12

Ampleforth 171 - 7
Bingham 41 Casado 29 Lucas 38
J. Thompson 27

Bootham 79
Bingham 3 - 11 Crichton-Stuart 3 - 10
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Ampleforth 155 - 8 dec
Bingham 40 n.o. Easterby 58
Stones 4 - 13

Ampleforth 153 - 6 dec
Stones 56 Everett-Heath 38 n.o.
J. Thompson 31

Bingham 94 - 6
Stones 3 - 21

UNDER 14 COLTS

When the pre-season nets were held at the St Alban's Centre in February and March, two old pros looked at each other and wondered where on earth we were going to get a team. In the four or five sessions which were possible, we had seen one batsman and a couple of bowlers. Yet by the end of the summer term the team had developed out of all recognition. The poor weather was a handicap in that we could not get down to good practice on grass, but it did allow us to practice in SAC, and several batsmen relearned the forward defensive stroke and the drives with tennis balls. Until these shots became routine no boy will ever make runs in the middle. Our first match was against Scarborough and the new coach received unmerciful leg-pulling in the Common Room as a match which we had in our pockets was allowed to slip away by poor bowling and worse batting. The rains then descended for two weeks and we travelled to Sedbergh to play in the rain until 4.00 pm. We did well to restrict them to 185-5, but that was always likely to be too much. We should have beaten Pocldington, but again our batting let us down. This time, we failed to get runs due to excessive caution, rather than throwing our wickets away through lack of caution. However the signs were there of improvement, and this started to show when we beat Durham by four wickets. This was a good team performance, with excellent contributions from Finch and Nesbit with the bat, and all the bowlers. Both Hymers and St Peter's were well beaten, despite a hiccup against St Peter's, and we travelled to Barnard Castle with a fair degree of hope. We didn't bat badly, but 126 was never likely to be enough, with a fair degree of hope. We didn't bat badly, but 126 was never likely to be enough, with a fair degree of hope. We didn't bat badly, but 126 was never likely to be enough, with a fair degree of hope. We didn't bat badly, but 126 was never likely to be enough, with a fair degree of hope.
we thrashed by nine wickets. Our bowling was accurate, we caught our catches, and our fielding put them under pressure, bowling them out for 112. We then proceeded to demolish their bowling, winning with nine wickets and ten overs to spare. This was apparently the first time that we have beaten Manchester C.A. at under 14 level. Our final match was against Ashville, whom we beat in a 35 overs match by 6 wickets. Andy Nesbit hitting 44 in 20 minutes.

As the term progressed certain features emerged in the team. Our batting was mixed. James Morris and John Hughes gave us a solid start in most matches, and Tom Willcox came good against Manchester C.A. However it was Andy Finch and Andy Nesbit who usually provided the necessary runs. Both of them must improve their defensive technique next year. Once Richard Lamballe had ironed out his stutter in his run-up he became a useful bowler and his batting holds promise once he learns to hit the ball. John Binny bowled intelligently and Mark Hornsey bowled straight showing the sort of consistency necessary. Our spinners lacked tight control, but both Tom Willcox and Christopher Pennicott were not afraid to give the ball aid and were helped by good catching. Our fielding was usually above average, and Finch, Nesbit and Nicholas Hughes were outstanding. Particular mention must be made of our slip fielding where some outstanding catches were taken. Behind the stumps Charlie Brain caught most of the chances which mattered. He needs though, to concentrate on his general tidying up of the fielding.

In conclusion then, an excellent term’s cricket, with several lessons for the future. Our bowlers must learn to bowl line and length consistently; our fielders must concentrate and not wander; our batsmen must learn to hit the ball hard, and run fast between the wicket. My thanks are due to Tom Willcox, for his improving captaincy, to the many parents who came and supported us, and to Frank Booth for his help, encouragement and umpiring.

The following were awarded their colours: T.J. Willcox (captain), J.D. Morris, R.J. Lamballe, A.J. Finch, A.R. Nesbit, M.R. Hornsey, J.A. Binny.

The following also played:

Results:
Won: Durham, St. Peter’s, Hymen’s, Manchester C.A., Ashville.
Lost: Scarborough, Barnard Castle.
Drawn: Sedbergh, Pocklington.

ATHLETICS

Not since the palmy days of the mid-seventies, when we had three victorious seasons, had we approached the season with such high hopes, shattered by the news that last year’s invincible sprinter, B. Cave, was out for the term with a knee injury. It is a testimony to the calibre of the team that this did not in fact prevent a second unbeaten season, coupled with the remarkable record that this year’s top year have been unbeaten right the way through their school career, since Under 16 days. Nor was all the force in the top year, for two colours and three half-colours remain to menace future opponents.

The season began with the popular feature of an Old Boys’ match, when last year’s captain, Tim Oulton, brought a select band of recent members of the team. It was good to see that Bernard Adporiaye, who won the Best Athlete’s cup (and three others) in London last year has lost neither spring nor speed, that Mark Schulte is still faster than his brother John, and that William Angelo-Sparling was set fair to increase his 60m javelin throw still further. It set the current members of the school on their toes.

The QEGS/Uppingham match was as exciting and tense as usual, after a slow start we pulled through to win on the Relay. A disappointing match against Giggleswick provided useful training and brought R de Palma to the fore in the 800m, while N Ryan and J McBrien began their threatening partnership in the 1500m, challenging each other towards ever better times. By the Worksop/Bradford match the team was in top gear; S Chittenden began regularly approaching 1.80 in the High Jump, and S McKeown beginning his almost unbeaten run of victories at javelin and discus. The Stonyhurst match at Witton Park was spoilt by lack of preparation at this fine track, so that the high jump had to be cancelled, but those two matches both depended on the relay, as did also the Rossal/Denstone competition. In such a hard-won season every point counted, and it was well that we could rely on the regular triple and long jumping of I Westman, and the fine shot-putting of M Record.

It was a cheerful and enterprising team, which trained so willingly that it hardly noticed the fatigue. The mark of success and enjoyment was that there was always a substitute ready to fill in for other events in the course of the match, and always at least one extra team for the relay.

The same spirit of enterprise was visible in the junior teams. The Under 17 team, generously donating Biddlesdale, Whiteclaw and de Palma to the seniors, still missed an unbeaten season only by one point. The same stalwarts seemed to run most events in both Under 17 and Under 16 teams, namely the Ox-Auto combine on sprints and horizontal jumps, P Goslett, H Loring and P Strinati proving hard to beat in the high jump, and Strinati and T Seymour in the heavy throws. S Anderson and P Kasapian completed this double team in the 400m.

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<tr>
<th>Team</th>
<th>Result</th>
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<td>Giggleswick</td>
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<td>Stonyhurst</td>
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<td>Newcastle RGS</td>
<td>Won 86-51</td>
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<td>Rossal &amp; Denstone</td>
<td>Won 107-98 (R)-80 (D)</td>
</tr>
<tr>
<td>Sedbergh</td>
<td>Won 81-56</td>
</tr>
<tr>
<td>Uppingham &amp; QEGS Wakefield</td>
<td>Won 106-94(U)-86 (W)</td>
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<tr>
<td></td>
<td>Won 90-46</td>
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<tr>
<td>Under 17 Giggleswick</td>
<td>Won 104(D)-103-81 (R)</td>
</tr>
<tr>
<td>Under 17 Rossal &amp; Denstone</td>
<td>Won 88-50</td>
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<tr>
<td>Under 16 Sedbergh</td>
<td>Won 75-55</td>
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<tr>
<td>Workop &amp; Bradford GS</td>
<td>Won 97(W)-95-87 (B)</td>
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<tr>
<td>Newcastle RGS</td>
<td>Won 74-64</td>
</tr>
</tbody>
</table>
The following represented the school:

**Seniors**

**Under 17**

**Under 16**
S. Anderson, H. Lorimer (colours), J. Record, P. Tapparo, C. Vitoria, E. Willcox.

In the county athletics we were less successful than in recent years. Though the seniors won eight places in the York & District team, and the juniors seven, results at Cleckheaton were disappointing. Whitelaw, de Palma, Goslett and Strinati were selected to represent North Yorkshire Intermediates in Liverpool, but found the competition of the other four counties an eye-opener! But competition with A levels and O levels makes these events late in the season increasingly difficult.

**TENNIS**

This has been a successful season. It has been a delight to play on the new all weather courts and the boys have responded by playing excellent tennis - the general standard of play has certainly improved. This season also saw the resurrection of the “Old Boys” match due largely to the initiative taken by Charles O’Brien (A). Eight “Old” boys played in the match, showing the subtlety and finesse which is such a nicety - indeed a necessity! - of the more mature player. On this occasion the power of youth was overcome (just) with some delightfully entertaining tennis.

The First VI benefited from this early season test to be beaten on only one more occasion - by an exceptionally strong side from R.G.S. Newcastle. James Willcox (E) captured the side and was the top ranked player. He improved greatly from last year, being a much more dominant player than hitherto. With Alexander Swann-Fitzgerald-Lombard (C) they formed a strong first pair and had the distinction of being undefeated throughout the season (won 17, drawn 2, lost 0). George Scott (E) and Phillip Wigan (C), at second pair, started the season well but lost their confidence at crucial times. They were capable of fine tennis, reaching their zenith in a fine victory over the Hymner's Fillies par. History was made at third pair where Sara Willcox was the first girl to represent the school, doing so with distinction. With Peter Pender-Cudlipp (O) they formed what has been our best third pair for some time. Their record of 11 wins, 4 draws and only 3 defeats speaks for itself and was indeed the single most important factor in the success of the First VI as a whole. The Second VI also had a good season, with only one defeat in seven matches. James Stephens (A) led the side and was unlucky not to win a place on the First - in any ordinary season he would have done. The House tournament provided the greatest upset of the tennis year with the defeat of St Edwards - winners for the past seven years.

The following represented the school:
Willcox, J.; Swann-Fitzgerald-Lombard, A.; Wigan, P.; Scott, G.; Pender-Cudlipp, P.;
UNDER 14 TENNIS

There was little difficulty selecting the first pairing at the start of the season. Two superior tennis players in P. Brenninkmeyer and C. Wong played with flair and style. They are a fine prospect for the future. They have been ably assisted by M. McNally and J. Mycielski at second pair. These two have a serve and volley power game but need to acquire more finesse and consistency. The third pairing of R. McBrien and H. Piney matured well and picked up valuable points by keeping the ball in play and allowing their opponents to make errors. It is to their credit that they showed marked improvement over the course of the season and beat off the challenge from others in the set who wanted a place on the team.

Brenninkmeyer and Wong reached the final of North of England Championships, being beaten by Bolton G.S. and having beaten a strong Manchester G.S. in the semi final.

Second Pair:

Q.E.G.S. Wakefield (A) won 7½-1½
Hymer (A) won 9-0
Bootham (H) won 8½-½
Leeds G.S. (A) won 5½-3½
Pocklington (A) won 9-0
Bradford G.S. (A) won 7-2

SWIMMING

The Swimming Club enjoyed its most successful season to date, losing only one match, to a strong RGS Newcastle team. In the London competition the team reached the final of the Otter Medley for the first time. There was little difficulty selecting the first pairing at the start of the season. Two superior tennis players in P. Brenninkmeyer and C. Wong played with flair and style. They are a fine prospect for the future. They have been ably assisted by M. McNally and J. Mycielski at second pair. These two have a serve and volley power game but need to acquire more finesse and consistency. The third pairing of R. McBrien and H. Piney matured well and picked up valuable points by keeping the ball in play and allowing their opponents to make errors. It is to their credit that they showed marked improvement over the course of the season and beat off the challenge from others in the set who wanted a place on the team.

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SPORT: SUMMER TERM

GOLF

The results were good. Sandmoor, our only conquerors provided a team of talented young players. Although they won easily in the end, each match was closely contested; their golf, their beautiful course, and their generous entertainment made it a memorable day. Another day which will be remembered with pleasure and satisfaction was the match against Catterick G.C. David Edwards, who has come over to coach weekly to coach 40 or more boys, suggested the match and played for the club against
Mark Whittaker, the captain, is a powerful striker of the ball and he was well supported by four experienced and good players: Stuart Richards, Charles Morris, Julian Beatty and Chris Spalding. These were awarded their colours. Aidan Lovett and James Whittaker are younger, but talented and did well, as did Hugh McNamara who was the eighth member of the full side. Others who played were Rupert Burton, Andrew Hewitt, James Morris and Steve McGrath.

The Baillieu Trophy was won by St John's (Mark and James Whittaker). On ordinary games days there was a good number going over to Gilling, and a welcome innovation was having two evening matches for a 1st year team. Against Gilling Castle the match was halved 1:1½, and against Junior House, playing singles, it was won 6:0. Both matches were played over 10 holes and we gave our opponents a 6 stroke handicap. The team was: James Morris, Tom Scrope, Tommy Shillington, Steve McGrath, Angus Morrogh-Ryan, Bill Unsworth and David Kelly.

ACTIVITIES

THE DUKE OF EDINBURGH'S AWARD SCHEME

The main course in the Service Section in 1986 was the Gold Award Leadership Course, run by Dr Billett on Monday afternoons in the Easter term. The aim of the course was to increase awareness of leadership characteristics in general, and specifically to help senior boys involved in the running of the Award Scheme. Dr. Billett was assisted by outside instructors in examining topics such as Community Service, Access and Conservation of the environment, Safety, Expedition equipment. The positive response of the participants encourages us to arrange a similar course in 1987. Younger members of the Scheme again took part in the C.C.F. NCO Cadre and the Bronze Medallion Royal Life Saving Society under Mr Wood at Silver level. Bronze Service included the Red Cross First Aid Certificate course run by Marion Neill House (Miss Haumoller) and Fund Raising for the Red Cross and for the St Chad's Kirkbymoorside Tamale Project.

Mr Astin continued to supervise the Skills Section of the Award, with many boys offering activities from the Sunley Centre such as Art, Design, Photography and Electronics. Musical instruments also featured strongly, and subjects such as Bridge, Chess, Origami offered by individuals including Dressmaking by our first girl participant. There has also been an active War Gaming Group for participants at all levels, sponsored by Fr Jeremy. In the Physical Recreation Section courses were run by Fr Julian (Swimming) and Mr Gamble (Physical Achievement), with individuals offering Team Sets and a wide variety of other sports.

Training for the Gold Award Expeditions took place on the North York Moors and on very severe weather conditions in Wensleydale. Blizzard conditions on the first day caused the Easter expeditions to be postponed until September, when two groups were assessed by Mr Charles North, of the Dales Expeditions Panel, just before the start of term. The participants recommended that we run more expeditions at this time, as the weather was near-perfect for walking. Groups were assessed at Silver level on the North York Moors by Messrs Farren and Baynes of the local panel, and an ambitious Bronze Practice camp for more than 20 boys was conducted with the help of the Golds at Woolhouse Croft in June.

Residential Projects have again involved our Golds in a variety of holiday activities: two members undertook the Ampleforth Lourdes Pilgrimage, which they found demanding, but deeply satisfying, two others attended Management Courses organised by the Careers Department, and another was attached to the Gladstone Library at Hawarden. The British Trust for Conservation Volunteers continues to engage the enthusiasm of Ampleforth boys: Dry Stone Walling in Shropshire attracted our fourthBTCV volunteer in a year.

The following have recently reached Award standard: Gold: J. Cornwell (H), S. Lindemann (E86), S. McKeown (H86), B Morris (W86) Silver: W. Flint (D)

HOCKEY

The hockey team set played with 'characteristic enthusiasm'. D. Wigan (H) being a novice to the game at the beginning of term proved himself to be a good centre-forward - when working with the veteran T. Harding (B), a formidable pair. On the wing M. Rees (T) proved his speed and agility as well as an excellent positioning sense when in attack. H. Morland (W) also had a good season on the right-wing, excelled himself on stopping the ball and feeding it into the middle. B. Hampshire (B) and J. Hampshire (H) played hard, reliably and with skill, constantly winning the ball and passing accurately, setting up a lot of goals. J. Bailey (W) also played with skill in midfield. The defence too proved themselves to be reliable and determined, never giving up on the attacking opposition led by P. Nesbit (H). Last but not least the prodigy of the side D. Jackson (H) who by his quick thinking and calm courage as goalkeeper saved many certain goals.

Teams: D. Jackson (H); P. Nesbit (H-Capt); J. Hampshire (H); B. Hampshire (B); J. Bailey (W); T. Harding (B); M. Bees (T); D. Wigan (H); T. Leeper (D); T. Carty (H); J. Ness (H); H. Morland (W); R. Burton (C).
ROYAL OCCASIONS (DUKE OF EDINBURGH SECTION)

On 3 July four old Amplefordians received their Gold Award Certificates at St James's Palace: Tony Brennan (who had come especially from the United States), Jeremy Hart, Hugh Martin, Graham Sellers and their parents chatted with his Royal Highness the Duke of Edinburgh about their Residential Projects: National Trust, Royal Marines, two Royal Navy respectively.

Three boys from the school, Julian Pilling, Neil Reed, David Sellers took part with the Beadlam Open Group in the filming of a BBC documentary marking the 30th Anniversary of the Award Scheme on the weekend of 26 July. His Royal Highness The Prince Edward visited Manor Farm House Beadlam, the home of Helen and John Dean (joint organisers) where the group meets. Parent helpers who were introduced to Prince Edward included Tom Reed and Don Sellers. Locations included in the film, such as Ridge House Farndale and Woolhouse Croft Bilsdale, will be familiar as campsites to many in the Ampleforth Award Scheme Group.

ACTIVITIES

BEAGLES

After the day in Northumberland already recorded conditions rapidly worsened and hunting was either cancelled or took place in near impossible conditions of deep snow, hard frost, or bitter gale force winds. It is many years since things were as bad especially up on the moors. At the start of the new term only three days were possible at the end of January; there was no hunting in February; and only three days were possible in early March before the season ended with a bitter cold and blank day at Green End, Goathland. It was disappointing that a season that started so well should have lost so many days.

It was just possible to fit in the Point-to-Point in early March and this was won by J McBrien. The cup for the Junior Section of the race went to B. Wells.

There was again good weather, a good turn-out and an impressive entry at the Puppy Show in May. Mr H. Wrightson of the Stokesley Farmers Beagles and Don Claxton from the Percy were the judges and the Master's mother, Mrs P. Bridge, kindly presented the prizes. Mr & Mrs John Teasdale of Beadlam Rigg won all three classes, Other Prize winners were Mrs Hodgson of Fair Head, Grosmont, Mrs Wilson of Farndale, Mrs Wood of Rudland & Mrs Wheldon of Wombleton. They and others were thanked by the master and a parade of the pack was followed by tea in the Castle for which we are indebted to Fr Adrian. What seemed to be a much appreciated parade of the pack at the Saltersgate Country Fair was followed by the Great Yorkshire Show, more enjoyable than successful. Peterborough was both, again largely due to the extreme hospitality at Exton. It was quite something to win both two couple classes.

CHESS CLUB

The season 1985/86 was a particularly good one for the club. Thanks are due to Fr Dominic whose generosity enabled us to purchase six chess clocks which are needed in competitions. We entered the Time Schools Chess Tournament in which we won the first round and drew the second but unfortunately because of handicapping rules we were knocked out at that stage.

We played St. Martin's School winning conclusively 6 points to 1. The following boys obtained their chess colours: P. Butler, A. Fattorini, J. Gotto, G. Greatrex, K. Leydecke, M. Maret-Crosby, J. Peel and T. Rohr. The Friday evenings were well supported and the enthusiasm for chess seems to be growing in the school.

SENIOR DEBATING SOCIETY

There was no shortage of enthusiasm in the debating of the Spring Term 1986, and at times the standard was high. The commonest fault was lack of detailed knowledge: speakers all too often did not do their homework and relied on exuberance, wit and even fabrication to win over the audience. Too many speakers refused to accept that one cannot have style without content and that debates cannot just be a performance without argument.
The motions debated were as follows:
The House will regret being connected to France by the Channel tunnel proposed by Mr Bridgeman and Mr Doyle; opposed by Mr Vickers and Mr O’Donovan
Ayes 81; Noes: 25; abst: 6
This House holds that a girls’ house would be a valuable addition to Ampleforth College proposed by Mr Morris and Mr Hayes; opposed by Mr Magrane and Mr Chittenden
Ayes: 37; Noes: 46
This House holds that the Queen should abdicate in favour of Madonna (a joint meeting with the Junior Debating Society) proposed by Mr O’Malley and Mr O’Brien; opposed by Mr Gibbs and Mr Healy
Ayes: 7; Noes: 55; Abst: 16
This House is reluctant to buy British proposed by Mr Tams and Mr Chittenden; opposed by Br Terence and Fr David
Ayes: 11; Noes: 24; Abst: 7
This House believes that it is being well educated at Ampleforth for the outside world proposed by Mr Carty and Mr Chittenden; opposed by Mr Vickers and Mr Morris
Ayes: 13; Noes: 25; Abst: 4
The Society owed a great deal to the hard work and organising power of Mr Tams, who was awarded the Quirk Debating Prize, and to Mr O’Malley’s stylish reporting of our activities as Secretary.

OBSERVER MACE
Mr Tams and Mr Chittenden represented the School in the Observer Mace competition. We won the first round in York, proposing the motion This House believes that the Feminist movement is doing women a disservice, and went on to Blackburn for the Northern Area Final. Here we found much stiffer competition. We proposed that This House is reluctant to buy British, and were congratulated for the confident, relaxed and amusing speeches that our team delivered; we should also have been congratulated as one of the best pairings, the two speakers supporting each other very well and arguing the case not simply stating it. But the winners were the host school, Queen Elizabeth’s Grammar School, whose speakers were by far the best prepared and most polished. Ampleforth had not got so far in the competition for some years; we are keen to get further next year.

THIRD-YEAR INTER-HOUSE DEBATING COMPETITION
To stimulate interest among the third year, and to give them a chance to develop their speaking powers, we organised an inter-House debating competition. We were grateful to Fr Alban for judging the first rounds, and to Fr David, Br Bede and Br Benjamin who judged the final. We were all impressed by the high standard of speaking, which made us hopeful for the future.

ACTIVITIES

The debates were as follows:
This House believes that the Police in Britain should be armed proposed: J. Cadogan and W. Foshay (W) opposed: N. Balfour and P. Vincent (O)
This House would welcome the restoration of Capital Punishment in this country proposed: A. Downes and J Vigne (B) opposed: R. O’Mahony and D. Pratt (D)
This House is opposed to the introduction of more severe moral censorship of newspapers, TV and advertisements proposed: A. Gordon and C. Jenkins (J) opposed: H. Legge and T. Turner (T)
This House believes that President Reagan’s foreign policy is that of a trigger-happy cowboy proposed: A. Tasso and G. Crane (C) opposed: J.F. Benitez and P. Byrne (H)
The House calls for the re-introduction of National Service for school leavers proposed: J. Goodall and K. Scrope (E) opposed: W. Browne and J. Macedo (W)
The teams from St Cuthbert’s and St. Hugh’s went on to the final to debate: This House has little confidence in formal academic examinations St Hugh’s were declared the overall winners. The standard of speaking was so high that the judgement was difficult, but Fr Alban especially commended J.F. Benitez, G. Crane, A. Downes and T. Turner.

ESPERANTO SOCIETY
The Society continues to meet each Wednesday evening with members informally learning the language at their own pace and keeping up to date with the Esperanto movement’s activities and progress around the world. We are few in number – but a new member joined us last term and a few more have expressed interest since the September term started. Perhaps they were inspired by the correspondence that existing members have been enjoying with Hungarian schoolgirls? I also had interesting correspondence with Esperanto delegates in Iceland and the Benelux countries in connection with this summer’s expedition to Iceland and the Schola Singing Tour.

In the Society, boys were replying to the “pen-friends wanted” notices in the “La Brita Esperantisto” (“The British Esperanist”), and getting replies, within 6 months of starting to learn the language. There was some dubious grammar in both directions, but the meaning was usually quite clear. One boy, Geoffrey Greatrex, made such progress that he joined the British Esperanto Association as a Junior Member within the year, and thought he would almost certainly be joining the UEA (Universala Esperanto-Asocio), based in Rotterdam. He left Ampleforth this summer, and, armed with a list of Canadian Esperanto delegates, made contact with a number of them in the French-speaking Quebec area during the holidays. The language would serve him equally well in more than 50 other countries.
1987 will be the Centenary of the language’s first appearance, and the movement as a whole is doing its best to mark the year as a milestone in its progress by convincing the world’s administrators and media of the advantages Esperanto has to offer (easy to learn, totally non-political) over any national language as a vehicle for global communication. As an example, it takes Orientals 5 years or more to learn English to a useful level compared with 2 years for Esperanto. Reports of this year’s Universal Congress, in Peking, are beginning to appear in the movement’s journals; a marvellous experience for the 2,300 who attended (including 6 from the Yorkshire Federation). Next year’s Centenary Congress will be in Warsaw, in the country of the language’s origin.

D.B. Kershaw.

FILM SOCIETY

Alan Parker and Bob Geldof put paid to a quiet constructive evening with PINK FLOYD - THE WALL. Some were delighted by the music, but others were left wondering what it was all about. Past and present, reality and fantasy became hopelessly blurred in a romp which reminded some of TOMMY. However John Schlesinger’s THE FALCON AND THE SNOW MAN was much more on the normal AF S lines and appreciated by the Society. WOMEN IN LOVE was a giveaway for the A level English sets, but barely set the house alight. AMADEUS was highly praised and the Mozart experience mediated through Salieri, deflated the myth but intensified the value of the original since the music was splendid. MIDNIGHT EXPRESS - another Parker film but this time hugely successful - made a return visit. Another generation was subjected to the agonies of Turkish prisons and the folly of drug smuggling. Finally we had THE BLUES BROTHER - fun, drama and mayhem galore. This has been an odd season, disappointing and quirky.

JUDO CLUB

The art of defending oneself by skill and speed of movement against the superior strength of antagonist has probably existed as long as the human race. For combat began with the advent of man, and where there is attack, there is defence. Therefore one should try to raise ones ability above mediocrity by a high standard of behaviour in thought, word and deed.

The Judo Club became active again by popular request at the beginning of the summer term. We were unable to use the Upper School gym for a time whilst the Music Centre was being fitted out. However, through the kind permission of Fr Simon Trafford and Sgt Major Baxter, MBE, we were able to use the rifle range. Here we must add our grateful thanks to Fr Simon, without whose help we could not have functioned so quickly. Our new instructor is Mr Rob Thomas of Rowntree Judo Club, York (B[A]), a keen and disciplined coach. Damian Mayer (T) has already attained Orange Grade belt and was duly elected as captain of Judo, and shows good leadership.

We have had an average of thirty students attending every Monday evening which is considered good in comparison with all other activities which go on through the school in the evenings. The junior section is strong, some thirty or so from Junior House 11-14 group. Senior students number ten in the 14-18 age group. We must mention the keen support from Fr Henry, who kindly arranged transport to York Railway Institute Judo Club (B[A]). Here we saw how competition Judo was run. Judo is the first place an activity to learn self-defence in the disciplined manner and to give ones self-confidence and ability to cope. It is not a test of patience and perseverance, and, above all, self-discipline, to attain a high grade but most satisfying when it is achieved.

C.P.C.

MASS.

MATHEMATICS AND SCIENCE SOCIETY

A magazine, called MASS, is published twice a term by the boys. It contains problems and articles and challenges with occasional combinations from the staff. A substantial circulation is achieved by methods known only to the organisers.

(see article: Pupils’ Voices by W.A. Davidson)

NATURAL HISTORY SOCIETY

The Natural History Society has met only once this term. It has become difficult to get speakers to come to Ampleforth; we have had over twenty refusals this year. Miss Lucy Lloyd gave a scholarly and thorough talk about her research project on the distribution of beetle species in upland moors. She has shown characteristic distribution for island species on a number of calcareous outcrops within these moors and had discovered a new subspecies and a number of species occurring at much higher altitudes than previously recorded. Projects proposed for the year 1986/7 include a wildlife survey of the local graveyards in association with the Yorkshire Wildlife Trust and there has been some talk of an expedition to Mount Kilimanjaro but membership of the society will have to increase before this becomes feasible.

President: William Motley BSc.
Secretary: Richard Vigne (B).
Treasurer: Matthew Record (H).

POLITICS SOCIETY

The Society’s primary function is to develop the political knowledge and awareness of boys studying Politics by inviting speakers from within and outside the school who are experts in certain fields to address it. However boys who do not study Politics are also welcome and a considerable number attend.

Recent speakers have addressed the Society on a wide range of topics. Dr Philip Norton of the University of Hull, a prolific author on Parliament, gave an excellent lecture entitled “Is Parliament Dying?” A parent, Lord Hylton, who is deeply concerned about the conflict in Northern Ireland and its impact on Catholic...
Protestant relations, spoke on the topic of Northern Ireland. A member of staff, Mrs. Lucy Warrack, who is involved in Liberal Party politics addressed the Society on “the Alliance: what it believes and where is it going?”. American politics was catered for in two excellent lectures. Dr. Edmund Ions of York University spoke about the Kennedy Dynasty and Dr. Richard Maidment from the London School of Economics spoke about American Parties and Pressure Groups.

VENTURE SCOUTS

The spring term of 1986 was not one of the Unit’s most active: perhaps the weather did not help. A hardy few braved a damp Orienteering event near Kirkbymoorside early in February. Later in the month deep snow on the moors postponed “Operation Dinosaur”, a night navigation exercise with the Sea Scouts. The March whole holiday saw the major success of the term: a splendid week-end in the Lake District, walking in glorious sunshine under blue skies. On the Saturday we set off from our base in Langdale for the Crinkle Crags; we were soon on crisp snow which became rather icy on the tops, where the wind at times punished our faces with a spray of ice particles; nevertheless one group, after traversing the Crinkles, made successfully for the summit of Bow Fell. On the Saturday evening, we joined the Sea Scouts for Mass at their hide-out in Little Langdale. On Sunday we went straight up to Pavey Ark and then, on wet snow, over Harrison Stickle and Pike of Stickle to the Stake Pass, where we descended back into Langdale and set off, well satisfied, back to Ampleforth.

The Summer term started well with the postponed “Operation Dinosaur” in which all the Venture Scout teams successfully crossed the moors overnight, from Lashington to Westerdale by a prescribed route, which was revealed to them in stages. Through Mr. Brodhurst’s kind and regular help throughout the term, there was a revival of rock-climbing in the Unit, with weekly visits to Peak Scar. A good number did a one-day walk in the Malham area in June and several entered an Orienteering event at Strensall.

Members of the Unit have continued to give service with the Sea Scouts, the Junior House Scouts and the CCF. Matthew Record, Luke Smallman, Crispin Vyner-Brooks and Michael Pritchett were awarded the Venture Award. Colin Corbally was elected to serve as Chairman for the Autumn term, and Luke Smallman, Michael Pritchett and Crispin Vyner-Brooks were re-elected to the Committee.

Alban Crossley

THEATRE

“WAITING FOR GODOT”

The Ampleforth Theatre has never been daunted by the size of the challenge presented by writers of complexity and vision, and the ensuing difficulties in terms of performance by young people. “Waiting for Godot” is no exception.

It is a deceptively simple play - “Nothing happens, nobody comes, nobody goes” TWICE! It has no narrative, it explores a static situation. On a barren landscape, by a skeletal tree, two tramps are waiting, as they do each twilight, for a “Mr. Godot” who never comes but sends a message via a boy that he will surely come tomorrow. On the two occasions that we see them they encounter another pair of characters, Pozzo and Lucky, master and slave, under different circumstances. However, the sameness of the situation is emphasised despite the extra-ordinary mental gyrations in which the tramps indulge to pass the time. It is within these attempts that the huge issues facing mankind are explored, the dilemma of a species which has lost its purpose, the absurdity of the hope of any relief, and the inability to end the suffering in any way. The pair are derived from the knock-about humour and versatile cross-talk of the Music Hall comedians. This was under-played particularly in the first Act despite the physical resemblance of Matthew Phillips to Charlie Chaplin with his miniscule bowler and shuffling gait. As Estragon (Gogo), he was more chaplinesque than robust - his physical suffering via his ill-fitting boots and his horror of the waiting was expressed through the mobility of his excruciated face and the vulnerability of his body as he moved and crouched, supplanting and appealing one minute, petulant and despairing the next. His interpretation of Estragon was unexpected; less aggressive, less animal in his hunger pangs, less joyful in his lighting upon ways in which to entertain himself and his partner than the text has available, but his playing of the character had moments of heart-rending purity of expression and always a sustained theatrical intelligence and integrity.

Rui Fiske de Gouveia as Vladimir (Didi) also resisted the element of slapstick comedy. His performance too emphasised the poignancy of their condition and situation. His use of his hands was quite masterly - his fingers curling and stretching out in turn in his panic at the uncertainty of their appointment for example, and again in the first interview with the boy, his seemingly lengthening fingers pleading first then expressing impotence and finally aggression, a fluttering commentary on his inner conflict but dealt with with an outstanding discipline and economy. The gradual revelation of the protective tenderness towards Gogo was beautifully expressed in his movement and it was within this relationship that his performance was most telling. His approach to the abyss of despair and his withdrawal from the brink did not quite achieve the tension available but his attempt was admirable.

Pozzo was played by Stephen Chittenden whose bearing and voice were most impressive but faced with the demanding task of coping with his innumerable props, he seemed not quite at ease until he had coped with the literal collapse of one of them.
Green Room plays have been scarce in the last few years, so it is good to be able to compliment The Mousetrap on its success. The comic possibilities of this Agatha Christie whodunit were well brought out by the solid acting of Ben Warrack as Mrs Boyle, Tom Harding as Mr Paravicini, Alex von Westenholz as Miss Casewell and the quick-witted stage innovations of Robert Buchan (Christopher Wren) and Rupert Cotterell (Giles Ralston).

The pace was brisk and expert, yet it gave the actors the opportunity to impose their own slower mode when necessary. Sam Bond played an electric Rosencrantz - his face and body-language expressive, colonising every inch of the stage to impress upon the audience Rosencrantz's bafflement at the helplessness of the human condition.

With a professional sense of timing Anthony Corbett provided an excellent foil to this desperate clowning with a many-layered characterisation of Guildenstern's own frustration - at his inability to control events. David Graham as the Player King displayed great authority and a mature actor's range of voice, although his gestures and movements, exaggerated as suited his part, were sometimes a little undisciplined.

The play came to life because of the energy and commitment of Peter Shuttleworth. This was shown particularly in the perceptive casting of Buchanan as a slightly effeminate young architect, and of Tom Seymour, who drew on his rugby experience in the portrayal of the character of Major Metcalf. He seemed to provide the perfect foil for the quiet refinement of Alex Reynolds's Mollie Ralston. Mark James made a brave attempt at the difficult part of the detective/murderer.

All in all the play provided an indication of the depth of acting potential to be found in the school in general, and in the Green Room in particular.

Edward Foster

ROSENCRANTZ AND GULDENSTERN ARE DEAD

Ancient and (for this reviewer) filial memories of Algy Haughton's "Roscencrantz & Guildenstern" fourteen years ago were revived and swiftly laid to rest by this immaculate, sparkling, and tightly-controlled direction. From the beginning the Tragedians framed the action by reminding us of the "Chinese box" construction of the play within a play within a play. This heightened the sense we gained throughout of Rosencrantz and Guildenstern's (and our) "spontaneous" action as pawns in someone else's "order". We are all thrust upon the stage of life and must do the best we can with the inadequate instructions we are given.

The pace was brisk and expert, yet it gave the actors the opportunity to impose their own slower mode when necessary. Sam Bond played an electric Rosencrantz - his face and body-language expressive, colonising every inch of the stage to impress upon the audience Rosencrantz's bafflement at the helplessness of the human condition.

With a professional sense of timing Anthony Corbett provided an excellent foil to this desperate clowning with a many-layered characterisation of Guildenstern's own frustration at his inability to control events. David Graham as the Player King displayed great authority and a mature actor's range of voice, although his gestures and movements, exaggerated as suited his part, were sometimes a little undisciplined.

The play came to life because of the energy and commitment of Peter Shuttleworth. This was shown particularly in the perceptive casting of Buchanan as a slightly effeminate young architect, and of Tom Seymour, who drew on his rugby experience in the portrayal of the character of Major Metcalf. He seemed to provide the perfect foil for the quiet refinement of Alex Reynolds's Mollie Ralston. Mark James made a brave attempt at the difficult part of the detective/murderer.

All in all the play provided an indication of the depth of acting potential to be found in the school in general, and in the Green Room in particular.

Edward Foster

EXHIBITION PLAY

THEAMPLEFORTH JOURNAL

THE MOUSETRAP DOWNSTAIRS THEATRE 14 MARCH

Green Room plays have been scarce in the last few years, so it is good to be able to compliment The Mousetrap on its success. The comic possibilities of this Agatha Christie whodunit were well brought out by the solid acting of Ben Warrack as Mrs Boyle, Tom Harding as Mr Paravicini, Alex von Westenholz as Miss Casewell and the quick-witted stage innovations of Robert Buchan (Christopher Wren) and Rupert Cotterell (Giles Ralston).

Peter Thomas and Peter Shuttleworth, Stage Manager and Director, effectively pooled their talent and experience to produce a set which was largely responsible for the success of the play. This was in spite of, or possibly because of, the impression that the set gave of having a life of its own. However, on the whole, the crew handled what was a demanding production for them in a professional manner. The lighting and sound showed none of the capricious tendencies of the set, due to the efficiency of Damian Mayer and Alex Beresin, who have successfully taken up the mantle of their predecessors.

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In the end, then, this was a production which was strongly tilted towards “Waiting for Godot’s” pervasive sense of the absurd and executed with professionalism by cast and direction. The many examples of complex “business” conceived and perfectly carried out bear witness to the amount of thought and hard work put into the play by the actors and their directors. All this, as well as the competence of the lighting, sound, and stage crew, point to the high standards prevailing at present in the Ampleforth College Theatre.

TWO CHEKHOV PLAYS
DOWNSTAIRS THEATRE EXHIBITION

Chekhov’s two best one-act plays are The Bear and The Proposal, comic glimpses of Russian provincial life in the 1890s with the undertow of sadness that Chekhov, most perceptive of country doctors, felt in all human situations however ridiculous. These deft three-character pieces suited the pit of the Downstairs Theatre well and were directed, with style and a clear sense of Russian extremity, by David Tomlinson and Peter Shuttleworth respectively.

In The Proposal a harassed father (Will Foshay) sees his argumentative daughter (Rupert Titchmarsh) almost lose her suitor (Andrew Lodge) and then win him round to what is certain to be a married life of constant squabbling. Foshay’s debut was appropriately desperate in a little monochrome in manner of Tichmarsh’s folie laide, expostulating her way out of and into betrothal, spoke too quickly but was otherwise nearly perfect. Lodge, with Gogol’s Inspector behind him, handled the absurdity best of all six actors. Shuttleworth could have used the acting space more freely but got an energetic, accurate performance out of his actors.

The Bear, though equally ridiculous, is a more substantial and more touching play, the point of which had been well understood by Tomlinson. A widow (Fiona Graham), languishing in sentimental mourning for her disagreeable husband, is unable in the end to resist the advances of a bullying creditor (Barney Cunliffe), who, impressed by her spirited self-defense, lapses into the romantic snare he thinks he has foisted upon her. There was a lot of vitality in both these performances and it was good to see a girl braving the SHAC audience with such conviction; neither of them, however, spoke clearly enough to be always audible. Clive Robinson had a fair shot at the kind, disapproving old retainer, a type that recurs elsewhere in Chekhov’s plays.

LAMB IN LAMBETH
25 JUNE

As an experimental venture, A.C.T. put on a First Year play in the period after Exhibition. The rest of the school is occupied with public examinations. A good deal of new talent was revealed in The Lamb in Lambeth, a play about William Blake’s perception of the plight of the London chimney sweep in the late eighteenth century. The text included several of his poems, which were delivered with clarity and conviction. Particularly effective on stage were James O’Brien as the master sweep, Matthew Goslett as his chief apprentice, and Patrick Tafte as the doomed recruit to the trade. The others in the cast were: James McKenzie (an earnest, outraged Blake), Ashley Williams, Marcus Williams, Rupert Titchmarsh, Richard Lamballe, Julian Walter, Nicholas Kenworthy-Browne, Andrew Nesbit, Jean-Benoit Louveaux, Julian Carney, Tom Shillington, William Eaglesone and Goncalo de Macedo.

MUSIC

The exciting development in the first half of 1986 was the commissioning of Phase 1 of the new Music School. Years of planning on the part of members of the Community, including Fr. Abbot and the Headmaster, fund-raising by Fr. Felix, brilliant design by the Ellis Williams Partnership and craftsmanship from Simons and our own resident building team led by Tom Reed, culminated in the realisation of a dream. Building labourers (and some musicians) scratched their heads in wonder when confronted with plans which showed walls running out of parallel and ceilings which sloped, so as to maintain the acoustic integrity of each room. And we have been able to admire Desmond Williams’ skill in adjacent building to the old gymnasium which, in Phase II, will become our concert hall and large rehearsal room for orchestras and the Choral Society.

What then has been our reaction to our new Palace of Culture now that we have had time to appreciate it? A member of the music staff remarked that his own teaching had improved 100% in his new room and he felt reborn. That accurately reflects the experience of us all. The renaissance in teaching standards after the doldrums of the old Carpenter Shop has signalled another renaissance: even as we settled into the new build, plans were being laid for the re-birth of the Choral Society and Brass and Percussion ensembles, and for the rejuvenation of the AMS, the string orchestras and Wind Band Ensemble, and for the reformation of the SHAC, the school’s chamber orchestra. Let us finish with the release of “Music for the Feast of St Benedict” at Exhibition, which could not have been timed better. This recording of the Messe Solennelle by Jean Langlais and Peter Philip’s “Hodie Sanctus Benedictus” sung by the Schola Cantorum conducted by Jonathan O’Leary, with the Chamber Orchestra conducted by David Hassell, convincingly
proved that Sammartini is unduly neglected, and that a Concerto for Recorder and Orchestra can be as satisfying a musical experience as a concerto for any of the more obvious virtuoso instruments. In the same concert, the Schola took time off from religious music to perform Purcell's delectable Ode "Come ye sons of Art" and the orchestra whizzed through symphonies by Boyce and Haydn in an exhilarating manner. Also in the Spring the Junior House String Orchestra found an early symphony by Smarrini just within their technical grasp and rewarding music to perform. In the same concert, the grand finale was provided with the combined orchestras of York Minster Song School, Gilling Castle and Junior House. Their rendition of Handel's Music for the Royal Fireworks may have alarmed Early Music buffs, but, in Elysian fields, the composer himself probably smiled upon the enthusiastic row produced by so many young lads hell-bent on shaking the venerable fabric of the Theatre.

On 9 March Kevin Miller's original and intriguing Quintet for Percussion received its World Premiere and the Symphony Orchestra performed works by Schubert and Tchaikowsky. Other groups had an opportunity to play in this concert including the winning entry in the Detre Chamber Music Prize competition, a Piano Trio consisting of Andrew Greasley, Robert Toone and James Morgan. Later in March the Schola processed into the Abbey church singing the plainsong hymn Vexilla Regis. This solemn and impressive spectacle constituted the introit to a Sequence of Words and Music for Lent and Passiontide which culminated in an impassioned performance of Kenneth Leighton's cantata "Crucifixus pro nobis". Paul Young, Director of Music at Gilling Castle, was the deeply committed tenor soloist. Jonathan Leonard drew from the Schola a range of expressive tone quality which could encompass all of Leighton's genius in his realisation of poems by Patrick Carey and Phineas Fletcher: from the appalling vision of the Passion -"And now the cross they rear" - to the balm of repentance and forgiveness - "Nor let His eye see sin, but through my tears". Here, if proof were needed, was evidence that the crown of Ampleforth Music is in the hands of a young musician possessed of high talent and deep commitment to music worthy of the Abbey Church. The same was true of Simon Wright's performance of works by Bach, Dupre and Messiaen, all of them meditations upon our sin and our redemption from sin in Christ's Passion.

Informal Concert in the Schola Room on the same day. Still we could not relax. On 7 July Val Baulard's singing pupils gave a recital in the Schola Room (what a marvellous venue for intimate events of this kind). All acquitted themselves with honour, but Christopher Muller's performance of Faure's formidable difficult and sensuous song cycle La Bonne Chanson was certainly above the standard of performance normally expected of a teenager. Professional singers approach this work with respect, yet Christopher not only mastered the technical difficulties but also enthralled the appreciative audience by his sense of style and interpretation. It was meant to be his farewell appearance. In the event he reappeared in September to collect for himself a Choral Scholarship at Magdalen College Oxford.

The academic year ended on a relaxed note with Simon Wright leading the Chamber Orchestra through Mozartean Symphonic hoops with his usual panache ("The speed at which they launched into the Finale made me apprehensive, but the gamble paid off, with all the detail and dynamic contrast thrillingly present", "another breakneck finale was dispatched without hitch" - Yorkshire Evening Press). But the real hero of the evening was Joseph Houghton whom the Evening Press thought to be an "astonishingly assured and competent soloist in Mozart's Oboe Concerto. A Sixth-form student at the College, he has an attractive tone, precisely controlled intonation and all the agility needed to get round Mozart's passage-work and Holliger's cadenzas with ease". A satisfying review and a satisfying end to a momentous period in the development of music in the college.

Early in May the Isis String Quartet gave a concert in the Theatre to mark the opening of the new Music School. The leader of this fine quartet based in Oxford is Paul Stephenson, who was leader of the National Youth Orchestra of Great Britain while he was at Ampleforth and who is now a doctor. In May a concert in aid of the National Trust "Enterprise Neptune" Appeal featured Andrew Greasley and Robert Toone in Bach's Violin Concerto in E major and Robert Toone in Saint Saens' Cello Concerto in A minor. Both gave performances of considerable maturity and technical security. The Symphony Orchestra, including a much higher proportion of boys than in previous years, mastered the daunting technical problems of Beethoven's Fifth Symphony under Simon Wright's masterful baton. The whole programme was repeated as the main Exhibition Concert the following week. What a pity all parents could not have sampled other musical events over this weekend: Langlais, Howells and Messiaen from the Schola on Friday night, a concerto by Albinoni played by the Junior House String Orchestra together with works by Saffé and Purcell for the Junior House Wind Orchestra on Sunday morning, and the many and varied delights of the Upper School...
COMBINED CADET FORCE

INSPECTION

The Second Sea Lord, Admiral Sir Richard Fitch KCB, inspected the contingent on a rare sunny day. The Guard of Honour worked hard to achieve a good standard in the short time available and their commander, UO Hugh Martin, earned a special commendation for his smartness and words of command. The Royal Artillery under Csgl Tom Harding fired a salute.

During the Inspection of Training, Admiral Fitch saw the RAF using computers, building models and flying them, the Adventure Trainers preparing for a weekend exercise, the RA Troop doing Gun Drill, the Royal Navy sailing, and the Army Section running the Circus Competition for 1st year cadets of all Sections.

Before he addressed the cadets, Admiral Fitch presented the prizes, including the Nulli Secundus Cup for the best cadet in the Contingent, which was won for the first time ever by an RAF cadet, UO Michael MacCulloch. The competition for this had been conducted by officers of 14th/20th King’s Hussars, Captain Auberon Ashbrooke (E74), Captain Ben Wells and Lt Nigel Milverton. Admiral Fitch also presented the Armour Memorial Prize, which was won this year by Bdr Jason Cozens.

TRAINING AT CATTERICK

We have been fortunate in being able to take advantage of facilities at Catterick. The 14th/20th King’s Hussars entertained a large number of junior cadets at Cambrai Barracks for the Field Day. A variety of training was carried out, including enterprising command tasks used in their potential officer training, and an energetic tactical exercise. In the summer term a voluntary weekend exercise was organised by Cpl Barrie Cunliffe and Cpl Julian Fernandes, 14th/20th King’s Hussars provided weapons and blanks for this and helped to administer, but the cadets ran the exercise themselves with the help of 4 excellent sergeants from Strensall. No 8 Signal Regiment provided radios and gave us the generous help which they have done throughout the year. As a small return for many kindnesses we were glad to be able to lend some of our No 4 rifles and blank ammunition to 14th/20th King’s Hussars for a regimental pageant in July (while we were with their 13' Squadron in Berlin!).

ROYAL NAVY SECTION

In the Spring Term POT Carty was in sole charge of instruction and was successful as our senior cadet. An interesting programme was laid on for the visit to the RN Station at RAF Linton-on-Ouse for the Field Day. Another group went to London and had an energetic weekend, including a boating-handling day in motor boats and Gemini on the Thames adjacent to HMS President (Lindon Division RN). The experience was described as exhilarating by the cadets, and we are grateful to Lt Cdr Tony Myers, who made the arrangements.

The Inspection by Admiral Sir Richard Fitch meant a close examination by the most senior naval officer to visit us to date. Fortunately all went well and the activities were carried out with skill and enthusiasm. It was particularly pleasing that UO Hugh Martin was highly commended for his performance as Commander of the Guard of Honour. UOs Hugh Martin and Graham Sellers have left, and we wish them success at Dartmouth and later at Manadon, and Hugh in his interviews for entry into the Royal Navy. A previous Under Officer of the Section, Lt Cdr James Rapp (A70), came later in the term in his Sea King helicopter to give a flying demonstration and an introduction to the Fleet Air Arm.

Our Area Instructor for the last 15 years, CPO Roy Ingrey, retires at the end of the year. He has given us sterling service and we shall miss his cheerful manner as an instructor and his ability in smoothing over all types of difficulty. He will be a hard act for his successor to follow. We are, therefore, pleased that he is to be replaced by none other than CPO Mike Martin, an old friend, who has already assisted us from No 1 FTS, at his various bases on two previous tours of duty, amounting to 8 years.

RAF SECTION

Much of the term was spent in preparation for our biannual inspection. Our activities on the day were varied. The two most impressive projects were undertaken by Cpl Gordon and Jr Cpl O’Donovan. Gordon’s task throughout the term was to produce with his team a scale model of RAF Finningley, the station the section visited on field day, by the time of the inspection the model was looking realistic. Richard O’Donovan, closely assisted by cadet Corbett was able to produce a photographic record of the entire inspection day’s activities, mount and label the photographs in a presentation pack and present this to the Second Sea Lord. They produced an excellent and impressive piece of work.

Summer camp at the end of term was to RAF Honington. Particularly stimulating was a look at the American way of doing things at the open day at RAF Lakenheath. One interesting innovation brought in at this camp was that any boy interested in a particular section could stay and work with that section for a day during the camp.

Under Officer MacCulloch left the camp towards the end to attend a gliding training school at South Cerney where he obtained his wings after a solo flight. He also left Ampleforth and the section at the end of term. I thank him for his support and reliability throughout his time as senior cadet.

ARMY SECTION CAMP IN BERLIN

24 cadets under Fr Simon and Fr Edward spent a week with B Squadron 14th/20th King’s Hussars in Berlin at the end of summer term. It was a concentrated week’s training. This was the programme:

12 July Coach tour into East Berlin, including the Russian War Cemetery and changing the Guard at the Russian War Memorial. Took part in Anglo-German fair organised by B Squadron. Bowling in the American Sector in the evening.

13 July Mass in Smuts Barracks. Initiative Exercise involving visiting places of interest all over West Berlin. Cadets were in groups of 4 with a soldier to accompany them, made possible because those in uniform can use public transport free of charge.
14 July Infantry Tactics in Gatow area under instructors of the Royal Highland Fusiliers, patrolling, anti-ambush drills, and orienteering. In the Ruhleben area, SLR firing and Confidence Area; Assault Course. Fighting in Built Up Areas. The cadets had to fortify a block of houses, defend it during the night against Gordon Highlanders, and send out Recce Patrols to find the Gordons’ HQ.

15 July The cadets put in an attack on the Gordons’ HQ and carried out a House Clearing operation. Then they moved to the banks of the Havel and were taught how to use assault boats. They crossed and did an assault landing driving off the defending force. They advanced through the Grunewald Forest, were ambushed, and eventually set up a patrol base. During the night they sent out patrols to locate enemy tanks.

16 July A non-tactical morning in which they all drove Chieftan tanks and flew in Gazelle helicopters. They then moved through the forest and attacked the tank harbour. The afternoon was less energetic and included recrossing the Havel with some hair-raising rides in Rigid Raiders (30-40 knot small assault craft). The Royal Engineers laid on a Barbeque in the evening and gave more rides in the Rigid Raiders.

17 July There was a visit to 1st Bn Devon and Dorset Regt. They saw 81mm Mortars, Milan A/r Missiles, APCs and Ferret Scout Cars. The Royal Engineers also displayed their equipment and cadets drove bulldozers, fork lift trucks, mobile earth shifters etc. Most cadets were swimming in the afternoon.

B Squadron is the sole British Armoured unit in Berlin and numbers little more than 100 all ranks. Captain Charles Clarke (E73) made the arrangements. Lt Julian Metherell and Sgt McNally were in charge of the cadets with some assistance from Captain Ben Wells and 2/Lt Henry Joyson; the enterprise was due to the kindness of the Squadron Commander, Major Jeremy Grey. We are grateful to all of these, and to Lt Giles Baxter (E79), Royal Engineers, who arranged the RE support.

SHOOTING

We had a successful District Target Rifle Meeting, won by our ‘A’ Team (C Kemp, J Eyre, H Martin, S Leonard) with our ‘B’ Team coming 2nd (F von Habsburg, T O’Malley, D Moyer, E Radcliffe). The combined teams won the Aggregate Cup, J Eyre won the Best Shot Cup, with D Moyer 2nd, and F von Habsburg 3rd. Thus we won all possible cups. At Bisley we were 42nd in the Ashburton, 37th in the Cadet Pairs, 35th in the Cadet Fours, 23rd in the marling, and 16th in the Snap. T O’Malley got into the Cadet 100. We tied Sedbergh in the Northern District Shield, but they won because they had the better score at 500. In the Inner-House Shooting (303") St John’s were the winners, and D Moyer won the Anderson Cup.
kept and looked after for a while, concentrating on foxes and owls. She had promised to bring some of her ‘family’, but the cold weather kept them at home, and we were content with her slides.

Visits away followed a usual pattern. There was the ever-popular excursion to Crowtree Leisure Centre in Sunderland on the Field Day, a visit to Flamingoland on one whole holiday, to Scarborough on another, and to Alton Towers on Exhibition Monday. As the shades began to draw in for the third year, Fr Henry took a minibus-load to camp for the weekend in Budle Bay and visit Lindisfarne and the Farne Islands with their fascinating nesting birds. For the final party of the third year Mrs Greenfield kindly invited us all down to her house in Osvaldikirk for a combination of fish-and-chips, strawberries-and-cream and lakes of soft drinks.

EXHIBITION

For the Junior House the Exhibition began with Schola Mass on Friday evening, followed by a large coffee-party at the Junior House. By then the house was already bedecked with every kind of exhibit, armies of painted Roman soldiers to illustrate historical studies, perspective drawings from Creative Activities classes, some fine woodwork exhibits (including lamps, bookshelves, games and puzzles), a witty series of pottery masks as well as more conventional pots, and some imaginative two-dimensional work, of which perhaps the most memorable was a series of Celtic crosses. In addition there were home-made computer programmes to tempt even the least numerate of parents, models and dioramas filling any spare space in the corridors.

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For the first time since the picnic at the Lake was introduced to Exhibition the weather did its best to scare families away, but it cleared enough to make it an enjoyable meeting-point. There followed the new traditional football match against the fathers and rounders against the mothers. After matron’s sumptuous tea the company moved to the school theatre for Gilbert & Sullivan’s Trial by Jury.

The theatre made a pleasant setting for drama with a good acoustic when filled by an audience. Well over half the house was taking part in one of the three choruses or a solo role, which made the production of the complicated whole in less than a month a triumph for Miriam O’Callaghan and her two assistants, accompanist Malcolm Garden and assistant producer Michael Marrett-Crosby (O). After a lively opening chorus attention was soon caught by the fine alto singing of the Usker (Francis Gotto) and his imperious “Silence in court” at the entry of the portly Judge (Crispin Davy) whose authoritative singing and clear diction were equalled only by his little caper in the best G &S tradition. The chief actor fell ill on the morning of the performance (last year the chief actor broke his arm two days before the main production) and it had to be postponed till the beginning of the summer term. By this time the producer, for Mr Crowdy had kindly returned to the Junior House in the evenings to produce it, had gone to America. It moves in a strange mechanical world where no one is quite sure which of the characters is human and which is a robot, relying on a good deal of fast-moving dialogue, which was zippily and clearly pronounced, and some clever timing, which succeeded equally well. It was an additional achievement in that for the final week of rehearsal the actors were virtually their own producers. Particularly memorable were the performances of Luke Dunbar as the Demonstrator and Gregory Lascelles as the Voice from the Audience.


READING COMPETITION

This short one-act play was originally scheduled for the end of the Easter term, but then the chief actor fell ill on the morning of the performance (last year the chief actor broke his arm two days before the main production) and it had to be postponed till the beginning of the summer term. By this time the producer, for Mr Crowdy had kindly returned to the Junior House in the evenings to produce it, had gone to America. It moves in a strange mechanical world where no one is quite sure which of the characters is human and which is a robot, relying on a good deal of fast-moving dialogue, which was zippily and clearly pronounced, and some clever timing, which succeeded equally well. It was an additional achievement in that for the final week of rehearsal the actors were virtually their own producers. Particularly memorable were the performances of Luke Dunbar as the Demonstrator and Gregory Lascelles as the Voice from the Audience.


This varied Exhibition concluded with a fast-moving and exciting Cricket Match against the Fathers’ XI, led by Mr McFarland. The visitors scored 140 all out (Thompson 7 wickets), tantalisingly allowing their younger opponents to reach 119 (Willet 28) before the last wicket fell.

THE DO-IT-YOURSELF FRANKENSTEIN OUTFIT

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THE JUNIOR HOUSE

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MUSIC
Abundance of snow in the spring term positively helped practising, and the resulting effort was evident in the concerts. In February string and wind orchestras played Mozart and Haydn, we heard some lively traditional part-songs from the choir and solos from W Loyd (trumpet), G Marken (tuba) and T Peel and C Grace (piano). The strength of this year's strings was evident in the fine performances of two quartets, playing Mendelssohn (B Quirke, R Crossley, C Davy and G Dammann) and Lully (S Greenfield, P Dunleavy, S Field and C Dalglish). Three informal lunchtime recitals took place, one for each form respectively; almost all the First Form now play at least one instrument, ranging from euphonium (F West) to oboe (D Ticehurst).

The Associated Board exams brought distinctions to F Gotto in both cello and piano, and C O'Loughlin (piano), and merit to K Dann (piano, grade 6), while C Davy won a major music scholarship to the upper school. The highlight of the term was a performance of excerpts from Handel's fireworks by the combined forces of York Minster Song School, Junior House and Gilling orchestras; an afternoon of intense rehearsal was followed by an exhilarating performance in the theatre. We hope this will become an annual event. The Schola trebles also combined with the York Bach Choir, singing the *Spine* parts in a performance of the Matthew Passion in York.

The early part of the summer term was given over entirely to preparing for Exhibition, but that was not the end of the affair. After Exhibition form recitals of First and Second Forms again took place, and the wind orchestra expanded to include 5 more first-year boys. A triangular concert with Rossall and Sedbergh took place in the theatre at the end of June, and we experienced the fine playing of Rossall's wind quintet and brass ensemble, together with enjoyable solos and some memorable mining from Sedbergh. The Junior House orchestra performed the Albini concerto, the wind orchestra some pieces by Arbeau, Byrd and Haydn. There were also solos by G Marken and C Davy.

The strings supplemented by some wind players took part in the annual ecumenical service at Rievaulx Abbey, when a lively... his help to the music next year and also the many talented third-year players who are moving on to the upper school.

CROSS COUNTRY
The cross-country season began early this year, for snow cancelled all rugby matches except the Under 13 match against Read School, Drax, which we won 38-4. The prolonged snow gave opportunity for a wide variety of scenic runs, man-hunts and other diversions, though it also took its toll: the tournament at Catterall Hall was cancelled and the annual run over the moors to breakfast at Mrs Warrack's had to be postponed till the sub-Arctic conditions abated, though it was even more beautiful for being in the late dawn towards the end of term.

There was some fine running by E.J. Wilcox who, though still Under 12, won every race in which he ran; it was a pity that he was nowhere even pushed. Some of last year's hopefuls faded somewhat, but Lascelles and Habbershaw maintained a steady record. For the Under 11s S Gibson was the outstanding runner, ably supported by C Warrack.

Under 13 v Terrington (H) won 26-57
v St Martin's (A) won 21-67
v Barnard Castle (H) lost 33-54
v St Olave's, Silcoates, QEGS, Ashville, Woodhouse Grove (H) lost 27-75

Under 12 v Barnard Castle won 32-59
v St Olave's, Silcoates, QEGS, Ashville, Woodhouse Grove won 27-75

Under 11 v St Martin's won 25-54
v Howsham lost 32-54
v Gilling won 25-58

CHESS
Chess had a new revival, functioning a couple of times a week in the Art Room under Mr Bird's guidance. There were plenty of candidates for the team and three matches were arranged.
v Bramcote: Under 13 won 4-2, Under 11 lost 6-0
v St Martin's: Under 13 drew 3-3, Under 11 won 3½-2½

RUGBY SEVENS
This was hardly a season at all this year. The Gilling and Rossall competitions were cancelled through snow, and we were forced to withdraw from the Durham Sevens when 'flu held down more than half our Under 13 squad. This left only the St Mary's Hall Sevens for the Under 13s and our own Cardinal Hume Under 12 Sevens. This was played in brilliant sunshine, the finest day of the term, and our inexperienced team played doughtily, losing to Gilling in the semi-final; they in their turn lost in the final to Hymer's College, Hull. This new competition was pronounced a success, not only because of this chance break in the snow clouds, but also because of the lack of Under 12 Sevens Tournaments.

CRICKET
Once again the early season weather halted the progress of the cricket team, to the extent that by Exhibition only two games had been played, both ending in wins. Since then the weather improved and so did other sides' batting form; the early season promise fell away to end a season of frustration. The side was not one of the strongest of recent years, and this is reflected in the fact that half the team was made up of Under 12s.

Two boys who did consistently well were Toby Belsom, who scored 187 out of a team total of 475 for the season. He was often the last life-line for the side and a thorn in other teams' sides. David Thompson, who will return next year, was the genuine other teams' sides. David Thompson, who will return next year, was the genuine... bowler in the side. Although not especially fast, he was always accurate, taking 28 wickets in the season for 262 runs. Both were awarded their colours. Unfortunately...
the rest of the side sparkled only from time to time. The captain, Alex Scrivenor, developed as the season progressed, and remained positive in spite of all difficulties. His own form was not as good as he would have hoped, but this is often the price paid by the one who carries the responsibilities of leadership.

RESULTS

Played 8  Won 3  Drawn 2  Lost 3

v Ashville (A) - won by 5 wickets
Ashville 46 (Thompson 6 for 17, Cleary 4 for 12)
JH 47 for 5 (Belsom 27 not out)
v St Martin's (A) - won by 8 wickets
St Martin's 65 (Thompson 6 for 16)
JH 68 for 2 (Belsom 27)
v Gilling (H) - drawn
Gilling 88 for 9 dec (Thompson 6 for 28)
JH 63 for 8 (Belsom 27)
v Read School, Drax (H) - won by 9 runs
JH 56 all out
Read School 47 (Cleary 4 for 14)
v Pocklington (A) - lost by 100 runs
Pocklington 146 for 2 dec
JH 46 (Belsom 33)
v St Mary's Hall (H) - drawn
St Mary's Hall 125 for 9 dec (Thompson 4 for 48, Williams 4 for 39)
JH 108 for 9 (Belsom 48, Thompson 20, Scrivenor 18)
v Barnard Castle (A) - lost by 9 wickets
JH 77 all out
Barnard Castle 78 for 1
v Howsham Hall (H) - lost by 24 runs
Howsham 104 for 8 dec (Cleary 4 for 39)
JH 80 (Duffy 23, Willcox 20)

The following played for the team: TAJ Scrivenor, TM Belsom, JP Cleary, CB Davy, FP Gotto, AJM Jolliffe, RB Massey, L Campagna, APG Cooney, NR Duffy, SF, TJ Gaynor, B Middleton, CP Williams, DA Thompson, EJ Willcox. MJ Mullin was our willing and able scorer.

ATHLETICS

The short athletics season at the end of the summer term produced some good athletes, notably Simon Habbershaw, who broke both 200m and 400m records. We had two house meetings with mass events, one an inter-suit meeting, the other A-forms against B-forms, and a match against St Martin's, to prepare for the North Eastern Preparatory Schools meeting for which we are hosts. At that meeting the following winners were selected to represent the North Eastern area at the All England Preparatory Schools meeting at Aldershot: S Habbershaw (200m), R O'Leary (100m), R Massey (Hurdles), D Thompson (200m), G Andreadis (Hurdles), E Willcox (800m and 1500m), AScrivenor (100m).

SCOUTS

During the Easter term a rota of activities provided the core for our scouting. This included absailing at Peak Scar, canoe training at the SAC, patrol hikes and first aid training. A night hike was planned, but this had to be postponed because of adverse weather; the snow did, however, provide the opportunity for activities connected with sledging. Luke Dunbar won the map-reading and compass competition, Martin Millin being a creditable runner-up.

The summer term began with a Sunday at the lakes for repair work to the patrol sites. This was followed by a weekend training camp for PLs and APLs at Nunmunton, where valuable lessons were learned. The remainder of the troop returned to the lakes and tried backwoods cooking. The next Sunday was the day of the Sport Aid Event, the most experienced of the scouts loosened up for this with a night hike, starting late Saturday night north of Rievaulx, and hiking along the edge of the moor (via a soup stop) to Hasty Bank, where tents had to be pitched before bed-time. A second-year group under Matthew Ayres and William Gordon produced a raft which was officially launched at the Exhibition picnic, there Andrew Rigg was chief soup-chef, while others demonstrated their canoeing skills.

After Exhibition Sunday visits to the lake became normal, and some high standards of campcraft were reached, as well as much swimming, fishing and other water activities. There was also a further weekend camp at Hasty Bank in perfect weather. During the summer term a number of activities were provided for first-year scouts, organised by Nick Dumbell and Damian Drury.

The patrols were ably led by Luke Dunbar (SPL), Rohan Massey, Mark Hoare, Toby Belsom and Sebastian Greenfield. We owe a debt of gratitude to our hardworking scourers, Christian Beckett, Stephen Chittenden and Michael Pritchett.

The week's camp at the end of the summer term was held at Aberfeldy in Scotland, by kind invitation of Mr and Mrs Price. In spite of mediocre weather a lot of time was spent in the water, and the Canadian canoes lent by Mr Price were a great feature. There was some mountaineering too, including a topsy-turvy ascent of Ben Nevis; the less experienced party completed the ascent up the path, while the more experienced group had to call off the attempt because of high winds on the ridge. At the end of the camp we said farewell sadly to Mr Michael Conlon, who has led the scouts with such enthusiasm and verve for three years.

TROPHIES

At the end of the summer term the following cups were presented:
Cross-Country Sam Gibson
Shooting Mark Bowring
Cricket Toby Belsom
Swimming Clubs (Simon Habbershaw)
Victor Ludorum Simon Habbershaw
Challenge Cup Diamonds (Rohan Massey)
The Easter Term, sometimes erroneously referred to as the Spring Term, was dominated this year by a deplorable winter. The school returned on 14 January. We were joined by Mrs. Mary Sturges, who is highly qualified in remedial work, and has taken over the running of 2b, and all remedial work. We welcome her and wish her every success at Gilling. Matron returned to us after her absence during the Christmas term, and we are delighted to see her back, fit and well.

The term was conspicuous for its lack of events, and the only abiding memory is of snow, furious sledging, slush, rain and the almost impossible conditions for games. We were also struck with a certain amount of sickness, though we escaped the worst of the virulent flu which decimated the College. The end of term came on 25 March, just after our celebration of Palm and Passion Sunday, the first time that part of Holy Week had fallen in term-time for many years.

After such a 'winter' term, it was with disbelief that we watched the snow falling on the first day of the Summer Term. However, it was only a minor infringement of seasonal rules, and the school re-assembled on 22 April with cricket bats at the ready.

Three new boys - WBJ Gavin, WM Morgan and MPP Stewart - entered the First Form. The major event of the holidays (apart from Easter), had been the marriage of Mr. John Shrigley and Miss Jackie Howell. Many congratulations to them both, and we wish them every blessing for years to come.

Apart from Exhibition, which will receive separate coverage, there were a number of notable events during the term. On 4 May the school set out on another Sponsored walk for the Children, raising £11,72 after expenses. A new route had been planned, but due to wet conditions, it was decided to retain last year's route from Os monster to Sutton Bank. On 6 May we were hosts to a Northern group of Headmasters who came for a conference, meeting at Gilling for the first time. A second sponsorship event took place on 24 May when we joined some 2000 runners and walkers as part of an Ampleforth Sport Aid function. Among the entries from Gilling were a team from the 4th Form, dressed as a medical team, and carrying a stretcher the full 10 Km route.

Various outings took place during the term, including a visit by the 2nd Form to Washington Wild Fowl Park, and another to Goodmanham and Pocklington. The 5th Form Classicists visited Vindolanda on Hadrian's Wall, and the 1st and 2nd Forms visited Durham Cathedral and Castle. The whole school spent a day at the outdoor Museum at Beamish, where we split into forms and tutor groups to study various parts of the enormous site. The 'history' there was recent, and hence not so far out of sight as to be unrecognisable. Indeed, it proved a most interesting day. Most of the 5th Form, after a preparation in small groups, were confirmed by Bishop Kevin O'Brien on 28 June. May they be congratulated on completing their Initiation, as we wish them every blessing in the rest of their Christian life.

On 29 June we played the Gryphons Match, and the whole school had a barbecued supper at the Pavilion, orchestrated superbly by matron, Nurse, and their staff.

The end of term came on 11 July, and with it the loss of three members of staff.

Sean Farrell had kindly helped this year with the music, especially the Organ at Mass. During the year he gained an Organ Scholarship at York Minster, and we wish him every success as he continues his studies at York University. Mr. Richard Barnes has been our senior Maths master for the year, as well as helping on the games field. We thank him too and wish him well as he moves south. The third person is not so much a member of staff, but a veritable foundation stone. Nor are we really saying goodbye, for we hope he will continue to guard the gates of the Castle and visit the Common Room. However, after 42 dedicated years, Mr. Michael Lorigan is retiring. He arrived in 1944, and has taught almost everything and probably everyone until this summer of 1986. He started the Gilling Singers, he taught Music, Geography, English, Latin, and Games of every description. He played the organ at mass and Benediction, and has been loyal and indefatigable throughout. We will greatly miss him, but wish him happiness and blessings in his retirement, and ever grateful thanks for all he has done for Gilling.
THE AMPLEFORTH JOURNAL

PRIZE GIVING

TUTORS' PRIZE
5A Roderick Furness
5B Nicholas Daly
5C Ian Morrison
4A Charles Thompson
4B Julian Camm
3A Paul Howell
3B David Greenwood

Fr William Price Memorial Prize - Jonathan Dore
Denis Capes Memorial Prize - Jeremy Leonard

ESSAY PRIZE WINNERS

ALPHA
5A BP3igland
5B D J Fox
4A T C Wilding
3A M A R Titchmarsh

BETA
5A JM Dore
5B LJ Cotton
4A R H T Fattorini
4B S P Raeburn-Ward

A Beginner's Guide to Fly Fishing
Electricity to Electronics
Flight
The River Rye

GILLING CASTLE

ANIMALS:


KEYBOARD: Mr Sean Farrell
PERCUSSION: Mr Christopher Sketchley, Mrs Rosalie Wilding

Special thanks to Mrs Saas, Mrs Nevola and Mrs Sturges for producing the costumes and to Mr Pickles and his assistants for making the scenery.

ART CRAFT AND ACTIVITIES

Variety was noteworthy in the art and craft exhibition, and it was impressive to see what the boys had been able to produce in paint, pencil, collage, balsa and other media. The work of the prize winners in art was good, but also the work of Dominic Fox and Alexander Brunner who are both up and coming artists. In the CRAFT exhibition, Nicholas Foulser's Bear cushion and David Greenwood's Dogs were splendidly done. Among the toys, it is well worth mentioning the lorry and car made by Dominic Wever and Paul Howell respectively. Indeed the whole display was lively, jolly and colourful and a tribute to the patience and creativity of both boys and staff.

The CARPENTRY exhibition was remarkable for its quality, quantity and variety from egg stands to tables. Both Mr Ward and the boys are to be congratulated on the high standard of workmanship, the complexity of some of the carpentry involved, and the excellent finishing. Among the items worthy of special mention were the jewel box produced by Christian Weaver, who received first prize, tables by Joseph Vincent, Martin Thornton and Robert Forsyth, lamps by Benedict Bigland and James Garrett, a nut bowl by Ali Mayer; trays by William Price and Alistair Graham, bowls by James Browne, Dominic Robertson and James Gillespie, a stool by Tino D'Souza, and a shelf by Peter Medlicott.

AEROMODELLING continues to flourish, and it was clear from those items on display, that James Holmes, Damian Caley and Peter Griffin are becoming accomplished boat and plane builders. It should also be noted that groups of boys are involved in plastic model building, and that this requires as much skill, in some cases, and patience as the wood and balsa model construction.

RIDING is a growing activity and is greatly enjoyed by those who participate. At the end of term, it was possible to have our first riding competition with Terrington School, who use the same stables. Gilling won the competition, and everyone seemed to win a rosette, albeit of different colours.

GARDENERS were frustrated by the dreadful weather this year, but some vegetables were enticed into growth. Brennen Fairbaims and James Gillespie proved to be tidy and accomplished gardeners, with presentable crops of lettuce, carrots, potatoes and kale.
CHESS took on a new lease of life in the summer term, and a competition swept through the school from 1st to 5th Form. After a furious match with William Oxley, Roderick Furness won the cup, and proved himself the best chessplayer for many years.

SPORT
A variety of sports has flourished at Gilling this year, and it has been possible to arrange Golf, Tennis, Athletics and Swimming matches in addition to Rugby and Cricket. Two GOLF matches were played; the Northern Prep School’s Tournament which Daniel Reitzik won, though the team lost; and a match the following day against JH which they won. In TENNIS, two matches were played and won, the first against St. Olaves and the other against JH.

In the Easter term, the 1ST XV played their last two matches, losing the first against Pocklington (12-0) but winning the second against Terrington (40-0), a fitting end to the season.

Despite appalling weather, the Rugby continued as SEVEN’s, and the team did surprisingly well. Although no competition was won, Gilling reached the final at Mowden, where they lost to Rossall, and the final of the Cardinal Hume Seven’s at JH where they lost to Hymers. They reached the Semi-final at St Mary’s, but just lost to the eventual winners Caldicott (12-10). At Redhouse, they came top in their group, but were knocked out on points difference. The following played for the team: Jonathan Dore (Capt), Lawrence Cotton, Nicholas Daly, Andrew Freeland, Charles Thompson, Jonathan Towler, Dominic Robertson and Richard Wilson.

CRICKET
The 1st XI had one of its best cricket seasons for many years.
Played 10 Won 6 Drew 3 Lost 1

A major event of the season was the National Trust Cricket Festival, held at Gilling, in which the team reached the final, but lost to Terrington. The team was captained by J Dore. Despite the fact that he himself did not reach his full potential with the bat, his calm mature approach provided a beneficial influence on the rest of the team. The strength of any good side depends on how well that side can cope with the changing fortunes of an actual school match. This team had all round strengths. The bowling was accurate and varied. The two opening bowlers, R Wilson and C Weaver, captured 52 wickets at a cost of 419 runs. This gave them an average of 6.7 and 9.5 respectively, and a striking rate of a wicket every 8 runs. There was also the leg and off-spin variation of W Oxley and T Wilding, the latter gaining 20 wickets at a cost of 174 runs. Many of these wickets were gained by quick work from A Graham with 14 stumpings. The batting showed strength in depth, and on more than one occasion it was the lower order batsmen who saw the side to safety. Finally, any good side must be able to field with skill, courage and aggression. This side had all three qualities. Thanks are due to J Dore and to the whole 1st set, for producing not only a good 1st XI, but also a good 2nd XI who won 4 out of 5 matches.

The following played for the 1st XI: Jonathan Dore (Capt), Lawrence Brennan, Alistair Graham, Ali Mayer, James Browne, Christian Weaver, Lawrence Cotton, Dominic Robertson, William Oxley, James Garrett, Richard Wilson, Thomas Wilding, Andrew Daly and Andrew Freeland.