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CONTENTS

Editorial

Liberty and Responsibility for Boys Paul Nevill O.S.B. 3

Augustine Baines O.S.B. 1786-1843 pt.1 Bernard Green O.S.B. 18

Community Notes ed. Bernard Green O.S.B. 32
In God we Trust David Morland O.S.B. 42

The Real Lessons of the AIDS Crisis Justin Price O.S.B. 48
Chile 86 Tim Jelley (J82) 52
Poland 87 pt.1 Andrew Carier 55

Headmaster’s Lectures

Eastern Europe: Present and Future Peter Unwin C.M.G. (T50) 56
The ground rules have changed: Hugo Young (B57) 62
Politics today Columbia Cary-Elwes O.S.B. 71

The Toynbee Country

An Historian’s Conscience: Philip Smiley 73
The correspondence of Arnold Peyton Skipwith 78
Toynbee and Columbia Cary-Elwes

The Art of Lawrence Toynbee Michael Hardy (A45)
Building Progress Michael Green (B63)
Autumn Revelries Francis, Lord Stafford (C72)
Appeal Celebration Dinner Matthew Craston (O76)
Diamond Jubilee Celebration Tony Brennan (E52)

Old Amplefordian News

The School

Officials and Staff
Common Room
A Guide to the G.C.S.E.
Theatre and Music
Games
Activities
Junior House
Gilling Castle

St. Aidan’s
St. Bede’s
St. Cuthbert’s
St. Oswald’s
Manchester Hot-Pot

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EDITORIAL

In 1912 Fr. Paul Nevill wrote his seminal article Liberty and Responsibility for Boys. Seventy five years on and in the term after House Diamond Jubilee celebrations, the result of the introduction of the House system which Fr. Paul did so much to foster, we reprint that article. Hopefully, readers will agree that despite its dated context, not only has it stood the test of time, but that its philosophy has suffused the atmosphere of Benedictine education at Ampleforth.

Robert Speaight's life of Fr. Paul, commissioned in the 1950's, has never seen the light of day as Philip Smiley reminds us in his article. It is one of two studies, the second of which is by none other than Fr. Columba Cary-Elwes. Speaight's has remained in a brown envelope in the monastery archives, largely unread and scarcely acknowledged. To a generation who never knew Fr. Paul but heard much about him this has long been a strange omission. It seems an appropriate moment to publish and the only decision was to choose between Robert Speaight's memoir and that of Fr. Columba.

A contrasting figure in the annals of monks of this House is Bishop Augustine Baines, born 200 years ago in 1786. His educational philosophy in the 1830’s is considered to be way ahead of his time although the practical implementation of his ideas nearly wrecked Ampleforth. No biographical study of him has existed till now and Fr. Bernard Green's two part article fills a gap in the history of this community. It is some 150 years since Bishop Baines forced Ampleforth to retrench for a generation and it is 75 years since Fr. Paul's article sowed a seed of change and development in Ampleforth's education; hence the editor's thoughts in linking these two different but towering figures in our history.

In his article Fr. Bernard refers to the curriculum changes which Fr. Augustine Baines introduced in the 1820’s as an example of his far-sightedness and mission to innovate. Today all schools are having to adapt, change and develop in the light of the G.C.S.E. This represents a considerable revolution, not only in the style of examinations, but also (by implication) in the overall content of the curriculum and in the method by which it is taught. It is not, however, the only area of current curricular change. The pressures exerted in recent years by the increase in Social Studies, the development of Music, P.E. and Health Education and the advent of C.D.T. have called into question the traditional curricular balance, just as did the arrival of the Natural Sciences a century ago. Schools willing to sacrifice Classical Languages
View looking south-west from the Schola Room of the New Music School.
and Religious Studies have been able to slot in the "new" subjects fairly easily, but Ampleforth has (not unnaturally) preferred a different approach. In the first instance, this meant accepting a frankly overloaded curriculum up to 'O' level, but this was a situation which could not last. The style of the G.C.S.E. requires us to make important decisions about the shape of the curriculum — decisions which limit the burdens on candidates by redefining the relationship between the core curriculum (which everyone must encounter) and the other available options. There are related decisions which will affect both the shape of the school year and that of the school day. One of the victims of the timing of the G.C.S.E. will, inevitably, be the traditional Ampleforth Exhibition. In recent years the tide of public examinations has been creeping up on it: from 1988 onwards, it will be swamped. In due course the Headmaster will indicate for Journal readers the way forward. For the moment, it will suffice to print an objective Statement of the Nature of the G.C.S.E.

Readers will note that a substantial section is given over to the link between Fr. Columba, the Toynbee family and North Yorkshire. One of the reasons which swayed against Fr. Columba's life for Fr. Paul at this juncture was that he has a major correspondence with Arnold Toynbee; and an appreciation of the art of his son Lawrence Toynbee takes the story into the next generation.

In addition to articles on Cl9th and C20th history of our community, the Cary-Elwes-Toynbee relationship, and educational change, this Journal seeks to record something of the variety of the interests which make up the totality of the community: our involvement in Europe (Poland) and Latin America (Chile); comments on moral dilemmas and crises of our day (a reply by Fr. David to the nuclear argument of Michael Quinlan; and Fr. Justin's considered reflections on A.I.D.S.); two Headmaster's Lectures by old boys - on Eastern Europe and the current political climate in general election year; and, for a lighter touch, the recording of the autumn revelries - some 750 old boys gathering together in 5 groups for an evening of jollity and celebration. Finally, we show the speed and progress in the building of the new centre. In the next few months we embark on a new round of celebration and readers will be kept informed of our plans for that. It will be celebration for what so many of you have donated to us as a gift.

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**LIBERTY AND RESPONSIBILITY FOR BOYS**

PAUL NEVILL OSB

*Reprinted From The Ampleforth Journal 1912*

The aim of this paper is to account for a great change that has taken place in our Catholic schools in the general method of treating boys, and to justify and, if possible, to suggest in one line at least the further development of the movement. Such a paper must necessarily be confined to generalities and all that is here set down will not apply to any single school. The part played by the individual schools in the movement, though necessarily very different, must perforce remain untouched. Some are naturally more conservative in their adherence to traditional methods, and one at least from its very initiation has adhered almost entirely to the principles here briefly outlined. Others have done so in a more modified form.

It is generally recognized that English Catholic boys cannot be brought up on a system that is really continental in origin and in spirit. Quite apart from peculiarities of the English temperament, the changed circumstances of Catholics, no longer standing isolated and apart from their fellow countrymen, would have necessitated a change from the narrower and more restricted outlook which such a system implies. Moreover, the spirit of the age, whether for good or bad, allows to boys at home more freedom than our grandparents ever contemplated, and Catholic boys are now at home three times a year, as are boys from all other schools. We are so familiar with this fact that we are apt to forget that it was far from being the case fifty or sixty years ago. Still more important is the fact that Catholics are no longer regarded as pariahs by their fellow countrymen, that they now find their way as a matter of course to the universities, into the army and the civil service, and are daily called upon to take up important positions and fill important posts, which demand not only a thorough mental training, but a habit of independence and a capability of making judgements, which to the young Catholic who left school only to retire to his home or to the society almost as restricted as his school life, had perhaps no use for.

This, then, is the important fact that emerges from a study of English Catholic educational methods of the past: they were adapted to a very special set of circumstances. Catholicism was in a state of siege — Catholics had to submit to an abnormal but necessary discipline. We must do that much justice to the methods of our ancestors, we must recognise their wisdom. But at the same time it must be clearly understood that with new conditions must come new methods. There must be adaptation to environment. Now, if there is one characteristic more than another that strikes the mind in studying the old methods, it is the predominant and pervading influence of control. The master was ubiquitous. He presided over every action of the boy's day from morning till night, and the night, too, had its watchman. And it is sometimes added that, besides this drastic supervision, there was as well a secret service, a sort of κρυπτή — in fact, all that summed up for us in the detested word, espionage.
There never generally existed in our English Catholic schools that system of organized espionage with which they have sometimes been credited, though Catholics may readily admit that their ideas of education in relation to individual freedom have been tempered with some admixture of foreign ideals, and that possibly the Catholic young man loses something by it in self-reliance and independence when he finds himself for the first time in a world which knows no restrictions, save those which the elastic and undeveloped conscience of the community imposes. The tendency now is to extend the field of liberty at school, and a wholesome and healthy tendency it most certainly is, whether it is considered from the standpoint of the boy's intellectual and practical development or the development of his moral sense.

Before attempting to justify this statement, it may be well to say more definitely what is meant and what is not meant by giving boys liberty. By liberty is meant that in the out-of-school hours there is no immediate supervision of boys by masters. No master watches over them in their playing hours, but they are left to themselves, bound by a few necessary and general rules, which ought to become less in number as they grow older, and the observance of which is made a matter of personal honour and trust among the boys themselves. Their duties and employments during every quarter of an hour of recreation are not carefully mapped out for them, nor are they forced to partake in certain forms of recreation, save such public games as are necessary for their proper physical development. No two boys are the same in ability, in accomplishments. In character, or in those things that amuse and recreate, and the system advocated contemplates boys not as a homogeneous mass, but as a collection of individuals each capable of specific self-realization. Under its aegis every boy has time and opportunity to develop his own tastes, to pursue his own hobby, and above all to cultivate his own line of reading and love of literature. It allows scope for that education of "self" which is often the most valuable part of a boy's school career. The advantages of a system of liberty from the intellectual standpoint are obviously very great, for a boy who thus learns to use his own time in self-cultivation in its best sense, and is not "cribbed, caged and confined" on all sides, must develop internally as another can never do. This does not exclude the guidance of masters in intellectual pursuits during the hours of recreation. The inspiration, at least, which is necessary for developing tastes will come from that direction. General guidance in the selection of books and facilities for the development of a hobby must come from the authorities of a school, but the hours are the boy's own, and, though he may be encouraged, helped and guided in this recreative work, its nature and amount is left to his own discrimination and taste. The important thing is that a system of liberty gives boys the time and opportunity for receiving such guidance, should they themselves desire it, and that such work is very often better from the fact that it is not done under compulsion. But a boy is not always to be fed with a spoon, not always to lean on others, even in the acquirement of knowledge, and it is good for him to have the chance to do a little pioneer-work on his own account. Without such work, he will not attain to the full stature of intellectual manhood. If he is never to exercise his own judgement, or cultivate a sense of what is literary and beautiful for himself, no encyclopaedic knowledge will make him anything but intellectually deficient. The whole end and object of education is to make each man a self-sufficient unit, and the only method of doing this is a system which establishes a consciousness of his own individuality. There is no space in which to develop this idea further, but it may be said that, nex only from the intellectual standpoint is such liberty good, but also from the practical. There are other means of developing these powers which will be spoken of hereafter, but let it suffice to state here that boys brought up under other systems are notoriously impractical, slow and indecisive in action, and in a crisis impotent.

Liberty is a distinct help towards making boys think and act for themselves. When it is said that boys must think and act for themselves, the ideal aimed at is not a disagreeable priggishness, nor a formed and pronounced opinion on the problems of life, but rather a seriousness of mind and a habit of mental independence, which is not inconsistent with the freshness, brightness and aliveness, which are the proper characteristics of youth.

It will rightly be objected that this is only one side of the question of liberty. The intellectual development of a boy must always be strictly subordinated to the formation of character and general ethical considerations. But this liberty, it is said, is fatal to nature's weaklings and inevitably leads to the existence of moral evil in a school. Were this true, no greater misfortune could have overtaken our Catholic schools than that such liberty should be finding its way into them. But surely it is more true to say that the high standard of morality, which has existed and exists in our schools, is not due to any system of supervision, but rather to the powers of the Catholic religion. The confessional, after all, is, and must always remain, the guardian of Catholic morality, and the Sacrament of the Altar its strength. Only those who know what the Sacraments do for the spiritual development of the individual can understand and appreciate this point. It is necessary to be very emphatic here because the point touches the very heart of Catholic education, and it is the writer's firm conviction that the morality of a school does not depend upon any system of supervision, but mainly on the frequentation of the Sacraments.

In addition to this, there are many safeguards to morality wholly consistent with this view of liberty. In the first place there is the vigilance of the head master, which must be carefully distinguished from espionage or surveillance or any kind of formal supervision, and consists rather in a natural shrewdness of judgement, a knowledge of boys, their psychology, the signs of evil in their midst, and that natural straightforward observation of facts that come under his notice in the daily round of work. Nor does the system of liberty exclude the power of exhortation, example, or general help, that a master can give a boy in out-of-school hours. But it may be said in passing that this can be easily overdone, and a boy can be over-advised by an officious master.

There are some who will object to this theory of education on the grounds that youth ought to be a time of rigid discipline. It is true that every school must have its disciplinary code; there must be regular hours, punctuality, the exercise of certain restraints, enforced though they may be for the greater part by a code of honour, and proper punishments for offences whether against morals or good manners, and that gentle discipline with which the religious spirit unseen and in silence imbues the human soul. Order and discipline are essential to every school, but they must not be so rigid or so martial as to turn the boys into mere automatons; rather should they be
such as to teach them proper use of their freedom.

In addition to the Sacraments, the vigilance of the "head", the help of individual masters and the training of the discipline, there is one other safeguard and almost necessary concomitant of liberty, and that is the training of boys in the exercise of responsibility. This can only be brought about by the governance of the school being left largely in the hands of the upper boys. Here it is only mentioned, and the subject is so important that it will be left for special treatment hereafter. One other point, however, may be referred to. 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 barracks 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.

The best argument for the liberty here advocated is the sense of mutual distrust and the consequent habit of evasion which the system of supervision breeds. A habit of evasion is hard to eradicate and is closely akin to dishonesty. Very often a boy, who might have been led to good in an atmosphere of moral fresh air, is repelled by a feeling that he is watched or that force is being used to make him good; but liberty secures a high moral standard without that coercive power which tends to make the idea of excellence in any branch of life so distasteful to the average boy. The distaste thus engendered hides from him much that is beautiful and noble, whether in the social life he is compelled to lead with his fellows, or in the pursuit of virtue. This system is an attempt to lead boys by the force of το θυσίαν τού Πατερός πάσης καλλιτο ραπτιμίς rather than by the mechanical and monotonous drudgery of reiterated commands or invigilation — to make him do right because he loves right, and not because a contrary train of action involves the displeasure of superiors or possibly bodily pain. An excellence thus acquired is surely more lasting than...
THE AMPLEFORTH JOURNAL

LIBERTY AND RESPONSIBILITY FOR BOYS

Fr ANTHONY AINSCOUGH

Ralph Wright O.S.B.

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

Fr. Abbot pointed to an unforgivable editorial lapse in the last Journal which failed to pick up printer's error in the above. It gives the editor the opportunity to reprint Fr. Ralph's verse which stands in its own right as an affectionate appreciation.

Fr. Anthony Ainscough

ROBERT SPEAIGHT

There have been a number of English headmasters, great in character, personality and achievement, but not all of them have formed the subject of a biographical study. Nevertheless, when Father Paul Nevill died in January 1954, it was thought by many that his work for Ampleforth should have a permanent record. The idea was explored in much detail; the publication of a memoir was announced; and an appeal was made for letters, information and reminiscences. For various reasons this project came to nothing. Publishers felt that the life of Father Paul, however important to Ampleforth, would have little interest elsewhere; Old Boys were curiously slow in coming forward for letters, information and reminiscences. For various reasons this project came to nothing. Publishers felt that the life of Father Paul, however important to Ampleforth, with the kind of material which is grist to the biographer's mill; and although Father Paul was exceptional among great headmasters in being also, and primarily, a monk living under obedience, it was felt by some that his name should be honoured as all who have served Ampleforth are honoured, but not in a special way. The monastic vocation is directed towards anonymity; it may receive, but it should not solicit, fame. Nevertheless circumstances compel exceptions. It was Archbishop Mathew who remarked to me many years ago that in any anthology of English headmasters “Father Nevill of Ampleforth” should have his chapter — and then he added succinctly: “a study in character.” The anthology has yet to be composed, but the chapter is being written here. When I first came to Ampleforth as a visitor in 1926, Father Paul had been headmaster for only two years. I was introduced to him by Fr. Bernard McElligott, who introduced me at the same time to E.M. Forster’s Howards End — and I was grateful for both acquaintances. Over the years I saw him frequently, but I did not know him well. Very few people, I fancy, knew him well. It is therefore as a friend, but not as an inmate, of Ampleforth that I write these pages. They could not have been written at all if those who knew Father Paul and worked with him had not given me all the help I asked for. I am deeply grateful for their co-operation and honoured by the trust they have reposed in me. A generation is growing up for whom Father Paul’s philosophy to deny that while all men were created equal, some were more equal than others; and he did not believe that it was the business of

heavy mortgaged and was forced to sell it. The relics of recusancy were distributed among the Dominican Friaries of England, and Paul Nevill was in fact born in Dieppe on August 17, 1882. He was the second of three brothers, of whom the younger was killed in the First World War and the elder died shortly afterwards.

The circumstances of his upbringing were peculiar for one who never ceased to extol the virtues and advantages of a good Catholic home. His father and mother had long been separated, and his mother, who was not a Catholic, was left to rear the children in the faith of a husband who had disappointed, if indeed he had not actually deserted, her. It was characteristic of Mrs. Nevill that she should have undertaken the journey to Dieppe at a moment when she was hardly in a fit state to withstand the rigours of a Channel crossing, and without benefit of Mothersill. She was on terms of easy concert with the Empress Eugénie, but if anyone had told her that, only a few miles away, Monet was painting the cliffs at Étretat and Boudin the sands at Trouville, she would not have been particularly impressed. Frank, fearless and invincibly patrician, she belonged to a world that accepted its rights and duties without question. It was not for nothing that Ampleforth was to know her as the Duchess; and it would not have been altogether surprising if it had known her son as the Duke. For it was no part of Father Paul’s philosophy to deny that while all men were created equal, some were more equal than others; and he did not believe that it was the business of a Catholic Public School to balance the scales unduly.

They did not stay long in Dieppe, and Mrs. Nevill settled the family near Bungay in Suffolk. The house was comfortable in its Victorian way; it was called ‘The Pines’, and looked like it. A number of old Catholic families lived in the near, or more distant, neighbourhood: the Tempests, the Gascoignes, the Constables — and the Paston Bedingfields at Oxburgh; this Nevill’s mother was a Bedingfield. The moated house at Oxburgh was romantic with its recusant memories, and Paul Nevill often stayed there. A photo of the place stood on the mantelpiece of his room at Ampleforth. 'To hunt, to shoot and to entertain' — these established families, now free from the disabilities which had hung over them for so long, certainly found no difficulty in following Monsignor Talbot’s unexacting recipe for the lay apostolate. But their roots went deep, and Paul Nevill imbued their rugged, undemonstrative faith and essential Englishness, like a native air. He saw nothing incompatible between the English and the Catholic traditions. The branch had been severed, but it was a branch of the same tree and it still put forth its blossoms of Christian life. It was only a matter of time before it would be grafted on to the parent stem. There need be no conflict of principle in the service of Church, State and Empire.

Bungay was then a Downside mission, so the Benedictine influence was quick to exert itself. Meanwhile parental care, advice, admonition and chastisement were supplied by Father (later Monsignor) Meeny, the parish priest of Kingussie, Inverness, with whom the boy regularly stayed in the summer. Father Meeny, belying his name, was a rubicund and jovial Scotsman, whose jaw knew how to set when occasion required. Father Paul used to say that he had never known a priest who celebrated Mass with such a concentrated reverence.

Since Bungay was a Downside parish, it would have been natural if the boys had been sent to Downside School. But Mrs. Nevill could not afford the fees, and on the
advice of the parish priest, Ampleforth was chosen instead. Paul Nevill was eight years old when he arrived at Gilling Station, accompanied by his mother and elder brother, in January 1891. They were met by the lay brother, John Hall, in the monastic ‘trap’. This vehicle stopped outside the Malt Shovel Inn at Oswaldkirk, where Mrs. Nevill alighted. She was reassured the next morning when she heard that the boys were given jam for tea. Meanwhile the new boy, round-faced and rather large for his age, was flaunting a red tie under his Eton collar. His school career was not particularly distinguished, for he was neither a scholar nor an athlete. But he was remembered for his high spirits and his gift for mimicry; if there was a story to be told, he was the first to tell it. He occasionally took part in the school debates, and when the motion proposed that Monarchy was the best form of government, it is hardly thinkable that he opposed it. In his last year he won the putting of the weight; kept goal (in gloves) for the Soccer XI; and in 1898 bowled erratically for the cricket team. He did not, however, win his place in the Eleven until his final year, when he came fourth in the batting averages with a modest 7.5 runs per innings. At the same time he was elected Captain of the School, choosing his own government of boys to look after the games, the library, the tuck-shop, and the gas. He had himself been in charge of the last two, scuttling down the corridors at dusk and lighting the burners. For the second half of the same school year he was not re-elected to his Captaincy. Perhaps, already, he was behaving more like a headmaster than a head monitor — and in any school one headmaster is enough.

Throughout the nineteenth century Ampleforth had numbered about 100 boys. The emphasis was still on the missions rather than on the school, which was staffed by young monks, many of them with no vocation for teaching, and waiting their call to Workington or Cardiff. Moreover none of them had been to a University and, in contrast to Downside, only one of the Oxford converts had joined their ranks. The limitations of this inbreeding were realised by Bishop Hedley, himself an Ampleforth monk, who persuaded Pope Leo XIII to allow Catholics entry to Oxford and Cambridge, and a house of studies for the Ampleforth community was acquired at Oxford. The academic standards at Ampleforth were undoubtedly low, though not perhaps quite so low as, in later years, Father Paul liked to make out. The examinations for the Oxford Locals in 1897 found the Classical, French, and English studies perfectly satisfactory, but they were severe on the Mathematics. Science was hardly taught at all, and only a smattering of English History. Since Father Paul was a natural historian, his scribbling judgments are in part explained. The music, however, under Father Clement Standish, was of the highest quality — so high, indeed, that the whole choir were on one occasion thrashed for singing out of tune. Father Paul was the kindest of men, but he did not remember Father Clement kindly. When he remarked, with the innocence of perfect truth, that a calf came out of a cow, Father Clement beat him. There were obviously a great many things at Ampleforth that one was not supposed to know.

The stirring of Paul Nevill’s vocation is a secret shrouded in his own reticence. We only know that on August 22, 1899, he arrived at Belmont Abbey, which was the central novitiate for the English Benedictine Congregation. He had assembled with other aspirants at the Green Dragon in Hereford for a final gastronomic ‘flying’ and later in the evening arrived in a yellow cab at the monastery door. After a week’s retreat, he was solemnly clothed, and placed in the charitable charge of Father Placid Wray, who had once taught him at Ampleforth. The boys had then mocked at a simplicity which Bishop Paul was now able to appreciate at its proper worth. Father Placid was not alone among novice-masters in his ability to send the novices to sleep, as he was leading them up the steep inclines of the Benedictine Rule. But he was exceptional in sending himself to sleep at the same time. The regime was Spartan, even by monastic standards. In earlier days the novices had nothing but tea and bread and butter between their mid-day dinner and their breakfast the next morning; and even at the turn of the century the rigours had been only slightly alleviated. Brother Paul admitted that he was generally famished with hunger. The offices were sung with a scrupulous attention to the niceties of Plain Chant according to the old Mechlin mode, and the ceremonies were punctiliously performed. They were strenuous days, from the Benedictus Domini outside one’s door at 4.30 a.m. to bed-time at 9 p.m., and they were filled with a study of the Rule and a preparation for the three vows of Poverty, Chastity and Obedience. Neither the first nor the second of these caused much trouble for Brother Paul, but he would have his difficulties with the third as the years went by. When he came to his Profession, he was consolled by no sudden wave of pietistic fervour; he admitted to a contemporary that he had “shivers all down my spine”. His mind, however, was resolutely fixed on the work ahead, and he was not waiting for anyone else to make it up for him. There was a certain tree in the gardens of Belmont. “Under this” he afterwards told Father William Price, “the new Ampleforth was planned.”

It was not planned alone. Brother Paul remained at Belmont for two more years, studying philosophy and Church history, Bishop Hedley was a constant visitor, and so was Brother Edmund Matthews, who was completing his course in Greats at the Oxford house. Brother Edmund had been impressed by the Winchester men he had met, and the Wykehamist ideal figured prominently in the conversations under the tree. Meanwhile Brother Paul returned to Ampleforth where he took his Solemn Vows in 1903, before going up to Oxford himself. Here Brother Edmund was his companion for the first year of his residence, before being recalled to Ampleforth to become headmaster. The Benedictine students lived at 103 Woodstock Road, and after wards as numbers grew, moved to a larger house in Beaumont Street. Father David Oswald Hunter Blair, of Fort Augustus, an Etonian convert from Magdalen, was the Superior — a man of boundless charity and innocent worldliness, a Baronet, and an incomparable raconteur. Brother Placid Dolan, who has his own secure niche in the annals of Ampleforth, was also a member of the small community. Brother Paul bicycled, swam and punted; played tennis with his tutor, Sir Ernest Barker; and formed a group for ecumenical discussion with Anglican and Congregationalist friends. After the departure of Edmund Matthews, Bede Jarrett and Justin McCann joined the community. The conversations went on, not only about the future of Ampleforth, but about the future of English Catholic spirituality. The Jansenist blight must be eradicated and the natural virtues restored to their place of honour. It was an outline of Christian humanism that the three men were sketching out on those long afternoon walks — McCann a shade less confidently than his companions — and
neither Paul Nevill nor Bede Jarrett were slow to fill it in as the future presented its opportunities.

Brother Paul gained a good second class in History, and it was not long before Ernest Barken and his family found themselves staying at Byland Farm. Forty-five years later he was still writing to Father Paul as 'discipule errissime', and asking for the favour of a return visit. He remembered Paul Nevill as "a bright spirit, with a natural effervescence, who taught me a great deal about Bene-dictines as I taught him a little about general history." When Brother Paul returned to Ampleforth in 1905, Edmund Matthews had already been engaged for two years in a rescue operation. The numbers in the school had dwindled to 78, and in 1904 not a single boy passed a public examination. Brother Paul was an inspicious recruit to the rescue party. He had seen visions and dranient dreams, too rosy perhaps for the realism of Father Edmund and Father Ambrose Byrne, or the wisdom of Abbot Oswald Smith. He was straining at the leash, and knew it; for in an old exercise-book of the period we find the following notes: "My bumpiness — my forwardness. How galling to others — I am vain — I am talkative — I am selfish. My insistance on my own will. I vote for this — this alone is good for the school — the fatal I written in black letters." What must he do? "Necessary — self-inspection — to remove what is hateful — humility — root of problem. Humility, considerateness and the suppression of what may be disagreeable in ourselves — make up politeness."

A clerical wit once christened Father Paul 'Dom Thomas Arnold, O.S.B.', but I doubt whether any document remotely resembling this survives in the archives of Rugby.

Father Edmund was in substantial agreement with the views of his irrepressible colleague. Both wanted to enlarge the school, establish the house system, call in Sunday evenings for poetry reading, although he was not, naturally, a lover of poetry; and shortly afterwards, perhaps on orders from above, the practice was discontinued. Then he was appointed second Prefect of the Upper boys, and one for the headmastership of the Preparatory School (now the Junior House) which had just been built, and for which Father Paul himself had so strongly pleaded. He might reasonably have hoped for one or other of these appointments, but they passed him by. Father Paul was not an introspective man, and it may have been for this reason that in 1914 he was appointed parish priest of Ampleforth village.

Father Paul used to say that he had always been happy in whatever work had been assigned to him, and indeed he had the gift of happiness to a remarkable degree. He got on with nearly everybody — except when he disagreed with them; and his patient simplicity quickly endeared him to the villagers. Some of them now remember being dangled on his knee, while he taught them their catechism. His work necessitated long rural rides on his bicycle along the narrow lanes, and long walks over muddy tracks, as he made his way from one farm to another. The care of the volumes should be not only read but readable. It was about this time that he developed his theory of liberty and responsibility for boys. Excessive supervision — particularly in out-of-work hours — bred a habit of evasion which was difficult to shake off. The boy who was morally weak came to believe that nothing mattered so much as the feeling behind his roll-topped desk, his pen poised in the air, and looking at you very straight in the face. He spoke of the great work that lay ahead for Ampleforth, and of his eagerness to play a part in it. Those who favoured a more contemplative vocation for Ampleforth may have doubted the wisdom, but never the disinterestedness, of his ideals. In any case, a change was now at hand. He seems to have found it difficult to work with the monk who was Father Edmund's right-hand man, and it may have been for this reason that in 1914 he was appointed parish priest of Ampleforth village.
hesitate to invoke the name of Arnold, who had argued that the senior boys will inevitably be the leaders of the school whether you make them monitors or not. The article was the first broadside in Father Paul's battle to bring Ampleforth fully into line with the main Public School tradition. It gave fair warning of the kind of headmaster he would be.

In 1916 he took over the management of the school library from Father Ambrose Byrne, and about the same time made the acquaintance of Robert Thompson of Kilbur in whose trade mark was to appear with a rather coy insistence on all the furniture of the school. Father Paul was not interested in art, but he cared for good craftsmanship, and he thought the anomalies of a school important. Meanwhile he noted that — not, one imagines, without impatience — the words of Father Edmund Mathews at an extraordinary meeting of the Chapter in May 1920. “I doubt if we can ever improve the school as a body will ever be able to give our boys the intellectual training that the large non-Catholic Public Schools afford.” This was a counsel of despair, and Father Paul was left with the ideas which had been gnawing at him ever since his return to Ampleforth — that highly qualified lay masters must be brought in to improve the teaching; that the school must be enlarged to pay for them; and that the house system must be introduced. But Father Edmund seemed to feel himself too tired to undertake these innovations; and indeed sometime before the Chapter in May 1920, Abbot Smith had casually approached him with the remark “I have decided to take you off headmaster — you have had enough.” Father Edmund did not demur; he asked nothing better than to end his days on a Lancashire mission. Shortly afterwards the Abbot told Father Paul that he wished to appoint him as headmaster. Father Paul replied to this with a memorandum in which he pleaded for the retention of Father Edmund on many grounds. The Community would regard his removal with consternation; he possessed their complete confidence; and if the necessary new developments were to go ahead, these could be undertaken by a man firmly in the saddle who had long had their necessity in mind. As a Classics master Father Edmund was ideal — tears would come into his eyes of this most reticent man when he was reading a passage of Virgil to the Sixth. If to some boys he appeared distant, all held him in respect; and those who were afraid of him while they were in school talked to him freely once they had left. “As to the personal matter” Father Paul concluded, “I must say that I detest the idea of being headmaster. I don’t feel I have the qualifications and I especially dread the effect it may have on the school.” He went on to suggest that the Abbot should bring him back from the village and let him work more closely under Father Edmund. He added: “Don’t go too fast, Paul; and don’t sack a boy too readily!”

Father Paul was not yet headmaster but the foundation stone of his headmastership — the alliance with Father Edmund — had been laid. Meanwhile there was a proposal to make him Prior. Fortunately Abbot Smith always seemed to have had these bright ideas in the Cloister, where there is a certain amount of monastic traffic, and Father Paul’s disconcerted eye fell upon the Prior, Father Bede Turner, who always looked like a Prior out of Robert Hugh Benson; and the suggestion was deftly turned aside in the direction where it properly belonged.

Father Paul had been actively associated with Father Bede on the Building Committee concerned with the planning of the new Abbey Church. This brought him the friendship of Sirs Gilbert Scott who had to steer a delicate course between the Scylla of Father Paul’s expansionism and the Charybdis of Father Bede’s Lancastrian caution. And he was still Parish Priest of Ampleforth — the rather Radical village where the Church of England had so little hold, and where no Squire had ever lorded it over an independent yeomanry. He built a Men’s Club, with a bath tub for men who rarely took a bath; and when the roof blew up through the misbehaviour of an acetylene lamp, he quickly found £300 to replace it. He visited everyone in the village, Catholic and Protestant alike, and was always expected to tell a Yorkshire story at the Men’s Staff dinner at Christmas. “Aw Kik’s funeral” — a villager’s description of a funeral in the Abbey church — was a special favourite. During the 1914 war he calmed his flock during an air raid and brought them dripping from the monastery when rations were running short. His management of the parish became known as “Bread and Circuses.” He said Mass twice on Sunday, and there were Rosary, Sermon and Benediction in the evening. Some of the parishioners were worried by his way of screwing up his face when he was preaching, but they saw beyond the mannerism to the man, and his preaching, though it was not inspired, was plain and to the point. He founded the Guild of St. Roch, which secured that a trained nurse, with fee, board and lodging for a week or fortnight, should be available for any parishioner who was ill; gave clandestine tuition to promising or backward boys; encouraged allotments during the War; presented a cup for which Ampleforth and its surrounding villages competed at football; and laid out a cricket field. It was remarkable what a busy schoolmaster-monk could get through in his spare time; and when he left, the villagers gave him a desk made by Thompson as a parting gift.

During the monks’ retreat in September 1924 Abbot Smith was taken ill and removed to the infirmary in Leeds, where he died on November 4th. He was a great and elusive character, and he had ruled Ampleforth for 25 years. On December 17, after a Solemn High Mass of the Holy Spirit, and after a number of inconclusive ballots, Father Edmund Mathews was elected as a second Abbot of Ampleforth by an overwhelming majority. As the Community were going into the refectory for lunch, Abbot Mathews murmured to Father Paul: “You had better be headmaster” — and then added: “Don’t go too fast, Paul; and don’t sack a boy too readily.”

The second part will be published in the Autumn Journal.
AUGUSTINE BAINES, O.S.B. 1786-1843

BERNARD GREEN, O.S.B.

Just six months after the monks arrived at Ampleforth, three novices were clothed, an auspicious opening to the conventual life of the new community. All three were to achieve much: Alban Molyneux later became President of the English Benedictines; Bennet Glover was to die as a martyr of charity in the Liverpool slums; and Peter Augustine Baines was to become a bishop and almost bring about the destruction of both Downside and Ampleforth. It was the 27th May, 1803, the day after the feast of the English Benedictines' principal patron, St. Augustine of Canterbury. Peter Baines, aged 16, from Kirkby in Liverpool, was given the name Augustine along with the monastic habit, but as was then the custom, the new name was reserved for formal occasions and he was more usually known still as Peter.

All three had arrived three weeks before from Germany. They had been boys at The English Benedictine abbey school at Lambspring, which had been closed in 1802 by the Prussians. The last novice, Clement Rishton, was secretly professed for Ampleforth and led the boys from the school by ship to Hull and then to Ampleforth where they formed the first generation in the monastery and the school. Baines had travelled out to Lambspring in 1798 along with the three Glover brothers, all of whom were to become monks at Ampleforth. He received a good education there, where he was an ecclesiastical student for four years and five months. Throughout his life, his broad education, his cultured background, his good prose style, his wide reading were often remarked upon. Much of that was a tribute to the education he received from the English Benedictines at Lambspring. There he would have seen a large, prosperous monastic community, singing the office in the largest Baroque church in northern Germany, presided over by an abbot who celebrated forty years as head of the community in 1802. It was the largest and most impressive English monastic community in existence. But the effect of this does not seem to have been great on Baines. He showed few signs later of valuing the Benedictine life that he had seen at Lambspring but which could not be re-created at Downside or Ampleforth. The reason for this is quite possibly the emergence of a movement within the Lambspring community during his time in the school that was highly critical of the abbot himself and of abbatial power in principle. They felt that an abbot was an anachronism in the age of the Enlightenment and an incongruity in the otherwise highly centralized English Benedictine Congregation. The chief spokesman of this group was a young monk, Fr. Austin Birdsall, who had emerged from the novitiate only shortly before Baines arrived in the school. Birdsall recorded the disintegration of the community and the collapse of the abbot, a process terminated by the grand sweep of European events and the actions of Prussia and Napoleon. Thus, it is likely that when Baines was clothed at Ampleforth into the tiny, struggling community of St. Laurence’s, he had little confidence in many of the outward regulations of the monastic life described by St. Benedict but beyond the reach of the newly housed priory.

At the end of a year’s novitiate, in 1804, Baines took his vows for life. He was
only 17 but in effect it was the working out of a decision made at the age of 12 when he left England for Lambspring. He now began the course of study which led to his ordination by Bishop Thomas Smith at Ampleforth in 1810. In that year, he drew up the plans for the wing added to the original house. During that time he taught in the school and soon was made Prefect of Studies. The next seven years were extremely fruitful at Ampleforth. The enthusiasm and imagination of the young monks was shown as they took the quite exceptional step of dispensing with corporal punishment and broadening the syllabus to include history, geography, science and modern languages. The contrast with contemporary Elion, where Dr. Keate was still capable of flogging the entire school in one session and where nothing beyond the Classics was taught, could scarcely have been more marked. The breadth and humanity of the schooling, as well as the exuberant confidence of the teachers, many of whom had started like Baines as boys at Lambspring, can be seen in the handwritten school magazines they produced with their reports of lectures and debates and their "learned" articles on language and literature. Instead of relying on teaching by rote, reinforced with the cane, they experimented with mnemonic systems of teaching, especially Dr. Fennagle's method by which things could be recalled by pigeon-holing them in the imagination, envisaging spaces in which the items to be remembered were written or kept. Throughout his life, Baines retained a great interest in the art of communication and learning. In 1838, he published a book on the subject of education. He was one of the best speakers and preachers in the English Catholic Church and was more than willing to teach a class when visiting Downside as a bishop or later in his school and seminary at Prior Park.

The school at Ampleforth had several generous patrons, but their opinions about what sort of school it should be varied considerably. Some thought that its main function should be the supply of priests for the future; the Revolution had led to a sharp fall in numbers, and schools offering a good grounding for boys on church scholarships were badly needed to catch boys for the Benedictines. Baines accepted this was needed, but he saw the church students as part of a larger school with a broader purpose. He wanted Ampleforth to prepare boys for life in the world — not to equip them with the armour necessary to repel the evil influences of the pagan and Protestant society in which they would have to live, but rather to prepare them to enjoy and contribute to the world in which they found themselves. This fuelled the enthusiasm, even the excitement he brought to his work as Prefect of Studies. It also encouraged him to start trawling for the offspring of the aristocratic families whose patronage his school needed. He soon turned it into one of the most fashionable Catholic schools. He was not alone in his efforts. He was assisted by a trio of talented men who had been among the first generation at Ampleforth as boys and thus, though only five or six years his junior, were separated from him by the enormous gulf of having been his pupils. Laurence Burgess and Cuthbert Rooker were in the 1806 noviciate, the next after Baines's own of 1803. Burgess was a businessman by temperament, became Prior in 1817 and ended his life as a bishop. Rooker was not really a teacher, intelligent and well read but not an academic or natural communicator. In the next noviciate, the 1810 group included Jerome Brindle and Placid Metcalfe. Metcalfe was the most brilliant of them, an exceptionally gifted linguist responsible for the wide range of modern and semantic languages of which the school prospectuses boasted. He was to die a martyr of charity in the Leeds slums. They were a remarkable group and two of them, Rooker and Brindle, were among Baines's closest friends, or perhaps rather disciples. They never forgot the pupil-teacher relationship. He was no friend of Burgess before 1817, estimating his abilities as less than middling and always giving him bottom classes to teach. Their later relationship was more one of confederates, business partners, than real friends.

Thirteen years of teaching came to an end in the July of 1817 when he was posted to the Benedictines' prized mission at Bath. He was just 31 when he became parish priest of the most fashionable and in some ways most prestigious mission in the hands of the Congregation. He was followed there within weeks by one of his closest Ampleforth friends Fr. Jerome Brindle. The Bath of Jane Austen attracted most of the Catholic gentry and aristocracy and they expected intelligence, learning and charm in their parish priest. They certainly found it in Baines. He had already established himself as a preacher of some note; his 1816 sermon at the opening of the new Catholic chapel in Sheffield was published under the title the Leading Doctrines of the Catholic Religion and was widely read. Its choice of theme was quite characteristic of a man whose formative years were devoted to Catholic education. In 1817, within weeks of his appointment to Bath, he travelled to Liverpool to preach at the Benedictine chapel in Seel St. In 1822, his sermon on transubstantiation and the worship of God at the opening of the chapel at Taunton was published; the following year, the new chapel at Warrington heard him on the Advantages and Consolations of the Christian Religion, a sermon which sparked off an angry pamphlet war on Catholic claims. In 1825, his sermons at the opening of the chapel at Bradford and at Myddleton Lodge were published. He was famous for his grace, his lucidity and his power as a preacher. Wiseman heard him in Rome in the late 1820's and described him thus:

"The church, which was nearly empty when preachers of inferior rank occupied it, was crowded when Bishop Baines was announced as the orator. Many people will remember him. He was happiest in his unwritten discourses. The flow of his words was easy and copious, his imagery was often very elegant, and his discourses were replete with thought and solid matter. But his great power was in his delivery, in voice, in tone, in look and gesture. His whole manner was full of pathos, sometimes more than the matter justified; there was a peculiar tremulousness of voice, which gave his words more than double effect, notwithstanding a broadness of provincial accent, and an occasional dramatic pronunciation of certain words. In spite of such defects, he was considered, by all that heard him, one of the most eloquent and earnest preachers they had ever attended."

(Recollections of the Last Four Popes p.326)

Another description of him preaching was given in an account of the consecration of a new coadjutor bishop of the Eastern District of Scotland in Edinburgh in 1838:

"It would indeed be difficult to conceive anything more appropriate to the occasion, or better calculated to elucidate Catholic principles than this truly excellent discourse; the effect of which was greatly enhanced by the admirable manner in which
Account of the Consecration of the Rt. Rev. Dr. Gillis p.14

The consecration of the church of St. Siga.

Consecrated in Dublin by Archbishop Murray on 1st May, 1823. His title was Bishop.

Baines's four published letters comprise a substantial volume of over 450 pages. It made his reputation as a brilliant apologist.

As well as in preaching and writing, Baines displayed his energy within the parish. Within weeks of arriving in Bath in 1817, he started extensive changes in the chapel and house: he spent £800 on alterations to the crypt and created a complex of new rooms and houses around the chapel including a bookshop and a school. Again the same enthusiasm for instruction in the faith can be seen behind his quick and decisive actions.

Bath was in the poorest and least well populated of the four districts into which the English Catholics were divided. The Western District was usually presided over by a bishop who was a member of a religious order, almost always a Benedictine, though the Vicar Apostolic in Baines's time was a Franciscan, Bishop Collingridge.

Collingridge was ill and began to look for an assistant who could take much of the work off his shoulders and who would eventually succeed him. He consulted the Benedictines. His choice and theirs was Baines. Everyone was very impressed by his gifts, his intelligence and sophistication, his gracious manner, his energy and his ideas. He was only 36 when he was appointed coadjutor bishop of the Western District. Collingridge was too ill to consecrate the new bishop and was heavily involved in controversies with the other English bishops at the time, so Baines arranged to be consecrated in Dublin by Archbishop Murray on 1st May, 1823. His title was Bishop of Siga.

The Western District was poor and thinly populated. It had no seminary, unlike the other three districts: Ushaw served the North, Oscott served the Midlands and St. Edmund's served London. Baines was particularly concerned about the lack of provision for Catholic education and training for priests. In his letter of acceptance of his appointment in February to Collingridge he pledged himself to work for a seminary in the district. Two months after his consecration, he sang the Mass at the opening of the new chapel at Downside. The community had been there for 9 years and had now begun to build. It seemed natural to him that Downside should become the seminary for the diocese; but he was equally clear that it would have to be under direct episcopal control. He discussed the idea with the President of the English Benedictines, the last Prior of Douai, and prior of Ampleforth, Richard Marsh, who endorsed the scheme but warned that it would meet difficulties and could only be passed if Prior Barber of Downside were replaced. He discussed the idea also with his old comrade, Prior Burgess of Ampleforth, who welcomed it warmly and, acknowledging possible opposition at Downside, suggested on 8th August, 1823 that an exchange of buildings between Ampleforth and Downside might be a possible solution.

By late August 1823, the plan had matured in Baines's mind. He wanted Downside, or failing them Ampleforth, to devote their energies to the Western District. He wanted a Benedictine diocese, with a seminary attached to the monastery and most of the pastoral effort of the monastery going into the parishes of the vicariate. His letters at the time show warm devotion to the English Benedictines and a firm belief that their past efforts should be rewarded and reach fruition in this way. The scheme was not wild, though its implications for the government of the English Congregation were probably far greater than Baines at first envisaged. First, the monasteries were not really autonomous but were governed by the President and the four-yearly meeting of the General Chapter. The President summoned monks out of the monasteries and posted them to missions where they passed under the authority of provincials, senior parish priests, one responsible for the north and one for the south. Thus in Baines's plan it would not be the monastery that would lose any of its freedom in accepting the Bishop's authority but rather the President and the provincials, and Baines had already secured President Marsh's general support. Secondly, the Western District had already shown its dependence on the Benedictines.

Of its seven previous vicars Apostolic, five had been Benedictines. Much of the territory it covered, the far South West and Wales, was entirely devoid of Catholic chapels and was real mission territory suited to the work of a religious order. Thirdly, in 1817 there had been a great crisis at Ampleforth which led the then President to propose a union of Downside and Ampleforth. It was said that Downside was so opposed to this they prepared to leave the Congregation and applied to Bishop Collingridge to accept them into the Western District. Fourthly, something very like Baines's scheme was put into effect forty years later in the Diocese of Newport and Menevia, with Belmont as its cathedral and the monks there as its canons and with the Benedictines supplying the missionary zeal needed to develop the Church in Wales.

On 27th August, 1823, Baines wrote letters to Ampleforth and Downside inviting them to co-operate in his scheme. Prior Barber and the Downside Council refused; simultaneously, Prior Burgess and the Ampleforth Council accepted. Swiftly, Baines then proposed to Downside the exchange of buildings that Burgess had first thought of. Again, it was not a wild scheme. Downside had only been the home of St. Gregory's community for 9 years. They had previously been at Acton Burnell, which they had shared for a year with St. Laurence's. Their former buildings in France, at Douay, had just been reclaimed by the Congregation and President Marsh was busily re-establishing there the definit Pius community of St. Edmund's. The Ampleforth Community had been settled for twenty years, had spent more on building and with a larger school seemed the more thriving of the two. But it is unlikely that Baines expected Downside to accept the offer. It is more likely that it was made in order to silence Downside complaints when he moved the Ampleforth community down to a home nearer Bath, which became his preoccupation over the next few months. In close correspondence with Burgess, indeed encouraged by Burgess, he looked at various places that the Ampleforth community could occupy.
and opening a school, but these were rejected on the grounds that the community could not support both ventures simultaneously. Burgess suggested a complete transfer from Ampleforth to Wardour Castle, but this proposal also failed. It seemed increasingly clear to Baines that the only realistic scheme was the one Downside had rejected in September, an exchange of property, and he therefore hardened his heart against Barber and the Downside Council whom he was now determined to force into acceptance. This can be seen from his letter to Burgess of 13th December, 1823. For your kind offer to quit your present residence and accept one in this Diocese, I cannot say enough. It is more than I could have expected, and more than I could under my present view of things prevail upon myself to accept. I should fear to do you and the Body an injury by removing you from Ampleforth, where so much money has been sunk, that would never be recovered, and where you had hitherto gone on with an almost unexampled prosperity. Besides, it grieves me to come to the determination of doing anything that should essentially injure the other Benedictine establishment which by its situation ought to be benefited ... They are not I should think aware how strenuous and efficient my opposition to them will be if they drive me into it. If we must come to a trial of strength one or the other party shall go down.

Yet in 1823, Baines was not in a position to mount any opposition to Downside. As a coadjutor bishop, he was powerless. He looked to the future when, as a Vicar Apostolic, he would force their hand. In the immediate future, he could try further persuasion within the English Benedictine body. He stressed repeatedly in letters the need for Benedictines to improve their standing in the eyes of the bishops, which could only be done by active co-operation of the kind steadily refused him by Downside. He hoped to advance his plans at the next General Chapter, to be held at Downside in 1826, when the President and all officials were elected and major decisions made for the coming four years. But, though it was customary to invite Benedictine bishops to the General Chapter, Baines was not invited in 1826. They wanted to discuss his ideas free of his blandishments. Barber was re-elected Prior of Downside and, even worse for Baines, his old teacher from Lambspring Austin Birdsall was elected President — as Baines said 'as a person best suited to wage war with a bishop.' But Baines was not ready for war. In August his health broke down completely and a holiday abroad was prescribed.

He left England on 27th August, 1826, accompanied by Fr. Bennet Glover, one of the three Glover brothers who had set out for Germany with him in 1798 and his fellow novice clothed with him in 1803. They reached Rome on All Saints Day and took up residence in rooms at the Palazzo Costa. Baines was suffering from a severe liver complaint, which perhaps did little to ease his ill-feeling about the General Chapter and the Downside community. Nevertheless, in the string of letters he wrote back to Burgess and Fr. Cuthbert Rooke at Ampleforth and Fr. Jerome Brindle at Bath there are many observations on music, art and architecture. His recovery in Rome was completed in the summer of 1827, which he spent at Assisi and Porto di Fermo. He was amused by the astonishment of the peasants who had never encountered bank-notes before. Rome was seductive. He became an inhabitant of the fashionable salons whose doors opened to him because of his social contacts from Ampleforth and Bath. In the winter of 1827, he started preaching regularly at the Gesu, where he was heard by Wiseman, and filled the hitherto empty church. He also established himself at the papal court, the last of the Renaissance courts where everything revolved around spectacle and personal influence and power had remained for generations in the hands of the clerical members of the gentry families of the papal states. A decade earlier, Fr. Bede Slater had become a bishop in characteristically odd circumstances. He was an Ampleforth monk, in Rome in 1817 trying to negotiate compensation for the lost English Benedictine properties at Lambspring; making no progress, he simply started wearing a cross and ring and allowed people to think he was an abbot. The weeks spent in waiting rooms were unexpectedly rewarded when Pius VII, looking for an English priest to appoint as the new bishop in the Mauritius, alighted on this patient English abbot. Slater became the first missionary bishop in the Mauritius; his reward for accepting the commission was the settlement of the Lambspring dispute.

Baines proved a great success in the papal court in 1827. He cultivated the Prefect of Propaganda, Cardinal Cappellari, a Camaldolese monk. He discussed the future of the English Benedictines with him and various schemes were aired: should the English monks become affiliated to a continental congregation? should the two monasteries pass under direct episcopal control? Cappellari made his endorsement of Baines's scheme for a Benedictine seminary very clear indeed and strengthened his resolve. All this was discussed in regular correspondence with his friends in England: Burgess, Rooke and Brindle especially. Particularly affectionate greetings were exchanged to celebrate Ampleforth's silver jubilee in 1828, when they wrote warmly of their close association since childhood and regretted Baines's absence.

Letters at the end of 1826 and throughout 1827 sketched out an alternative arrangement for the English Benedictines. The weaknesses of the current system of monasteries and missions ruled by quadriennial chapters were discussed and the advantages of direct episcopal control over the monasteries were stressed. The support of the northern Provincial, in command of the Benedictine missions in the north, was secured and he petitioned Rome in support of Baines's scheme. They were all convinced that this was all in the best interests of the English Benedictine body, with the government of which the Chapter of 1826 had made them greatly disillusioned.

Baines's negotiations with Cappellari took a new and fatal turn after he received a request from an English Franciscan to investigate the validity of his vows. Baines's inquiries raised in his mind the legality of the setting up of the two English Benedictine monasteries after the expulsion from France. If the monasteries had not been canonically approved by the Holy See, then the vows taken in them were not valid. As a result, the intransigence of Downside would be negated and all his schemes to bring Ampleforth south could be realized far more expeditiously. A search was made in the archives of Propaganda, but no documents sanctioning the setting up of Ampleforth or Downside could be found. He wrote to Burgess, asking him in strictest confidence to make a similar search in England. Baines was convinced, and convinced both Cardinal Cappellari in Rome and Burgess and his circle in England, Cappellari prepared a statement that the vows were almost certainly invalid, but presumably Baines did not want to publish it until he had the power to use it: until he was Vicar Apostolic. But to his dismay his plot got back to England. Wiseman, always alert to the Roman gossip and not apparently an admirer of Baines, warned a passing
Downside monk about it. He in turn alerted Downside and President Birdsall, and Cardinal Cappellari soon found himself receiving letters from England calling on him to stay his hand. His reply shows the extent of Baines’s influence over him: he advised Downside and Birdsall strongly to comply with Baines’s plans for the diocese and the seminary and alluded to the questionable status of the vows as a threat in the background.

Yet, while Baines was raising such fundamental doubts about the standing of all Benedictines professed since the expulsion from France, he was receiving the favours of Pope Leo XII as a charming and gifted English Benedictine bishop. Leo had been made a cardinal by Pius VII, a Benedictine pope, and wanted to give a red hat to a Benedictine as an act of homage to his predecessor. According to Wiseman, who was very well informed, Leo had decided to choose Baines. He says it is “a matter of absolute certainty that Leo had made up his mind to name Bishop Baines a member of the cardinalitial college.” This he got from circles close to the pope: “We were informed by Monsignor Nicolai, that the pope had called him, and said to him, ‘he had been casting his eyes around him for a member of the Benedictine body, on whom to bestow the hat of restoration; many worthy men in it were too aged and infirm, others too young, so that he had fixed upon the English monk, if, on enquiry, his character should prove equal to the proposed elevation.’ Such inquiries were made, in good measure amongst us, without their object being communicated. The result was, that the bishop was desired to remove from the private apartments in the Palazzo Costa, where he had been living with his English friends, to the Benedictine monastery of San Callisto, and to wear the episcopal habit of his order.” (Recollections p. 327)

This is a very odd story, though Slater’s experience a decade earlier might make it more plausible. If true, it suggests Baines still saw the argument about invalidity as a tactic, a canonical conundrum easily rectified by a Roman decree. It is strange, however, that Baines could have entertained such hopes when his financial position was so straightened. In January, 1829, he wrote a rather pushy letter to Bishop Collingridge asking him to resume the allowance of £50 which the Bishop had withdrawn. As cardinal, he would need a great deal of money. Money, however, was something Baines always expected to turn up. His hopes were dashed in February, 1829, when Pope Leo XII died unexpectedly. Baines’s own account in a letter to Brindle of his last meeting with the Pope stressed the warmth of the relationship: “I feel as if I had lost a Father, for the term friend is too weak for the union of kindness and affection he showed me and the confidence he placed in me when I saw him last on Monday week, he took my hand and pressed it, and held it fast all the time I was with him, whilst his whole manner and conversation expressed the most amicable concordance in him and the most affectionate regard.”

He waited for the papal election. If it is true that Leo had promised him a red hat, then the outcome of the election must have been vital for him. But all hopes and plans were thrown into confusion on 5th March, 1829, when he received news that Collingridge had died suddenly and that he was now Vicar Apostolic. He did not react quickly — presumably his mind was absorbed by the conclave but also with the Catholic Emancipation crisis then dividing the English Parliament and occupying the time and effort of English clergy in Rome. It was not until 28th March, three weeks later and after the election of Pius VIII, that he wrote to Brindle in Bath, saying he was making preparations for the diocese and the seminary and alluded to the questionable status of the vows as a threat in the background.

On the same day he wrote to Brindle, 28th March, he wrote to Burgess renewing his pledge to bring down Downside and set up Ampleforth in the south. “If you do not like the name or rule of St. Bennet to be dropped we can manage all that . . . with them of Downside I will have nothing to do.”

In the Spring of 1829, as hopes of a red hat faded and the realities of the coming storm in England came to occupy his mind again, Baines had already settled on his old scheme for an exchange of buildings using the question of the validity of the vows as no more than a lever. A sanatio from Rome could put them right. He would have his Benedictine diocese yet. On the other hand, two important things had happened: for several years, he had lived with the moral assurance that the entire English Benedictine Congregation was irregular, that he was not in reality a monk, and he would not tolerate Downside as a Benedictine community in his vicariate; furthermore, Brindle had kept him in close touch with the fortunes of a large mansion he must have known well on the edge of Bath that had several times been on the market, Prior Park.

By August, Baines had packed and left Rome. He reached Bath in September and at once called Prior Barber over from Downside for an interview, which took place on 1st October. They talked about the validity of the vows and Baines made his position clear. Barber at once got in touch with President Birdsall, who acted far more quickly than Baines had anticipated. Birdsall decided to appeal to Rome and sent his predecessor, Richard Marsh, together with a very able Downside monk Joseph Brown to negotiate with Cardinal Cappellari. They left before the end of the month. When Baines heard of this, he made a blunder which showed how high his emotion was running: he suspended the entire Downside community from administering the sacraments. But the Downside monks did not give way. They did not administer the sacraments outside the monastery — Ulathorne, then a junior, recalled a secular priest called in to hear the boys’ confessions seated on a tub — but continued undisturbed inside it. Baines was foiled; they had called his bluff.

Events were also moving quickly at Ampleforth. The Community had clearly become confused and divided over the exchange with Downside. As yet, the question
of the vows remained secret. The men who had worked closely with Baines before
he went to Bath in 1817 were committed to support him: Prior Burgess, the sub-Prior
Cuthbert Rooker and the Procurator Placid Metcalfe. The younger men were more
divided. Not all of them liked Burgess, who was widely seen as high-handed and
money-grabbing, a reputation recently reinforced by a row about an inheritance with
the young Athanasius Allanson who had departed prematurely for the mission. Baines
took the men deep into a conspiracy with his confederates. The four-yearly visitation
by the President was due at the end of September, 1829.

On 23rd September, 1829 he wrote to Burgess asking ‘whether it would not
be desirable that Mr. Metcalfe who seems to have some of the confidence of the young
men, should suggest privately to Hampson or some other leading person of the
opposition, sub secreto (for his information and guidance and that of others if he likes,
under the same confidence), cautioning them against any engagement into which the
new Prior or the President might wish to lead them and letting them know the real
uncertainty or rather certainty of the invalidity of their vows.’ The reference to the
new prior and the attempt to dissuade the young men from being influenced by the
President reflect the depth of disillusionment with Burgess, who feared he might be
removed from his post. Metcalfe did not get the chance to speak to the young monks.

Five days later, on 28th September, the entire community except Rooker, Metcalfe
and Fr. Vincent Dinmore presented the President with a petition calling for Birgess’s
removal. The Monday after the President’s visit, Burgess left Ampleforth and went
down to Bathampton to visit Baines. He stayed there for two months. During all that
time, though the quarrel surrounding Downside’s refusal to become the seminary of
the Western District and internal rows at Ampleforth occupied the attention of the
younger monks at Ampleforth, Rooker and Metcalfe did not inform them of the
deeper dispute about the validity of the vows.

Meanwhile, Marsh and Brown reached Rome on 4th December, 1829 after a
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Cappellari, who regarded them as unco-operative to the entirely reasonable
suggestions of the delightful and far-seeing Bishop Baines. Brown delivered a long
memorial at the offices of Propaganda, but it was rejected as the Latin was too classical
and the handwriting too small. Brown rewrote it at once in a large, bold script and
in a less Ciceronian style. Brown’s arguments certainly impressed Cappellari: papal
recognition of the Congregation was shown in letters from the Holy See dating from
1796 and 1814. Cappellari’s confidence in Baines was badly shaken when he heard of
the suspension of the entire Downside community. And Cappellari was entirely
captivated by the personality of Brown. Marsh and Brown were lodged in the
monastery of San Gregorio on the Coelian Hill. It was cold in December and Brown used
to get warm every night by skipping. News of this extraordinary behaviour reached Cappellari, who asked to come and see a display. As Brown wrote, ‘Well, he
came, and I shall never forget his emotion. At first I began with single strokes, and
then cross strokes forwards and backwards. All these feats were duly applauded, but
the fune was reserved for the doubles, when the old Cardinal clapped his hands and
fairly shouted with delight. After that there was no longer any coolness at the
Propaganda. My business was expedited and everything settled to my satisfaction’.
Baines saw each monk privately and assured them that until Rome gave a verdict they had to continue as though the vows were valid, and secondly that he would welcome their services as a group but not as individuals.

Baines claimed afterwards that he had not conspired with Burgess, Rooker and Metcalfe to seduce the younger part of the Community into following them. Opinions of other residents at Ampleforth in the early weeks of 1830 vary, but Baines’s claim that he wanted them not as individuals but as a community is consistent with the hope he had expressed repeatedly for a Benedictine college and priests for his vicariate. It is certain that shortly after returning south, when the sanatio was finally published, he instructed Burgess to make sure the novices were persuaded to leave for Prior Park; four out of five did so, but Baines’s attitude to all those in vows was plainly quite different.

Baines and Burgess also denied having tried to persuade boys or their parents to defect from the school for Prior Park. Twenty two out of about 80 did so, but of these six were relatives of Baines and the trio, two were nephews of Wiseman and six were members of the Mostyn family who were close friends of Baines, leaving only eight whose decision to follow all the responsible men at Ampleforth is quite understandable. So again, accusations of undue pressure to exploit Ampleforth for Prior Park’s gain do not seem justified.

The most contentious question revolved round property and finances. Baines and Burgess were accused of conspiring for years to appropriate as much Ampleforth property as possible. Letters between them in 1827 and September 1829 certainly talk of Burgess trying to develop the Ampleforth property and transfer it into his own name, but this was against the background of the expected exchange of property with Downside; no alienation from St. Laurence’s was envisaged and Baines’s concern was still for the mutual benefit of St. Laurence’s and the Western District. Witnesses over the weeks before the final departure of Burgess and Rooker, especially Fr. Bennet Glover, became alarmed at the weight and quantity of material being sent to York in packing cases. News of this so outraged Clifford that he reversed his earlier decision and attacked Baines violently. At the very least, they took away all their paper and books. They took a herd of cattle from the Byland estate for which restitution was subsequently made. But the question of finances was examined in 1835 by arbitrators and Baines in malpractice.

By the time Baines left for Bath in February, 1830, the decision had already been made. The sanatio would be drawn up to apply to everyone professed since 1793 except those specifically seeking exemption. It was published at the beginning of March and reached England on 3rd April, 1830. Only the four closest members of Baines’s circle refused the sanatio and were secularized: Burgess, Rooker, Metcalfe at Ampleforth and Brindle in Bath. For Baines, though he tried to turn his mind to the new excitement of Prior Park which he occupied on 2nd March, 1830, it was a dismal failure. All his dreams of a Benedictine vicariate and a great Benedictine college had gone in the winter of 1829-30, while in the process the Ampleforth which he loved deeply and which he had hoped to transplant to the south had been damaged for many years to come. The weeks between the secularization on 3rd April and the departure from Ampleforth on 13th May must have been singularly unpleasant for Burgess and Rooker. They signed away their title to property held in their own name on that day and in the evening, taking the £30 they had been given as travelling expenses they left. It was a Friday. Metcalfe remained for a fortnight to help the new superiors settle in.

They left behind a community of a dozen, four of whom were priests, whose finances were in a state of confusion and collapse close to bankruptcy, whose school was in turmoil and about to plummet into a sharp decline, and whose morale had almost broken.

The second part will be printed in the Autumn Journal.


**OFFICIALS OF THE MONASTERY**

Father Abbot: Abbot Patrick Barry
Father Prior: Fr. Sigebert D’Arcy
Father Subprior: Fr. Benet Perceval

Novicemaster: Fr. Alfred Burrows
Junior Master: Fr. Timothy Wright
Delegate to General Chapter: Fr. Benet Perceval
Oblate Master: Fr. Columba Cary-Elwes
Guestmaster: Fr. Vincent Wace
Infirmarian: Fr. Michael Phillips
Procurator: Br. Daniel Thorpe
Librarian: Fr. Alban Crossley
Master of Ceremonies: Br. Alexander McCabe
Choir Master: Fr. Edgar Miller
Warden of The Grange: Br. Daniel Thorpe
Warden of Redcar Farm: Fr. Aelred Perring

Fr. Julian is Chaplain to the domestic staff at Ampleforth as well as Chaplain to Horsesham School. Fr. Gervase is Chaplain to St. Martin’s School. Also resident, Fr. Aidan Cunningham, Fr. George Forbes, Fr. Aelred Perceval, Fr. Henry King, Fr. Gerard Sitwell, Fr. Joseph Carbery, Fr. Dunstan Adams, Br. Sebastian Percival, Br. Blaise Davies.

**SCHOOL**

Fr. Walter Maxwell-Stuart
Fr. Julian Rochford
Fr. Simon Trafford
Fr. Nicholas Walford
Fr. Adrian Convery
Fr. Charles Macauley
Fr. Dominic Milroy
Fr. Gerald Hughes
Fr. Edward Corbould
Fr. Henry Wansbrough
Fr. Anselm Cramer
Fr. Stephen Wright
Fr. Les Chamberlain

Abbot: Housemaster, St. Cuthbert’s
Prior: Housemaster, St. Aidan’s
Convent: Headmaster, Gilling Castle
Master in Residence: Headmaster
Subprior: Housemaster, St. Edward’s
Subprior: Housemaster, Junior House
Subprior: Librarian
Subprior: Junior House
Subprior: Housemaster, St. Dunstan’s

**PARISHES**

Fr. David Morland
Fr. Felix Stephens
Fr. Bonaventure Knollys
Fr. Matthew Burns
Fr. Timothy Wright
Fr. Gilbert Whitfield
Fr. Richard field
Fr. Francis Dobson
Br. Christopher Gorst
Fr. Justin, Arbery–Price
Br. Alexander McCabe
Fr. Christian Shore
Fr. Cyprian Smith
Fr. Bernard Green
Br. Terence Richardson
Fr. Hugh Lewis-Vivas
Fr. Bede Leach
Br. Cuthbert Madden
Br. James Callaghan
Br. Barnabas Pflan

**LOCAL PARISHES**

Ampleforth: Fr. Edmund Hatton
Bamber Bridge: Fr. Damian Webb
Brindle: Fr. Justin Caldwell
Cardiff: Fr. Ian Pettit
St. Mary’s Priory: Fr. Peter James
St. Joseph’s: Fr. Thomas Loughlin
St. Mary’s Priory: Fr. Raymond Davies
St. Mary’s Priory: Fr. Kevin Mason
St. Mary’s Priory: Fr. Laurence Bevenor
St. Mary’s Priory: Fr. Lawrence Kilcourse

**ST. LAURENCE’S ABBEY**

Senior Master, Classics
Second Master, Housemaster
St. Bede’s, Editor: Journal

Housemaster, St. Wilfrid’s
Housemaster, St. John’s
Housemaster, St. Thomas’s
Manager, School Shop
Gilling Castle
Housemaster, St. Oswald’s
Housemaster, St. Hugh’s

Ampleforth

Gilling East

Kirbymoorside

and Helmsley

Oswaldkirk

St. Mary’s Priory
Bamber Bridge
Preston PR5 6SP
Tel: 0772 35168

St Joseph’s
Hoghton
Preston PR5 0DE
Tel: 025 485 2026

St. Mary’s Priory
Talbot Street
Canton, Cardiff
CF1 9BX
Tel: 0222 30492

ST. LAURENCE’S ABBEY

33
On 4 October 1986, Fr Abbot preached on St Margaret Clitherow at a Mass for 1800 members of the Catholic Women’s League in York Minster. The music was arranged and led by Br Alexander and Fr Cyprian.

On 8 November 1986, the IBVM nuns celebrated the 300th anniversary of the foundation of the Bar Convent in York. Mass was celebrated in their beautiful...
The Ampelforth Journal

The Panel includes representatives from monastic, Benedictine, Cistercian and other religious communities where the Divine Office is sung daily. Members organize regular conferences and lectures on all aspects of our musical inheritance and issue leaflets and cassette tapes not only of the more recently composed Office music and psalm tones but also of the great treasures of Latin plainsong. Indeed, it is a notable feature of the Bulletin's liturgical role that it strives to keep alive the flame of this tradition, to carry this torch and pass it on. With this in mind, Fr Laurence has founded the Latin Torch Choir, a group of some 40 mixed voices stemming from our parish of St Mary's in Cardiff, which meets fortnightly and sings at many local and diocesan services to show that there is a corpus of traditional music which can still be sung and heard in Catholic churches.

The Bulletin takes the attitude that the promotion of English liturgical music largely looks after itself, but that it is a specifically monastic responsibility to provide the scope and context for the preservation of the Church's traditional music. This is a particularly apt and natural task for monks to undertake. If they allow the torch they carry to be extinguished, who will relight it?

B. O'S

Fr Placid and Fr Cyprian have contributed chapters to a new book edited by Cheslyn Jones, Geoffrey Wainwright and Edward Yarnold S.J., The Study of Spirituality SPCK £15. Fr Placid has written the chapter on St Benedict, and Fr Cyprian on the Rhineland Mystics.

Experience of Medjugorje

On 24 June 1981, two girls, Ianka and Mirjana, aged about 15, saw the bright figure of a smiling young woman on a hillside, near their village. Since then this figure, who identified herself as the "Blessed Virgin Mary" and added "I come as the Queen of Peace," has appeared every day (with very few exceptions) to them and four others of their age, two boys and two girls. Since then, some five to six million people have visited this little spot in the middle of Yugoslavia.

The Panel of Monastic Musicians issues a regular Bulletin edited by our own Fr Lawrence Bevenot, which sets itself the laudable task of both promoting and preserving monastic liturgical music for use in religious communities. In reality, however, its audience is rather wider, since one of its general aims and functions is to provide a useful mandate and direction for all sorts of community liturgy, not just that of the religious orders.

The announcement of the 1987 Pilgrimage to Lourdes by Fr Martin Haigh has led the Ampelforth Pilgrimage to Lourdes since 1953, the first after the War. The 1987 Pilgrimage will be his last as Director; he is bowing out now so that he can train up his successors and hand on his knowledge and experience. He is to be succeeded by Fr Bernard Green as Director and Mr Jack Berner, who will be responsible for the administration of the Pilgrimage.
They are so united and at peace — which they weren't at all before; so dedicated extraordinary extent. She seems involved in all the details of their lives. This disturbing. To see the sun spinning as many do (and I did) shakes one inside and yet one turns back to the lives of the villagers as to something even more important. They are so united and at peace — which they weren't at all before; so dedicated prayer, to the long, daily Mass, to fasting. They are also tremendously hospitable but it had something of Old Testament prophetic quality about it, urgent and after lunch in Mostar with Father Svetozar Kragljevic, a Franciscan, whose book yet it had something of Old Testament prophetic quality about it, urgent and

Chapter Abbot Herbert told us that he was of course pleased by the report, but that it was important for us to see it as God's Blessing and the result of "the continuous prayers and sufferings offered for Ampleforth by Fr. Bernard Hayes..." so whenever I was going anywhere

he had never done before and that he began to see that food and drink were not

"They say they will come and see me — but they never do." That remark highlights an unexpected sadness in his life — he found it difficult to be alone, which was surprising since he was a man of deep prayer. Was it perhaps memories of his early childhood, when he was so often alone and not allowed to play with the local children "lest he might be taught wrong things" to quote his

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the amusement of the Steward and various salesmen who came in on a Monday lunch time! That is the sign of a humble man; to change the custom of years and at the age of 89.

In other ways too he seemed to develop a childlike sense of the wonder of things, as though he was seeing them for the first time. He used to look upon flowers as unnecessary and that was a habit of a lifetime; now however he seemed able to enjoy them, seeing the hand of God in the development, for example, of a rose.

In the last days before the Abbatial election of 1963 Fr Anthony Ainscough, who was the Prior, tried to find out what were his feelings: “How do you feel about being re-elected?” “No different than I did when I was first elected.” “Do you feel less reluctant now than you did then?” “I never wanted it then, I want it no more now than I did then.” “Do you intend to resign?” “A monk does not resign.” It soon became obvious that he was not going to be re-elected. I went to his room and told him. Only years later he told me that, had I not done that, he would have been unprepared for the shock; as it was, he had time to compose himself and make a speech that all of us will remember which showed nothing of the agony he felt. Afterwards he described it as: “It was like having an amputation — it was painful, but I was glad”.

On the occasion of Basil Hume’s enthronement, he was expected to dress up as titular Abbot of Westminster, but he said that he had given his cross and ring back to the monastery. Much against his will it was brought out for him. He did not want to be dressed up, he had never enjoyed it. One family who knew him as part of the family — the father was a lapsed Catholic and the mother an elder in the URC Church — said when they heard he was an Abbot (after his death) “But I never knew he was an Abbot — to me he was just our father and our friend and we loved him dearly”. He never made any attempt to talk the father into coming back to the Church nor hint that the children ought to be brought up as Catholics; he accepted them as they were and loved them and often had a house Mass there since it was the centre of his Prayer Group. In the words of another friend from whom I asked comments: “I have never known anyone so fundamentally honest”.

He had a wonderful turn of phrase; to someone in a state of nerves about a forthcoming event he would say: “The sun sets on every day. The anticipation of a thing is far worse than the reality”. “Sin is not forbidden because it is wrong. Sin is wrong because it does harm either to yourself or to someone else”. “I have found that things work out in the end, but not until one has reached breaking point”. When he preached at some centenary at Monk Kirby he said: “When a Religious Community prospers exceedingly, there should be prayers for a financial disaster”. What else can be said of him that he was always ready to admire goodness in people whatever their status in life; that he was unaware of social distinctions; that he feared to wound by being honest but that he feared more to pretend even in the smallest things.

In his last year he had trouble with his eyesight and this caused him distress. We went from one specialist to another — tried all sizes and shapes of magnifying glass, but to no purpose. We had formed the habit long ago of saying office together whenever possible. People from the Parish came to read to him, but for a man who could read a book in a day, who had read all the correspondence between Newman and Manning (all 18 vols of Newman’s public letters) and all their biographies, this must have been a big cross. He had prostrate trouble and went to a specialist who told him it was cancer and that nothing could be done. He was given hormone treatment in the hope that it would delay further growth, but he failed quickly and was confined to bed for the last 2 months, became confused and at times aggressive, so contrary to his nature. Yet, he always managed to recover and to recognise his friends. There were light moments to this grim period. At night we employed a succession of nurses, most of whom were excellent, but there was one we nicknamed Miss O.K.; because she always looked into his face and said “Are you O.K.?” Not an expression he ever used himself! When I paid my early morning call to see how he was and whether there was anything I could do, he said: “Yes — strangle that woman”! Then one evening when I was about to go to the Youth Club, they called me back — just in time — he died peacefully.

Theodore Young O.S.B
In a Headmaster's lecture given in 1982 and printed in the last Journal, Michael Quinlan argued the case, both moral, political and military in favour of the policy of nuclear deterrence. He also made the claim that in an imperfect world such a policy was quite compatible with Christian ethics and belief. His account was lucid and compelling and evidently based on great knowledge of the subject while at the same time being informed by a strong Catholic faith and a powerful desire to work for the reduction of tension and the building up of trust between East and West. He, however, makes it plain that it is woolly-minded and quite erroneous to equate in moral terms the two super-powers despite all the shortcomings of western democracies, they are immeasurably superior to the totalitarian states of the east and it is this very gap in the two super-powers: despite all the shortcomings of western democracies, they are immeasurably superior to the totalitarian states of the east and it is this very gap in outlook from Michael Quinlan. The introduction is by Bruce Kent and all the contributors would, I think, support the policies and values of CND. They vary considerably in quality but none of them possesses quite the same solidity and skill in argument exhibited by Michael Quinlan. However, a common characteristic of the essays and a quality lacking in the earlier Journal article is a fuller treatment of biblical and theological ideas in support of a vision of justice and peace in which the possession of nuclear weapons could have no place. In his introduction Bruce Kent reflects on the meaning of the title, 'In God we trust,' and poses the question whether we do in fact trust in God. We may say that we have no security except in the God who made us but is this more than a pious platitude which leaves us to think and act in a way which in practice ignores the reality of God? He argues that 'ironically the very search cannot trust in the fragility of nuclear deterrence.' He does not ignore the practical needs of security in private or public life but asserts that neither reasonable prudence nor Christian faith can support the argument that a system of security should be based on mutual threats of mass murder. He accepts that there may be legitimate debate between Christian pacifists and Christians of the Just War tradition but believes that 'there can be no difference between them when it comes to the world of nuclear weapons which are indiscriminate in their effects and attack the innocent, not only of this generation but of generations yet to come.' He accepts, too, the good faith and the good will of many Christians who do not accept this view though naturally he believes that the true task of Christian peace-making is incompatible with the long-term retention of nuclear weapons and the policy of deterrence.

In the first essay Bishop Tony Dumper analyses the biblical notion of peace and contrasts it with the conventional secular idea of peace as the absence of war or overt violence. He argues that 'shalom' is a much broader and deeper notion carrying with it the idea of wholeness or harmony, the right ordering of human life, both private and public. It is both an inner sense of a right relationship to God and the world and a public sense of a right ordering of society. Crucially in the Bible peace is always inextricably bound up with justice: for the biblical writers it would be inconceivable to have a 'peaceful' society which was unjust or vice versa. He accepts that in different historical situations and different Christian traditions working for justice and peace have meant different things but he argues that in our world nuclear weapons can serve neither justice nor peace, 'because the kind of war that could result from a nuclear attack could not in any circumstances contribute to a just world.' If the choice had to be made between foreign occupation and the risk of nuclear war, then the former is preferable to the latter since 'any resulting injustice is less likely to be harmful to long-term human happiness than a nuclear war.' He warns against confusing the case against the possession of nuclear weapons with the case for total Christian pacifism: there are many Christians who are not pacifists and who believe in the right of a state to defend itself against unjust aggression but who nevertheless hold that nuclear weapons should not form part of such a defence because of the 'indiscriminate, unpredictable and long-term nature of the destructive effect of nuclear weapons.'

In the second essay entitled 'Earth shall be fair and all her people one,' Sue Dowell tackles the issues of nuclear weapons in the broader context of concern for the environment and ecological questions. She argues that over recent years there has been a convergence of secular and Christian interest in the protection and the future of the whole planet both in its material and human aspects. In some ways she is critical of the traditional Christian interpretation of the biblical injunction to have dominion over the natural world as a charter for exploitation but hopes that a more authentic reading of the Bible will yield a more rounded and harmonious lesson: man and the world are bound up in a delicate and complex web of inter-relationships and the pursuit of wealth and industrial progress at the expense of this ecological balance spells disaster as well as injustice for mankind. It is in this context that she sees the danger not only of nuclear weapons but also of the nuclear industry generally. In the latter part of the essay she points to the connection brought out by many contemporary biblical scholars between the teaching of Jesus on the kingdom of God and the Old Testament theme of the Year of Jubilee. Leviticus 25:3-8 states that every fifty years there is to be a year of jubilee or restoration in which slaves are to be freed, expropriated land returned to the original owners and oppressive debts wiped out, i.e., a year of radical conversion in which 'the subordination of land to the accumulation of wealth is checked.' Thus, in this interpretation, Jesus's preaching of repentance and conversion in the face of the present and imminent kingdom of God is a call to social, economic and political action as well as personal change of heart, a message that has, she argues, great significance for today.

In 'Love your enemies,' Pat Willmott reflects on the meaning of the biblical precept on the level of international relations as well as personal morality. He points out that the world in which Jesus pronounced this command to his disciples was just as savage...
and flawed as our own and yet this did not prevent him from making it a condition of membership of the kingdom of God. Nor is there any action of one group or nation having an impact on the wellbeing of another, love your neighbour incompatible with the threat and conditional intention to annihilate millions of people and he attacks, as spurious logic and bad theology, the argument that the values of Christian civilization or the preservation of the fabric of the Church could or should ever be defended by such a defence strategy. 'The disruption of our relationship to God is the worst thing that could happen to us and our failure to love our neighbour and the hatred of the enemy must have worldwide significance'. At the very least, he argues, it is limiting this injunction to our immediate neighbour: in a global village where the threat of the vast spending of arms and the disgracefully low spending on measures to remove hunger and ill-health in the Third World. He ends by posing a stark choice. 'In this nuclear age, Jesus' command to love our enemies becomes more urgent and urgent as we realise what the consequences of our failure will be... The vicious circle of hate begetting hate must be broken before we are plunged into the abyss of annihilation.'

In perhaps the most wide-ranging and well-thought-out essay in this collection, Barbara Eggleston, the National Co-ordinator of Christian CND, analyses the meaning of idolatry in the modern world. She draws on themes in the Old and New Testament to show that power and the state form one of the most insidious and pervasive forms of idolatry both in ancient and in modern times. She points out that in addition to the Pauline injunction to obey legitimate authority in the state there is also the tradition of resistance to unjust or idolatrous state power and quotes Aquinas: 'When the emperor commands one thing and God another, one should ignore the former and obey the latter' (Summ.Theol. Q.104, Art.5). Idolatry, she argues, is placing one's ultimate security in, or demanding absolute allegiance to, anything other than God and she believes that the modern state frequently is the object of such idolatry. Nuclear weapons and the possibility of genocide which they imply form the typical paraphernalia of this idolatry for they represent an ultimate trust in human power of a massively destructive kind for the preservation of security. She draws an interesting lesson from the 1930s and one very different from the common warning not to appease totalitarian regimes as a defence of nuclear deterrence, namely that it was the refusal of a minority of German Christians led by Dietrich Bonhoeffer to accept the truth of the total state, with its false claims to be the bulwark against communism and the bastion of Christian civilization, which helped to preserve the credibility of the Christian church in Germany and to rebuild it after the war. She questions the logic and moral justification of deterrence as the lesser of two evils, on the grounds that it represents the idolatry of expediency and so practice masks the very real preparations for the use of nuclear weapons without which deterrence would not be credible. 'At the heart of nuclear deterrence there are men and women who are trained to obey orders to launch nuclear weapons.' In the last part of the essay she concludes that it is a Christian duty not merely to oppose nuclear weapons theoretically but to take active measures for their abolition. In addition to political lobbying she connects the opposition of groups such as those of Greenpeace and Common and elsewhere to the ancient Christian tradition of praying in evil places as well as good. The Gospel injunction to watch and pray takes on, she feels, a new meaning when one is engaged both in bringing into the open what the authorities would rather have hidden and in offering worship at places which may be the launch pads of human and global annihilation.

In the final essay of the collection, entitled 'The Apocalypse and the nuclear holocaust', Andrew Chester draws attention to the widespread misuse of the apocalyptic parts of the Bible and the Book of Revelation in particular by Christians associated with the Moral Majority in order to underpin an aggressive military policy. On this interpretation the Apocalypse predicts a nuclear holocaust between the forces of good and evil as the demotion of God's plan for the world. The forces of evil are identified with world communism, and the Soviet Union in particular, and the forces of good with the United States and its allies. Thus the possession and indeed the use of nuclear weapons are justified by the Scriptures as instruments of the divine will. The author points out that this is a radical misinterpretation both of the genre of apocalyptic literature as a whole and of the message of the Book of Revelation in particular. It ignores its proper historical context and falls into the fundamentalistic trap of trying to tie modern events to specific prophecies on highly dubious evidence. He isolates four main themes in the Apocalypse and shows that their significance for the nuclear debate is very different from that drawn by the fundamentalistic reading of the text. First there is the theme of divine judgement and the need for repentance: it is the evil and immorality of the world which contains the seed of its own destruction and the call to the disciples of Jesus is to repent and reject the pride and self-sufficiency of a world turned against God and human injustice. The lesson Andrew Chester draws from this for the nuclear question is that Christians have a duty to reject the value of a society which arrogantly asserts its self-sufficiency and security on the basis of an ever-increasing and more sophisticated nuclear arsenals. Then he points to the strong role of 'witness' in the Apocalypse both of the seer himself and the two ideal witnesses who bear testimony and suffer death for their prophetic stance. This demonstrates the demands God makes on his followers in the face of a world which seems to be in the power of forces opposed to truth and justice and therefore God's Kingdom. It may involve suffering and even death because the witness is an alterntive set of values is threatening to accepted norms of power and success and brings about a hostile reaction. The third theme is the demonic power of the state as represented in the portrayal of the Roman State and the idolatrous worship it exerts of human beings. As in the previous essay the author contrasts this account of human authority with that of Paul in Romans 13 and emphasizes that where power of the state makes such totalitarian claims on its subjects, then it acts as pseudo-God and must be rejected. Finally the writer strikes a more positive note and alludes to the theme of hope and of the transformation of the world, the vision of the new heaven and new earth which is at the heart of the message of the Apocalypse. This is not
merely a spiritual, private and other-worldly affair but it is material, public and concerned with this age. It encourages hope in God's will for mankind and the world precisely when the omens and the 'signs of the times' seem dark and foreboding. Given the wickedness and stupidity of human beings it is not impossible that a nuclear holocaust may occur but it would be a hideous misuse of the Apocalypse to declare it to be the will of God which is to be prepared and even engineered by 'men of God'. It is the duty of Christ's disciples to witness to the hope of the new Jerusalem in the torn and complex world in which we live, giving way neither to cynicism, despair nor illusion.

In comparing the approach and contents of the essay in 'In God we trust' with that of Michael Quinlan's article one may draw three main conclusions. First there is sheer difficulty of genuine dialogue between the two sides. The authors seem to live in quite different worlds, religious, political, social and moral and yet the evident sincerity and good faith of both sides is clear to see. The gap is made the more poignant since the authors are all Christians and many of them Catholic. One cannot simply condemn one side as a lunatic fringe and applaud the other as representative of the real world of common sense, since one of the points at issue is what constitutes the 'real world'. Who are the realists in a world of nuclear weapons and the threat of global annihilation? From a Catholic point of view, given both the seriousness of the issue and the conscientious differences between loyal members of the Church, this raises the question of the role of the teaching authority of the Church in settling the matter. It is true that statements both of the Pope and episcopal conferences have touched on the morality of nuclear deterrence but it is equally clear that no definitive judgement has been made. Perhaps the time has come for a serious and universal forum of the Catholic magisterium to consider the issue, for example the Synod of Bishops.

Secondly one can discern a fundamental difference of moral approach. Michael Quinlan's article takes a broadly pragmatic approach while making serious use of moral principles. In general he seems to be a 'consequentialist' in his attitude, i.e. the rights or wrongs of an action or policy are to be judged in the light of its probable or foreseen consequences. Thus the fundamental justification of nuclear deterrence is that on balance he believes it less likely to lead either to nuclear war or loss of western security than any other policy at the moment, given the fundamental mistrust of east and west. In contrast the moral outlook of 'In God we trust' is more absolutist, i.e. based on the objective rightness or wrongness of human action and intention irrespective of consequences. Thus nuclear deterrence is morally wrong because it involves the conditional intention to commit mass murder and this can never be justified whatever the foreseen consequences of abandoning the policy of nuclear defence. The debate between these two approaches is of course not limited to defence issues: it is at the heart of many other moral controversies in the Catholic Church e.g. in sexual ethics. One of the reasons why dialogue and still more consensus is difficult on such moral issues is that the starting point and basic ethical principles are so far apart.

The final reflection arising from the two treatments of the nuclear question concerns the nature and role of the church. In Michael Quinlan's account there is the underlying assumption that the role of the Church is to operate within the structures of western democratic society whose values are fundamentally compatible with Christian faith and morality and certainly infinitely preferable to the totalitarian absolutism of the Soviet bloc. Thus it is a Christian duty to defend western values against possible enslavement or blackmail by the Warsaw pact countries. The attitude of the authors of 'In God we trust' is very different: while not equating in terms of value western democracy and communist society, nevertheless the stance towards western society is far more critical, not only in its nuclear defence policy but in many other areas e.g. justice towards the third world or exploitation of the environment. From this arises a quite different view of the role and witness of the Church: its task is not so much to operate as part of the established order but rather to take a critical and prophetic stance as a source of alternative values and styles of life. The state and national security are seen not so much as the guardian of western Christian civilization but as the possible object of idolatrous worship which the Christian and the Church as a whole has a duty to criticise and question, in order to be an authentic witness of the Gospel. Here again the gap in attitude is enormous and covers a much broader range of politics and activities than the issue of nuclear deterrence. Perhaps one might argue that the Church is large enough to embrace both parties but there may come a time when the Church may have to choose one option or another. To some degree this has already occurred in many third world countries e.g. South America. Perhaps it will also happen in the Churches of the west in the not too distant future.

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The Real Lessons of the AIDS Crisis
JUSTIN PRICE OSB

Anyone planning an educational programme to contain the spread of AIDS is involved in a running battle which he cannot afford to lose. We have to keep abreast, and preferably ahead, of an enemy whose characteristics, present disposition and likely future movements are uncertain but increasingly menacing on an ever-widening front. The battle is likely to be a long one, so the strategy and tactics of the educator must be cast in short and long term perspectives and be flexible enough to be kept under constant review. The approach described here is different from what I would have recommended a month ago, and will certainly be further modified in the future.

Health education usually finds its way into the crowded school curriculum because of concern about some particular threat such as smoking, drugs or alcohol. Parents and teachers hope to forestall harm by giving timely information. This is a slow and uncertain process, and its success depends upon the way in which information interacts with experience. People do not give up smoking when they learn about its dangers, but only when they link up that information with some unpleasant personal experience related to smoking. It has taken 20 years to establish the present downward trend in smoking among adults, and even now it is not very successful among the young. What chance have we then of stopping the AIDS epidemic through education?

Our greatest hope of success lies in the scale of the problem, the dramatic momentum of its spread and the fundamental threat it poses. The fearful spectre raised by the unchecked spread of AIDS is so sickening that it may just be enough to motivate changes in sexual behaviour, even before people begin to experience the deaths of others close to them.

In Britain, we are at a critical moment in the epidemic. The virus is now crossing over from its earlier stronghold among active homosexuals and intravenous drug users. It is not yet widespread in the heterosexual population, and there is little current danger to the majority of sexually active young people, but they are without doubt one of most vulnerable groups within the heterosexual population. Some young people are more at risk than others, but none are entirely safe: the non-sexual routes of infection through direct blood-to-blood contact include, for example, physical contact sports such as rugby, football and boxing, and the sharing of razors, toothbrushes and the like.

The situation is critical and demands an immediate response. With no vaccine and no cure in sight, the educator is in the vital position. In developing his short-term strategy, he has to assess the areas of risk for his students and to identify those among them likely to be first at risk. He then has to devise an approach whose objective will be to reduce as far as possible the risk of infection among them.

At first sight, it may seem that he should aim to reduce the risk of infection to zero; strictly, that means he should aim to get them to adopt celibacy or masturbation as their expression of sexuality. More realistically, and with little increase in risk, he could aim to get them to adopt pre-marital chastity followed by a monogamous relationship with an uninfected person; failing this, he could accept the degree of risk involved in 'safer sex' and the use of condoms. Some of these approaches have clear appeal to the Catholic on grounds other than the avoidance of AIDS.

In choosing which objective to go for, those who would intervene have to consider their chance of success, the demands of their own moral convictions and the chance of winning the greatest good for the greatest number. The government has made its assessment, and has clearly gone for the third option. The Catholic teacher has to make his decision in the light of the teaching of the Church and his own convictions, and from his knowledge of his young people.

Wherever possible, he will want to influence his students towards chastity, not just because of the danger of AIDS, but for all the right and good reasons that have always been true. It may be that the threat of AIDS will pre-dispose youngsters to listen and adopt a chastity-style when in the past they might have shrugged off his arguments without much thought. It may also be that this is a particular time of grace, enabling people to make changes in their lives which might once have been too much for them. The teacher has to be sensitive to all this, and not jump too readily to the conclusion that the call to chastity will meet with no response.

But he has to remember too that he will be asking some of them to make a rapid and complete change in their sexual expectations and behaviour, and that they might be unable or unwilling to make the change fast enough to protect themselves from AIDS. The teacher or parent needs to have a realistic picture of the sexual morality of the world inhabited by the Catholic young. A number of surveys over the past few years gives some clue, but each teacher needs to conduct his own, formally or informally. He needs a listening ear with which to hear and understand the particular position of his own clientele. He will find among them a range of views and practices, but there will most likely be some common elements.

Firstly, many of them will have picked up the assumption, even the expectation, that they will have a number of sexual relationships before they marry; secondly, many of them will be in a state of mind and in environments which can lead them to experiment for short periods with different forms of sex and perhaps with drugs. Thirdly, even those committed to chastity in the full Christian sense can and occasionally do fall short of their commitment, and will be, in that moment, vulnerable to AIDS: once established in a population, it is not a disease of the unknown and unknowable sexual history.

Even if the range of sexual behaviour in a given group does not include sexual intercourse, it will most probably in boys and with increasing probability in girls, include masturbation. For very many young Catholics, this will carry little or no tag of rational guilt, but will be associated with and reinforce a variety of fantasies and attitudes to sexual activity. This in itself makes it very difficult for them at a later date to activate a different set of attitudes and expectations when the opportunity and stimulus to sexual intercourse arise.

To change established patterns of sexual behaviour and expectation requires a strong counter-pull - perhaps from fear, perhaps and preferably from a higher...
The young often seem to be afraid of a life without sexual activity, as if it were some kind of desert of stunted growth and unsatisfiable loneliness. The appeal to generosity, to vision, may touch those who have been following, perhaps unthinkingly, the customs of their contemporaries. It may encourage them to develop their own principles and put them into practice, to change in themselves hitherto unquestioned habits and to look for healing of any spiritual and psychological wounds through the love of Christian friendship, through the sacraments in prayer and, where necessary, through counselling.

It remains true that the call to complete pre-marital chastity presents a tremendous challenge to those young who are already sexually active. Because of the strength of the feelings and habits involved, it is most unlikely that the majority of them will be able to change their lives in one great leap. There is bound to be a transitional stage of struggle and with times of success and times of failure. So in approaching the subject of AIDS with these young people, it seems to me that the teacher and others involved in pastoral care have a double task. They must both encourage them in persevering towards chastity and at the same time acknowledge the possibility of failure in self-control or conviction, and prepare them for the consequences that could follow.

This means that they must teach them how to protect themselves and others against infection. To use the fear of infection as an additional deterrent to immoral activity is not likely to be effective and will not contribute to growth in Christian chastity. Instead the young person realises that he might, through lack of self-control or ignorance, contribute to the death of others (even, perhaps of his own future spouse and children), then a fundamental concern for their welfare requires that he knows how to minimise the evil he does. It may not be much, but it is a first step towards chastity. It is not a sell-out to go for those steps which are realistically achievable when they fall short of the ideal, as long as the ideal is presented as paramount and remains the ultimate goal.

Even when the teacher or pastor meets an out-and-out self-centred hedonist, it will not only be concern for others that will prompt him to give the same advice. If heeded, that small crack in the hedonistic facade may be the beginning of a movement towards a higher kind of love. The orientation towards conversion and the expectation of prayer for movement in the life of the sinner give any advice on 'safer sex' a temporary character and point the person towards growth in chastity.

It goes without saying that not only the statements, but also the example of the way of life of the teacher must be in line with his commitment to Christian chastity. Any young person talking to him about sexual matters must know exactly where the teacher, and the Church, stand; and must also sense that it has brought him to a happy integration in his own state of life.

What of the longer term strategy? The objectives are of course the same, but underlying it is the assumption that at best, the short term strategy will have succeeded only in managing rather than eradicating the threat of AIDS. It means that a teacher or parent, looking round his class or family now, feels in his heart that some of them will die in spite of every educational and preventive measure.

The correct and compassionate integration of AIDS carriers and sufferers into the community of family, parish and school is a part of our future for which we must prepare now by disseminating accurate information and challenging prejudice. We cannot allow ourselves to speak or think of this coming epidemic in a way which sees it as a destructive punishment of the fallible which will leave the virtuous untouched. It is among the current and emerging high risk groups that we can expect to find Christ at work, even through their suffering. But we must also prepare ourselves and our students for grief, for the search for meaning in the midst of affliction; we must be ready to face in ourselves as well as in others the inevitable questions about the loving nature of God who can permit such a thing to strike those whom he loves so much. The depth of faith required to ride such a storm of questioning and despair can only be a gift for which we must pray. It leads us to the Cross and to the mystery of God's agony in his Son and his creation. Here we see as clearly as anywhere that the way through the AIDS crisis, as we seek to prevent its spread and as we cope with our failure to do so, lies not only in the medical, social and psychological fields but more fundamentally in the life of the Spirit.

We must pray for this as if it all depended on God, but we must also work as if it all depended on us. There are many underlying causes of the promiscuity which has enabled AIDS to spread. Without undervaluing personal responsibility, we can accept that the fragility of the family and the pernicious commercial use of sex has played a part.

The current generation of adolescent young is so much at risk because attitudes to sexual activity and self-control have been so deeply conditioned by the way in which the sexual drive is manipulated in our culture, being detached from love, marriage and family and set spinning free.

As part of a long-term educational strategy, we need to teach young people to take a close and careful look at this conditioning process, in the hope that through their reflection they will be able to some extent to disentangle themselves from it.

We must also give them something to put in its place. The Manichean view, still underlying some Catholic attitudes, offers no solution; the Church must make explicit a positive and inspiring theology of sex if its response to AIDS is not to appear a mere relapse into the fears and prohibitions of the past.

The long-term strategy must indeed include a critical approach to the misuse of sexuality in our culture; but this must be combined with a renewal of the Church's teaching on the true value and depth of human sexuality as a sacramental participation in the love of God, of which chastity is both a recognition and a celebration.

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As the children were going home from San Lorenzo school in a Santiago shanty town one day in August last year, one child was heard telling his mother about the day at school. Referring to his Amplefordian teacher he told her, 'Today we were taught by a very special man: This is just one of many different reactions to the small school, was given formal recognition by the ex-Archbishop of Santiago, Cardinal Silva, and has since become a significant force within the apostolic activities of the Manquehue Apostolic Movement in Santiago, and this something has its roots embedded in the finest soil: that of the Word of God and the Benedictine Spirit.

In 1986 Conventual Chapter agreed on the establishment of formal links between Ampleforth and Manquehue including those of regular support through prayer and, on a different level, the provision of the advice and guidance of the Abbot and Community whenever requested. This agreement is the final recognition of the importance of such links to both parties, links which have been developing and strengthening since the first visit to Ampleforth, in October 1981 of Jose Manuel Eguiguren, the founder and leader of the Manquehue Apostolic Movement. He has visited Ampleforth annually since then and since 1983 has been giving the St. John's Sixth form retreat. Relations reached a further stage in 1985 with the visit of Fr Timothy to Santiago, and Fr Dominic's visit in 1986.

The Manquehue Apostolic Movement was founded in 1976 as a Catholic Action group stemming from a confirmation class presided over by Sr Eguiguren in a Santiago school. In 1978 this Movement of the laity, which takes its name from the school, was given formal recognition by the ex-Archbishop of Santiago, Cardinal Silva, and has since become a significant force within the apostolic activities of the Archdiocese. It aims to work towards the building of God's kingdom and the search for his will through his Word and through sharing in community. Thus the Bible is the basis of the Movement's work supported by the guidance of St Benedict's Rule. This work is undertaken through various apostolates, the largest being the running of the Colegio San Benito, an independent school in Santiago, the Colegio San Lorenzo, a new school set up in one of the city's poorer shanty towns, and direct evangelical work among the poor. Amplefordians have become involved in all the apostolates but their principal work is done in the Colegio San Benito.

The school, founded in 1982 by Sr Eguiguren who is also the headmaster, educates around seven hundred boys and girls from the age of four to fourteen (although when the school is fully grown, pupils will go up to the age of eighteen), and Community whenever requested. This agreement is the final recognition of the importance of such links to both parties, links which have been developing and strengthening since the first visit to Ampleforth, in October 1981 of José Manuel Eguiguren, the founder and leader of the Manquehue Apostolic Movement. He has visited Ampleforth annually since then and since 1983 has been giving the St. John's Sixth form retreat. Relations reached a further stage in 1985 with the visit of Fr Timothy to Santiago, and Fr Dominic's visit in 1986.

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The school, founded in 1982 by Sr Eguiguren who is also the headmaster, educates around seven hundred boys and girls from the age of four to fourteen (although when the school is fully grown, pupils will go up to the age of eighteen), and Community whenever requested. This agreement is the final recognition of the importance of such links to both parties, links which have been developing and strengthening since the first visit to Ampleforth, in October 1981 of José Manuel Eguiguren, the founder and leader of the Manquehue Apostolic Movement. He has visited Ampleforth annually since then and since 1983 has been giving the St. John's Sixth form retreat. Relations reached a further stage in 1985 with the visit of Fr Timothy to Santiago, and Fr Dominic's visit in 1986.
time. Although the interests of each group have varied from year to year there have always been opportunities to get to know the country. Chile is long and narrow and always been landscape changes from desert in the north to green fertile valleys in the central zone, mountains, glaciers and lakes in the south. It is arguably the most beautiful country of Latin America. My own travels have taken me from Arica on the northern border with Peru to Coyhaique in south, with several trips to the popular seaside resort of Vina del Mar and to the ski resorts above Santiago.

Most remarkable of all in the history of the Chilean connection has been the lasting effect on everyone who has gone out from Ampleforth to work with the Apostolic Movement. The Movement is divided into communities which meet weekly to meditate on the Word of God. In 1984 a small English-speaking community was formed incorporating three of us from Ampleforth who were out there and four or five Chileans. The community was led by Senor Eguiguren. The re-formation of the community has become an annual procedure with the new arrivals being invited, but by no means obliged, to get together within a community. So far, all who have been invited to join have done so and have found a new dimension to their lives. Senor Eguiguren explains that it is not the learning of anything new but the discovery of what had already been learned at Ampleforth and the putting into practice of that experience.

The experience could not be allowed to die on return to Britain. So the Manquehue Apostolic Movement has been brought to Britain by those who have returned from Chile and has begun to expand, incorporating some who have neither been to Chile nor Ampleforth, men and women. It functions principally in universities where two or more can get together for a weekly meeting, and all have committed themselves to regular private meditation on readings from the Bible as well as certain other agreed activities. Ampleforth is the spiritual centre of the Movement in Britain as indeed it is of the Movement in Chile.

Without a doubt, the impact on each one who has set out from Ampleforth to take part in the life of the Manquehue Apostolic Movement has been a gradual process, hardly perceptible during the first few months, but the source of great strength in the last days in Chile and the subsequent return to Britain. It is an impact clearly apparent to those who know the individuals concerned, and the change can be discerned through their help at the school retreats, their life of prayer and deep commitment and their living testimony of their personal encounter with Christ. Whatever their own experience, it is strengthened and increased by the element of community - knowing that each is working to the same end. And this is perfectly summed up in the motto of the Apostolic Movement: 'Ut omnes glorificetur Deus'.

The following have all taken part in the arrangement with Colegio San Benito:

P.N. Bühmer (A84), S. Breslin (O85), D.J. Byrne-Hill (T85), D. Carter (T85), N.R.L. Duffield (J82), P. Gosling (C85), J. Harb-Dyke (C85), T.A. Jelley (J82), P. Johnson-Ferguson (C84), J.R. Kett-Smiley (W83), M.D. Robinson (A83), P.W. Sutton (O85), R.F. Thompson (A84), C. Verdin (J84), G. Wales (T85).

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**ANDREW CARTER**

'You come to bossman's cabin,' urged the drunken sailor. 'Drink good Polish vodka and make a speech.' We found the bosun's cabin already packed tight with members of the crew, and I was relieved when I realised that we had been invited only to make conversations. It was New Year's Eve, and Edmund Vickers (currently a school monitor in St. Bede's) and I were on board a Polish container ship somewhere in the Kiev canal, on the second day of our journey to Poland. We were escorting a 40-ton container of medical relief goods to hospitals in the cities of Poznan and Wroclaw. Ralph Samney was accompanying another container to Warsaw. The trip was organised by the Beverley-based charity, Jacob's Well Polish Appeal, and a proportion of the medicines we were taking had been paid for with the £2000 raised in the autumn by the school.

As we emerged into the Baltic, snow began to settle on the dock, and when we docked at Gdynia on January 2, the temperature was well below freezing. The dock, and soon the ship swarmed with soldiers, machine guns slung across their backs, red helmets over their balaclavas. We had been anticipating, with no great pleasure, a six or seven hour search of the containers at the dock, but the customs said we could go. Only later did we learn that this wasn't the bonus we thought it to be: our container was to be checked at every stop we made. This caused considerable delays, bureaucratic complications and frayed tempers on the rest of the journey.

The week spent in Poland was a remarkable experience. We saw the sad conditions in some of the hospitals, the shortages and the overcrowded wards; essential drugs and equipment are unobtainable, and the medical budget is decreasing. The after-effects of Chernobyl on young and new-born children hang gloomily over the future. We also experienced overwhelming hospitality and the delight of our hosts when they heard about the continuing efforts by Ampleforth on their behalf. We began to learn something about the difficulties in everyday life as a consequence of the country's economic and political problems. In Gdansk we were taken to the church that has special Solidarity associations. It was a dark and snowy evening and Mark, our host, couldn't at first locate the right church. He decided to ask someone, and crossed the road to a man we saw first shrug his shoulders and then turn rapidly away. Mark returned, chuckling conspiratorily, and informed us the man was a Russian.

The inside of the church was a strange combination of traditional piety and challenging political symbol. Over the crib, instead of an angel, stood the Polish eagle, crowned as in the days before 1945, and joining the shepherds and the kings in adoration were the figures of the Pope and the murdered priest, Fr Jerzy Popieluszko. A new plaque on the wall commemorated the slaughtered Polish officers of Katyn; and the government's recently introduced anti-religious programme for schools was depicted as one of the heads of a great red papier-mache beast from the book of Revelations (one of the names 'insulting to God' — Rev. 13:1 — and, presumably, to the Polish people).
“Eastern Europe”, as we understand the term today, consists of eight countries ranging from East Germany on the Baltic to Bulgaria on the Black Sea, united only by the fact that they lie east of a line fixed by the position of allied forces at the end of the Second World War. That line became known as the Iron Curtain. There are no useful generalisations about those eight countries. First, three of them are not Eastern European at all: they are Central European. Tell a Hungarian that doing business in Eastern Europe is difficult and he will say, ‘Ah yes, how different you must find it here in Central Europe’. Tell an East German that he was an East European, and his reaction might be violent. These countries vary in size, from the thirty million people of Poland, the six of a respectable leading nation on a European scale, to a country as small as Bulgaria with eight and a half million people. Then there is the appalling poverty of a country like Rumania, while the German Democratic Republic, though grim and dour, is nevertheless approaching the G.N.P. per head of the United Kingdom. There is the strange half freedom and half pluralism of Poland and the squashed subservience of Czechoslovakia. There is the sophistication of Czechoslovakia, a country that has in the past been a vital, dynamic, intellectually lively place in the heart of Europe, and Rumania, of which even its best friends could not make many intellectual claims. There is Hungary, economically advanced in the sense of having backed away from the strict rigours of communism, and the hidebound, near Stalinism of Czechoslovakia, or, in a different way, of Rumania Yugoslavia, (in a sense not one country but six), not under Soviet control, is an exception to every rule that you can make about Eastern Europe. ‘He who generalises generally lies’. But he who does not tends to be a bore. So, even though it is difficult, here is an attempt at generalisation.

All eight countries, except the German Democratic Republic, are passionately aware of their own national identity. The spectrum ranges from the G.D.R. which is just the rump of a much bigger country, to countries like Poland, or Hungary, both of which tend to make national identity a religion. Secondly, all of them in one way or another have something which complements, rather than contradicts, that passion about national identity: a great sense of Europeanness. I do not think anybody in Eastern Europe thinks of themselves just as Albanians, just as Bulgars, just as Hungarians, just as East Germans — they think of themselves as all that, and Europeans too. Nowhere in Eastern Europe has there been in the last 40 years, or in the last 200 years, the problem of reconciling nationality with Europeanness which we have experienced in this country and perhaps over which we have still not completely triumphed. The third thing that they all share, the thing which would strike us all most if we descended at Budapest Airport, or Prague Airport or Warsaw Airport is that they are all in their own ways under highly authoritarian governments.
that of Switzerland. The Czechs today still have a sense of engagement in Western Europe which goes deep. They also have a sense of betrayal by the West. At the time of Munich in 1938, Britain and France let the Germans have their way in Czechoslovakia and left the Czechs saying, 'Well, we have put our faith once too often in Western Europe and now whether we like it or not we will have to put some of our faith in the Soviet Union.'

Now consider Poland. In Father Popieluszko's church in Warsaw a few months ago we went to a Mass marking the date to the six months from his murder. They said a moving Mass in his memory and, one could not help feeling, in honour of the Polish nation: a passionate Polish nationalism which at times was impressive and at times was frightening. They read out Polish battle honours from World War II, Polish losses, Polish tragedies. Some of the names like Katyn Forest, where Polish officers were murdered by the Russians, and Treblinka or Auschwitz, where Polish citizens were murdered by the Germans, were safely in Eastern Europe. But they also mentioned places like Cassino, and the North Cape, and I realised that Polish forces, Polish troops, Polish sailors, Polish airmen fought in Italy, fought on the North Cape, in what in my childhood memory was the western battlefront of World War II. This illustrates the common experience of Eastern and Western Europe through a history which is forgotten until it surfaces again as I found at Father Popieluszko's church.

So that shared, though often interrupted, historical experience is the single biggest thing they have in common with us in Western Europe. They have other things too; they want peace because they know that they would be destroyed by war. They are caught up in a super-power conflict in alliance with a super-power. But many of them realise that the conflict, as well as dividing the continent, has for forty years kept the peace. So it is an ambivalent back-handed kind of conflict, an ambivalent back-handed kind of relationship with their neighbour super-power, a power not as friendly in their eyes as our friendly neighbourhood super-power is friendly in ours.

Lastly, they have in common with us something which I suspect the historian a hundred years from now will say is the central truth of the back end of the twentieth century, that both Western Europe and Eastern Europe are steadily falling behind the United States and Japan in terms of technological and economic development. This is not just a truth that affects our economic well-being; over a long period it is also going to affect our sense of national or continental identity, our ability to cope in the world, our ability to move on into what the jargon calls a 'post industrial society'. We and the East Europeans both have this problem; the difference is that we in Western Europe have the beginnings of a life boat to rescue us. As I see it the East Europeans have no life boat, they have not got the thing that we rather imperialistically call the European Community when we mean the Western European Community; they have only the C.M.E.A. (Comecon) which is in many ways more of a millstone than a lifeboat.

That brings me to consider the future. Eastern Europe has several possible futures. It can stagnate in its present relatively unsatisfactory and unstable state. That would mean that it would go on living in a rather edgy relationship with the Soviet Union. The regimes would do more or less what Moscow told them but try to create a bit of elbow room for themselves, and the people would do more or less what the regimes told them but they would try to create a bit of private life for themselves. There are various ways of doing that. One is by pushing gently against the authorities, the other is by withdrawing into an internal immigration of which you can find examples all over Eastern Europe, mostly in Poland. So all of the countries of Eastern Europe can stagnate in their present relatively unsatisfactory and unstable state. For some, like Hungary, that would not be too bad; for some like Rumania, it would be appalling, while others like Poland, would have a degree of pluralism which they had created themselves, without the Government ever really granting it.

On the other hand, there might be revolution, followed by bloody repression. There have been four great stabs at greater freedom in Eastern Europe since 1945. There was the East German rising in 1953, there were the Polish actions followed by the Hungarian Revolution of 1956, there was Czechoslovakia in 1968 when it looked for a short while as if Dubcek might pull it off, and then there have been a series of Polish defiances of Moscow right through the 1970's and above all in 1980. It is worth noting that those attempts to assert themselves have been put down less dramatically, less decisively, less bloodily in recent years than in the early years. I think it is fair to say that the Soviet Union would, if challenged again in Eastern Europe, hesitate longer; there is more 'downside potential' for them in another intervention in Eastern Europe. They would try, as they tried in Poland, to avoid intervention; only if they were provoked to the ultimate degree would they invade, crush, kill, murder and destroy as they did in Hungary in 1956. But I think just as stagnation in rather sulky, bloody-minded resentment over the decades is one possibility, so is the culmination of that bloody-minded resentment in an uprising, followed by repression.

There is a third possibility, something which I think can be seen in Hungary today. A grudging kind of acceptance of the status quo has been achieved in Hungary over the 30 years since the Hungarian Revolution of 1956. When Mr. Kadar, the boss of Hungary, came to Britain to have dinner with Mrs. Thatcher in Downing Street, I had to prepare the ground for his visit. I reported that the British Embassy in Budapest had said in 1959 that Kadar might be able to enforce acquiescence but he could never get positive support. Now 26 years later, he has quite a lot of slightly uneasy support for his regime. I was able to say that because I had written the report 26 years before saying that he would never pull it off. There is no way of carrying more conviction in Downing Street than admitting you were wrong 26 years before. It is possible to imagine that the countries of Eastern Europe could over 30 or 40 years build the kind of grudging acquiescence which you find in Hungary today.

But perhaps because I am an optimist I think the most probable future is different. It deserves most discussion because (a) it is the most hopeful; (b) it is the most likely; and (c) it gives us in Western Europe something to do about it. I think that there is a hope that a process of evolutionary change in Eastern Europe will gradually raise the costs of Soviet overlordship and at the same time, if it is done right, simultaneously reduce Soviet fears of what could go wrong in Eastern Europe and so lead to an eventual weakening of the Soviet grip. Once that starts to happen, there is scope for a further evolution towards a more organic state of domestic affairs within each of these countries of Eastern Europe. I think that for them to develop in an
organic way rather than in the arbitrary way in which they have performed and lived in the past 40 years is the main hope. Now I have to admit that there are things that can go wrong with the organic as much as with the arbitrary; after all, free will is organic and it can go badly wrong. Yet through organic development lies the best hope for Eastern Europe gradually becoming a happier, more satisfying, more stable and safer part of the world.

Let me offer a shopping list of the elements in this process of evolutionary change. The first is that the Soviet Union, everywhere in Eastern Europe (except perhaps in Bulgaria) is lacking in any kind of attraction. It is an empire in which the heart-land is less developed than the fringe and where almost every tendency is centrifugal rather than centripetal. Nobody is going to help the Soviet Union when it stumbles and falls. This reflects the almost total intellectual and social bankruptcy of Communism in those countries. Let me give you an illustration. My son, an Old Amplefordian (26), a theatre director, believes passionately that only Marxist theatrical analysis makes sense. He said to a group of Hungarian theatre people whom we invited round for a meal to meet him, 'Where does socialism come into your picture of the theatre, or your picture of life?' They all smiled and in their different ways said, 'We know why you asked that question, but it doesn't at all.' Communism, outside a small circle of a few idealists and rather more opportunists has no intellectual or social attraction in Eastern Europe. It is illustrated by the material failure of communism throughout Eastern Europe. Forty years ago they promised the people of Eastern Europe a lot of blood, sweat and tears and a certain amount of material satisfaction. In many of those countries they have given them something better than they had before World War II, but something far worse than they could have enjoyed if they had taken a Social Democratic path of development. So pure Communism has failed in material as well as intellectual terms in Eastern Europe. It has to be modified for any kind of material success and to remain relatively attractive to the people, and relatively competitive in world terms. Countries like Romania which refused to modify the doctrine of communism, have material failure. And countries like Hungary which chase material success by modifying the doctrines of communism have an increasing gap between theory and practice; a gap which is steadily increasing the hypocrisy and internal contradictions of the system. On top of those negative factors there is a pulsating sense of national identity. The Mass in Father Popielusko's church was as much a feast of Catholicism. Go to anything in Hungary and the one thing which gets the blood pulsing through Hungarians' veins is this sense of national identity. The Rumanians are the same, the Bulgars are the same. Perhaps they have not had the cynicism which we have suffered in the forty years since World War II; perhaps they have not learnt that nationalism cannot satisfy every need. But this passionate sense of national identity is something which is steadily teasing the one thing which gets the blood pulsing through Hungarians' veins. They all smiled and in their different ways said, 'We know why you asked that question, but it doesn't at all.'

The last question is when. There is certainly no point in looking for dramatic progress. If you move too fast (as the Hungarians never cease to tell us) you only end up with arousing too many expectations, followed by revolution and repression. A lot of people in Eastern Europe over the last forty years have learnt that lesson the hard way, particularly my clients, the Hungarians. Twenty thousand people killed in fighting, two thousand people executed afterwards, two hundred thousand people fleeing to the west — that teaches a hard lesson to a nation of ten million people. But even after that lesson, the country in Eastern Europe I know best has made real progress in the twenty-five years since I first went there. There is an end of terror. There is more respect for human rights; there is a steady rise in living standards there is some freedom of choice in economic life; there is some choice between personalities, though not yet in policies, in political life; there is some limit to the hypocrisy which is the most nauseating of all the characteristics of communism. That process has not happened elsewhere in the same way, though Poland has taken another course towards freedom. But I think that just as Poland and Hungary have made that kind of progress, others very slowly can, and will be able to do so. Already people will tell you (travellers from this School have told me) that the contrast between Czechoslovakia and Poland or Hungary is far greater than the contrast between Hungary and a free country of Western Europe like Austria. So in God's good time (and that means a long time) there is hope, and I think that this more optimistic view of the future for the countries of Eastern Europe is also the most realistic. If you ask me to be more precise than that, all I can say is this: I don't think that the countries of Eastern Europe will in my lifetime become relatively satisfactory homes for Eastern Europeans. But I think probably in your lifetime, they will.
When the title of this lecture was fixed, the Headmaster probably had a different scenario in mind from the one which now confronts us. It did look in the summer of 1986 as though the ground rules might be about to change. The government was in difficulties. According to the Sunday Times even the Queen had taken a dislike to the government’s style. The Prime Minister herself was an uncertain quantity: her credibility had been almost destroyed by the Westland affair in January, 1986: her status as a person of unimpeachable integrity was gravely questioned. Labour was looking like a party which could govern and Neil Kinnock was assuming the plumage of a potential Prime Minister. Moreover the S.D.P./Liberal Alliance was scoring regularly 25% in the opinion polls and it seemed to be clear that we were living in a three party system.

In mid-1986 the country seemed on the brink of something which had been talked about for several years — the possibility of coalition government or, if not coalition, minority government. How different from the election of 1951 when 97% of the voters voted either Conservative or Labour. By 1986 there had developed a breakdown of definable, predictable class interests and family traditions of the kind which produced the 1951 election result. The next election would set the seal on Britain’s evolution from a two nation, two party country into a political melting-pot in which all allegiance, like all class definition, had dissolved.

But by January, 1987 this scenario had changed: the most common forecast of the outcome of the next election is a third term for Mrs. Thatcher. The opinion polls seem to say so although you will note a late January opinion poll which put the Labour Party five points ahead, suggesting that the electorate is too volatile for a firm conclusion. But opinion polls do seem to suggest that if an election were held at a time of the government’s choosing the chances of them winning are greater than the chances of anything else happening. Politicians admit as much, including Norman Tebbit, to whom I do occasionally talk (at least I have done in the past). I have not talked to a single senior Labour politician in the last few months, indeed in the last few years, who has believed that Labour will form the next government with a working majority. The best they anticipate is a minority government with Labour as the largest single party. And so, from the prospect held out by my title tonight, with its enticing promise of radical change, we appear to be confronted with the direct opposite, a third term for Mrs. Thatcher even if the Tories were the largest single party. It is I suppose almost inconceivable to many people in this room that there could be a male Prime Minister. Most of you, in your conscious awareness of politics, have only been aware not only of a female monarch but a female Prime Minister. And, after all, what would Mrs. Thatcher do? We know that she has no interest whatever in anything except politics. The idea of her being transported to Dulwich to engage in the life of a domestic housewife and being satisfied not to be running anything at all is inconceivable. She has no other interest than running the country and to be deprived of her single interest is something into which she would not enter willingly. She might stay. But I think it is improbable. She is not a coalition figure. She is not the sort of person you could imagine making and being happy to make the sort of compromises which are necessary. I remember a conversation with Sir Anthony Parsons who was, you may remember, her Foreign Affairs Adviser after the Falklands war. Parsons first met her when he was Ambassador in Iran in 1975 when she had just become leader of the Opposition. He conveyed to me with great vividness a conversation he had with her, driving across northern Iran, in which he expatiated on the virtues of consensus. She stopped him in mid-flow, turned to him and said, with the utmost severity, ‘I believe all consensus politicians are quibblers.’ That sentiment uttered privately does remind us how very deeply she is a party politician and how totally unsympathetic she would be to what she would have to do if she were not the sole governing Prime Minister. Also, she would have lost a majority of 140 which is a colossal repudiation by the electorate, one which it seems to me it would not be acceptable for her to simply ride over and say that in some mysterious way she had none the less won the election and was entitled to carry on being Prime Minister. And this assumes that the minor parties in some potential coalition were willing to serve with her which is extremely doubtful. If the Tories do not have a working majority it will, I think, be a matter of finding a decent way out for Mrs. Thatcher, making it appear that she had gone voluntarily and was not being pushed. Then the way would be clear for perhaps Kenneth Baker to make common cause with David Steel and David Owen who are born coalitionists all.

However I propose to make the assumption that the Tories are going to win the

admitably concerns the unreliability of the voter. A consistent pattern presented by elections and opinion polls shows over a long period the steady emancipation of the voter from everything which binds him or her to a consistent party loyalty. The very shift I have mentioned over the last six months indicates that there have been millions of voters changing their mind and then perhaps changing it back again over a short period.

So we might yet be in for a period of minority government with all the apparatus of coalition and compromise which this will call for. The Prime Minister will have to be a broker, not an autocrat. election manifestos will be torn up, the politics of the smoke-filled room will replace the politics of the ballot-box. Our lives could be transformed from one dominated by the five year parliament to which we are accustomed, to one in which we shall neurotically apprehend another election at any time it suits either partner in a coalition to pull the rug.

Such an outcome would certainly have dramatic results. It would, I feel sure, be the end of Mrs. Thatcher even if the Tories were the largest single party. It is I suppose almost inconceivable to many people in this room that there could be a male Prime Minister. Most of you, in your conscious awareness of politics, have only been aware not only of a female monarch but a female Prime Minister. And, after all, what would Mrs. Thatcher do? We know that she has no interest whatever in anything except politics. The idea of her being transported to Dulwich to engage in the life of a domestic housewife and being satisfied not to be running anything at all is inconceivable. She has no other interest than running the country and to be deprived of her single interest is something into which she would not enter willingly. She might stay. But I think it is improbable. She is not a coalition figure. She is not the sort of person you could imagine making and being happy to make the sort of compromises which are necessary. I remember a conversation with Sir Anthony Parsons who was, you may remember, her Foreign Affairs Adviser after the Falklands war. Parsons first met her when he was Ambassador in Iran in 1975 when she had just become leader of the Opposition. He conveyed to me with great vividness a conversation he had with her, driving across northern Iran, in which he expatiated on the virtues of consensus. She stopped him in mid-flow, turned to him and said, with the utmost severity, ‘I believe all consensus politicians are quibblers.’ That sentiment uttered privately does remind us how very deeply she is a party politician and how totally unsympathetic she would be to what she would have to do if she were not the sole governing Prime Minister. Also, she would have lost a majority of 140 which is a colossal repudiation by the electorate, one which it seems to me it would not be acceptable for her to simply ride over and say that in some mysterious way she had none the less won the election and was entitled to carry on being Prime Minister. And this assumes that the minor parties in some potential coalition were willing to serve with her which is extremely doubtful. If the Tories do not have a working majority it will, I think, be a matter of finding a decent way out for Mrs. Thatcher, making it appear that she had gone voluntarily and was not being pushed. Then the way would be clear for perhaps Kenneth Baker to make common cause with David Steel and David Owen who are born coalitionists all.

However I propose to make the assumption that the Tories are going to win the
next election and I want to try and explore the meaning of that in terms of our political system. Even though this result was not anticipated when this series of lectures was being planned, a third consecutive Tory victory provides just as suggestive a basis for being asked. First, what has happened to the right? Second, what has happened to the left? And third, what will happen to the country believing that the ground rules of our politics really will have changed. In that eventuality three questions are worth asking. First, what has happened to the right?

First, the right. Eight years of Conservative rule have, without a doubt, shifted the balance. Many assumptions about what is and is not essential in a well organized society have been fundamentally altered. They have challenged rather late in the day what is grandly known as the post-war settlement and I would identify four areas where this looks more or less irreversible.

First, the assumptions about state ownership. This is the most extraordinary shift. In 1979 when Mrs. Thatcher fought her first election, Conservatives were terrified of even mentioning the word privatization. In the manifesto that year only one institution was identified for being removed from the public sector, a body called The National Freight Corporation. No mention of British Gas, British Telecom and all the things which have now been added so heavily to the coffers of the treasury. Now we have Conservatives talking about privatizing the Post Office, the prisons, now towns, privatizing electricity, not yet the Police but they have already privatized clamping of cars in London. In a sense this has not changed our lives much, because the failure of the privatization policy has been such that the importing of competition, which is really the main thrust of the argument in favour of it, has been so patchy. But there has been a break-out from what seemed at one time unchangeable; and there has been little public opposition. The small share-owner is now perhaps the Tories' kept voter as the council-house tenant is that of Labour.

A second, and more important assumption, which has been fundamentally and irreversibly changed, concerns the trade unions. There has been a breaking of the power of the unions through a steady series of laws which has removed their privileges; and of course there has been one great contest which had an indelible symbolic impact. No government, wanting to do what the Tories have wanted to do, could have desired a better chosen enemy than Arthur Scargill, the worst general any trade union has ever had and the best enemy any government could want to have. The miners' strike was very bloody, it seemed to go on interminably and it caused appalling misery. It was a decisive event in the history of this government, indeed in the history of this country. My fourth assumption concerns welfare. If you talk to a zealot of the right he will tell you that Thatcherism has been at its least adventurous over the issue of the Welfare State. Mrs. Thatcher has failed to cut benefits as sharply as market forces would indicate; she has not come to grips with the pensioner, with unemployment pay, with the great panoply of benefits that shore up the lives of one parent families, the homeless, single people and so forth. Labour market theorists, some to be found at Liverpool University and others at St. Andrew's University, the two great intellectual homes of Thatcherism, combine with Reaganite dreamers to propose a society where far more people than at present are exposed to the law of the economic jungle. These academics have not yet got their way. All the same, the assumptions which this government inherited have been altered because lower standards of provision are now accepted. It is now accepted that the National Health Service should not necessarily be set up in such a way as to match the demands which are made of it. The rhetoric of national poverty -- that we are a poor country being bled white by welfare supplicants at the expense of productive wealth -- that rhetoric has ceased to be a threat.

Here we have four assumptions which have changed the landscape. When we say that Mrs. Thatcher has not made a U-turn we mean that she has lived with these assumptions and she has replenished the ideas behind them and stuck with them. There has been no fleeing from the unpalatable short-term consequences. If you doubt this, consider the behaviour of the opposition parties. Their rhetoric may often go through the motions of attacking Thatcherism and certainly attacking the lady herself. But in fact the Opposition parties have made many accommodations with it. Take the S.D.P. The S.D.P. presents itself, in part, as Thatcherism with a human
They do have a redistributive tax policy, but they are tougher even than the Tories in their talk about trade union reform. In their leader, Dr. David Owen, they have a man whom a number of serious Tories would like to see as the next leader of the Tory party. He is a man who, in some of his gestures and some of his priorities, is behaving like a politician who, while he may not aspire quite so extravagantly as to lead the Tory party, none the less may realize that his only hope of future ministerial office does lie through the Tory party; perhaps that he is more committed to reversing the trade-union changes and full of the rhetoric of compassion in which Mr. Michael Meacher is such an undiscriminating expert, Labour remains through some sort of arrangement between his own party and the Conservatives. The thrust of his party is, in many respects, a rightward thrust.

Even the Labour Party has made a number of concessions to Thatcherism. Still committed to reversing the trade-union changes and full of the rhetoric of compassion in which Mr. Michael Meacher is such an undiscriminating expert, Labour remains hesitant about de-nationalizing because of the knowledge that people actually like owning shares, particularly shares which have been almost given to them. For the Labour party to promise to remove those shares (although in the case of British Gas they are hesitating) is, they realize, an electoral loser. Nor is Mr. Kinnock clear of his sense of direction. This supposed champion of radicalism and of freedom attacks the government for not being strong enough in preventing the publication of the story about the British defence satellite which the New Statesman has published and which the B.B.C. has banned. Here is a leader of the opposition of a left-of-centre party actually unable to resist the lure of the Union Jack as Mrs. Thatcher waves it and claims to be the party of patriotism.

What I am saying, as a general proposition, is that it is the right which still has the intellectual initiative in this country. Remarkably, it is not exhausted after eight years in power. The great difference between 1979-80 and the period of 13 years of Tory rule 1951-64, culminating in the time of Harold Macmillan, is that the ideas of Macmillan became exhausted. Thatcherism has become respectable, no longer sneered at by the intelligentsia. Mrs. Thatcher herself is no longer sneered at by the intelligentsia. Everybody who has been in employment, and certainly in employment in the upper half of society, has done extremely well out of eight years of Conservative government. Those who once were utterly derisive of Mrs. Thatcher are now a good deal less so, although it is interesting that people tend to be careful of the company in which they say so. It cannot be disputed that she has changed the norms of society, she has changed the expectations which people have of their government, the deep tide has not gone against her. Real incomes have risen for two or three years — and there has never been a time in history when a government to which that has happened has lost an election. The odds must be on a third successive Thatcher victory.

So I turn to the left. Throughout the building of this right-wing ascendancy, the Tories have been enormously assisted by the collapse of the left as a coherent political force. This has been decisive, and was not inevitable. It has been due to failures of organization and ideology. These two things have been intertwined around each other.

Let me take ideology first. British socialism has been conducting an argument with itself for nearly 20 years. What is socialism really about in the later 20thC? The exercise began in 1970 when Tony Benn was the nodal figure in the argument, having spent six years before that as the chief technocrat of Harold Wilson's government. Benn renounced what he called 'my managerial phase' and became a romantic idealist and radical, and he led the debate of the left from 1970 at least until 1984. There was an intermission when Callaghan was in government, 1976-9, but underneath the pragmatism of the Callaghan government, and indeed much stirred up by it, was a ferment of increasing left-wing alienation. There was a tendency on the left to cast as scapegoat anybody who had been part of the Callaghan pragmatism and, as they saw it, of Labour's failure.

It was then, perhaps, that we began to discover the price that Britain has paid for not having had a Communist Party. They ordered these things much better in France. We now see a centrist coalition of Mitterand and Chirac with the Communist party reduced to a 10% minority on the fringe. In this country it has been through the Labour Party as a vehicle that all the radical left forces have sought to express themselves and the last five or six years particularly have seen, emerging into the open under the guise of the Militant Tendency, numerous other left hard factions and associated radical pressure groups.

Where this has been most conspicuous is also where it has been most powerful. Although forming no part of national power, Labour has been powerful in the cities. The left has survived, flourished and grown in Liverpool, Manchester, Sheffield and other old cities deprived now of employment but run by successful and energetic Labour Parties. This has given Labour a separate power base. Ken Livingstone, David Blunkett and until recently Derek Hatton had separate power bases where they could do things for the benefit, as they saw it, of people in those cities who were themselves deeply damaged by the years of Thatcherized government. There has developed a species of socialism in the great cities which, in my view, is the only dynamic area of the Labour Party and this has gone on despite the attempts of central government to curtail local power. Labour went into the 1983 election as a national party with a left-wing manifesto which Gerald Kaufman described as 'the longest suicide note in history'. Mr. Kinnock is now doing his best to write a more pragmatic manifesto which will be of little appeal to the left but somehow will strive to gather for Labour the great fluid surging centre of those millions of voters who really cannot make up their mind which way they want to go.

Parallel with the ideological collapse of the Labour Party was an organizational collapse. Here I refer to the creation of the S.D.P. Inspired by Roy Jenkins, driven forward by David Owen, given moral tone by Shirley Williams and organizational muscle by the next speaker in this series, Bill Rodgers. What were Owen and Jenkins really looking for? Partly, the old Labour Party, minus the unions. Something like the German socialists perhaps. Partly a party with a defence policy which was not unilateralist and anti-nuclear. I do not think defence was as powerful an element as it now seems to be, but Owen has chosen to make it a central issue and it was certainly there in the beginning. The S.D.P. has spent much time trying to sort out where it stands in the political spectrum. Their party conferences sometimes degenerate into conferences about linguistic philosophy as they try to determine that they are not on the right and not on the left but more near the centre. They try to rewrite not merely...
the electoral pattern but also the geometry of politics.

This is not the time or place to rehearse the history of these developments but I want to consider some of the consequences. Where do these developments leave us? In particular, how do their effects relate to the picture of politics between now and 2000?

I shall put up for consideration three tentative conclusions which, if they prove to be correct, are undeniably serious. The first is this: I begin to think more and more that we are, whether we like it or not, a two-party country. Allegiances may be breaking up but, at a deeper level, we have a Government and we need an Opposition. The parliamentary system overwhelmingly favours the two-party system. The voting system perpetuates it, particularly when the governing party is only backed by a minority of voters. The system which the British understand and need is based on regular elections which install and then at some point remove a government, and I think it is becoming harder to envisage how this historic reality can be converted into a new system which provides for alternating governments but with a series of small parties. Too much will conspire against the permanence of any sort of coalition government until we have a proportional system of voting: and this will only come about when there are at least a hundred members of the Alliance in parliament to vote for it. It is a vicious not a virtuous circle.

Secondly, we no longer have an Opposition which is credible. The opposition must be left of centre. We have a government which is so fiercely right-wing that there is no other place for the opposition to go. Some Conservatives suggest otherwise. David Howell, who has written a book about his Conservative philosophy, once explained to me that the only place for the S.D.P. and the Alliance to go was round the back of the Conservative Party! I think it is becoming harder to envisage how this historic reality can be converted into an ideological laboratory. The fact is that there has to be an Opposition to the left of the present government, but the left itself is without coherence. In particular, the Labour Party looks more and more unworkable. This is not just a matter of plots. The tabloid press frequently seems to suggest that the state of the Labour Party is very much the result of conspiracies, manoeuvring and the imposition of minority groups upon a great mass majority. If my description of the city politics of the Labour Party is correct that cannot be so. The more persuasive reality is that the Labour Party is dynamic in the cities because there is an appeal in deprived areas for a radical party. Of the city which has gained so much from Mrs. Thatcher herself, not through admiration but because the radical left think that she has made conviction politics work. Bernie Grant and his friends see themselves as conviction politicians on the Thatcherite model. Opposed to this model is Kimock-style socialism which is appealing for mass support for an increasingly right-wing version of the creed. Kimock now controls the apparatus of the party through the National Executive Committee, and the parliamentary party — although after the next election this will be less true. So there is an unresolved conflict both within the Labour Party and, as I have earlier indicated, between the Labour Party and particularly the S.D.P. strand of the Alliance.

A third consequence of my analysis follows: a shift is needed, not towards the more fissiparous politics that a few years ago seemed not only likely but desirable, but towards the evolution of a more coherent politics of the left. For a practising politician to talk about this at the moment is unreal because the last thing politicians want to consider is what they will do if they lose the election. Bill Rodgers might be an exception because he knows the Alliance cannot win the election, but the Labour Party who really are the more important element in this argument will not contemplate the consequences of defeat. Commentators can be less inhibited because we are not running for office. The only solution of our paralysis of Opposition on the left lies through some fusing of the different elements that now exist to the left of Thatcherism.

The obstacles are enormous. They lie partly in ideology but much more in personality. Journalists are often accused of writing too much about personalities, but people like reading about personalities and the fact of the matter is that so much of what happens because of personality. Not all political events happen because a White Paper is produced or a party makes a great statement; much of what has happened under this government has taken place because Mrs. Thatcher, with this extraordinary combination of influences and characteristics, has been sitting there in No. 10 for such a long time. Similarly it is personalities who will decide what happens on the left. Dr. Owen has a difficult personality for anybody to work with, as the Labour government found when he was Foreign Secretary. The S.D.P. and the Liberals find it now, as would the Tories were he to get closer to them. Those who ought to come together would find it most difficult to get on together. I do not think Hattersley and Owen find it possible to be in the same room at the same time. The right-wing of the Labour Party can never forgive the S.D.P. for having broken away, and yet it is the Labour right who, on my analysis, needs to make common cause with the S.D.P. So personality is against a coming together of the forces of the left.

Other forces might favour it: the trade-unions for example. If Mrs. Thatcher wins another term, the trade-unions will become less and less political. This is already taking place with some trade-union leaders and it is worth being reminded that a trade-union leader's first business is with his members. To listen to a man like Gavin Laird of the engineering union is to realize that the tide in trade-union affairs is away from the intimate relationship with the Labour Party and towards a more industrial trade-unionism which does not depend on allegiance to one party. Unions are of course to the left and not to the right, but this impulse to industrial rather than political unionism could be a catalytic force towards some sort of coming together on the left.

The only alternative to re-alignment on the left is an indefinite period of Conservative government, protected by the voting system and by the fact that so many people in this country have really had it very good under Mrs. Thatcher.

If there is to be change, then the most likely way this might happen would not at first involve the Alliance. If Labour loses the election they have to make a choice. The Labour Party has to decide what it really means in the later 20thC by socialism. It has to accommodate itself to capitalism. It has to abandon the rhetoric of state ownership. It has to modify the fundamental place which it gives to equality in its
ideological priorities. The omens of radical re-thinking along these lines are not good
and yet if such thinking does not take place the consequences after a Conservative
victory will be dire.

Mrs. Thatcher herself has offered one interesting by-product of another victory:
she would be the agent by which socialism would be wiped off the map. Any
opposition would itself be ideologically centre or centre-right — rather like American
parties. Instead of a socialist and a conservative party, there would be in effect
democrats and republicans, between whom in America there are few differences of
idea. They have always been, and they most spectacularly are now, organizations for
the acquisition and use of power. Mrs. Thatcher would think that a benign
development, and she thinks that one more term of Conservatism might bring it
about. I personally doubt whether she is correct. With our history it will take much
longer than that, and the rump of a truly socialist Labour Party, perhaps playing the
role of the French communist party, will always remain.

Meanwhile we would have experienced the unchallenged hegemony of one
party, which is a deeply corrupting condition. However materially satisfactory most
people in this room may have found it to be and might continue to find it to be (and
which I certainly would find it to be), for our system and for our country is
corrupting, damaging, and fundamentally unhealthy. It postulates a long period of an
uninvigilated government. This government has had the most extraordinarily
complaint press of any government of my experience. That does not stop them
complaining about it. But in truth the press has given Mrs. Thatcher's government
an easy life and there has been a parliamentary situation which has allowed ministers
to do almost what they want. The only dynamic element of opposition has come from
within the ranks of their own party-in-cabinet and on the back benches — but this
opposition has been unreliable and deflected in the end by all the usual pressures. I
do not think that with a new Conservative leader anything very much would change.
In fact I can envisage a new Conservative leader of the Baker or Hurd mould taking
the Conservative party back a little bit towards the centre, and thereby strengthening
outside it. In that circumstance I envisage the continued growth of an alienated force,
particular in the cities, for whom the political system seems irrelevant. Now that
indeed would be a change in the ground rules and one which would have within it
the seeds of a social catastrophe.

Headmaster's Lecture: 23 January 1987

THE TOYNBEE COUNTRY

COLUMBA CARY-ELWES O.S.B.

Round the Abbey and School we have what was dubbed sixty years ago The
Ampleforth Country: from Brandsby to Helmsley, from Kirkbymoorside to Kilburn:
now we have Herriot Country which centres on Thirsk and the Dales; should we not
also have a Toynbee Country? This of course would include the Lawrence Toynbee
Country, our nationally famous painter, but also the Country of his even more famous
father, the world historian who also lived at Ganthorpe some two miles south east
of Terrington.

In the first place he was a frequent visitor to the Abbey, spending one Christmas
time in seclusion in the Monastery (1936). But he had already visited it and been cared
for by Fr. Paul Nevill, the then Headmaster, in the crisis over his son Philip's expulsion
from Rugby School. In fact a unique figure at the Abbey, Fr. Louis d'Andrea, had
reviewed with what Arnold thought outstanding discernment the first three volumes
of his A Study of History. Arnold's admiration for Fr. Paul, also, was so considerable
that he sent him the volumes of A Study of History as they came out.

In 1913 Arnold Toynbee had married Rosalind Murray, the daughter of Professor
Gilbert Murray and his wife Lady Mary, a member of the Howard family of Castle
Howard, where she had been partly brought up. Ganthorpe Hall which became their
house, and that of Lawrence, their son, was part of the huge Howard estate;
so Castle Howard too is part of Toynbee country.

Ganthorpe Hall was the place where the writing of A Study of History began,
written in the garret away from disturbance and with a window looking out north
and north west, as Arnold would say, to Hornby Hump, beyond Helmsley (NW),
which hump Arnold took to be in the Ampleforth Country and therefore linked with
all of us. Hanging by the window was a crucifix. He had many friends in the
Community besides Fr. Paul, especially the wise and good Fr. Stephen Marwood, Fr.
James, Fr. Kenegern, later Fr. Alberic. He would visit the School and on one
impressive occasion he expounded to the Ampleforth Literary and Debating Society
his developing insight into the transcendent importance of the Higher Religious in the
history of humanity, an insight which transformed the shape of A Study of History. He
delighted talking with the senior boys. The chosen vehicle was The Friday Club of
the Abbey, spending one Christmas
time in seclusion in the Monastery (1936). But he had already visited it and been cared
for by Fr. Paul Nevill, the then Headmaster, in the crisis over his son Philip's expulsion
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devoted second wife, née Veronica Boulter, was buried next to him. These and all mine to him which, unknown to me, he had apparently kept, she sent for safe-keeping to the Bodleian Library, Oxford. For some years the letters he wrote to me from 1937 — 1955 could not be found.

Eventually they were recovered by a novice from a tin box in a box room on the top floor of the monastery. These also went to the Bodleian. It is these which have been published by the Oxford University Press and which are the subject of the following review.

NOTE: On Arnold’s death his wife Veronica asked me for his letters, which I sent her. These and all mine to him which, unknown to me, he had apparently kept, she sent for safe-keeping to the Bodleian Library, Oxford.

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An evening during the Second World War, while we were sitting in the now pulverised old monastic guest room, someone hurried in to say: the God Emperor of Japan has abdicated. It seemed as though Arnold became enveloped in the history of that “divine” dynasty and the end of it. His white hair seemed to shine in a peculiar way. This was part of his tendency to have para-historical mystical experiences. He mentions them discreetly. But one he often referred to and delighted in. In fact he would hope others would experience this one with him. I mean walking the length of the magnificent terrace above the ancient and serene ruins of Rievaulx Abbey — part of his “Country” and the Ampleforth Country too, a terrace that a quarter encircles the ruins, glimpses of which can be had through frequent gaps in the forest below. The terrace and the elegant temples at either end of the terrace must be eighteen century, before the French Revolution. Arnold would pace that broad grass surface from one end to the other sinking into history, from our own fragile age through to the time of Voltaire and Dr. Johnson, down, down to the age of Bernard of Clairvaux and of Aelfred his friend, with the intervening years of Reformation and destruction.

Even more evocative was his quiet delight in communing with the ancient chiefans, of pre-Saxon, pre-Roman, perhaps pre-Celtic times whose large funeral mound lay in a remote valley between Ganthorpe and Slingsby on Slingsby Moor. We would walk there after lunch on a summer’s day, lie on our back in the soft grass and remain silent until perhaps the cattle would quietly gather around munching, and thus disturb his reveries.

So the Toynbee Country is Castle Howard and is satellite Ganthorpe; the neighbouring promontory over looking Sheriff Hutton and the most southerly terminal moraine of the Ice Age; Hornby and Rievaulx, Ampleforth, Coxswood and Newburgh. Of course for him the whole countryside breathed history. But it was perhaps the sense of continuity, of continuous, uninterrupted history at Ampleforth that attracted him most.

He was buried in the graveyard of the Anglican church at Terrington, and his devoted second wife, née Veronica Boulter, was buried next to him.
had in common.

There are six hundred pages of them in "An Historian's Conscience", nearly all between A.T. and C.C.E., with a few to and from others, edited by Christian B. Peper, a St. Louis attorney and common friend of the two chief correspondents. It has been

handsomely produced, with photographs, by Toynbee's life-long publishers, the OUP, but the deep crimping on the spine tells that it comes from their American branch. The misprints, on the other hand, are depressingly British. There was a time when these words would have been an unthinkable insult to the Clarendon Press — is there a single misprint, I wonder, in the whole of "A Study of History"? — but since then it has uttered books besmirched by every kind of error. It is dismal to find, in the name of Oxford and at a cost of £30, misprints in ancient Greek, modern Greek and Latin (they cannot possibly be A.T.'s mistakes) as well as in English, French, Italian, Spanish and German, including illiteracies such as "diphetheria" and "Stationary Office". The fault will not be Mr. Peper's either: he is obviously a scholarly editor who has gone to great pains for the sake of accuracy and information. Almost every letter has explanatory footnotes. Some British readers will fret at the elaboration of this apparatus, especially when it is attached to simple invitations to tea or accounts of a country week; but they should recall that what may seem pedantic over here is commonly accepted in the United States as necessary to any serious work of academic interest.

Most readers will begin a book like this at the index, and a reviewer may fairly do so too. The Ampleforth entries are naturally many. There is Fr. Paul Nevill, whom A.T. thought a greater headmaster than Rendall, his own at Winchester. C.C.E's correspondence came to be destroyed soon after his death. Another projected life of him by Robert Speaight is mentioned once and then heard of no more. Footnotes on these points would have been helpful. There is Tom Charles Edwards, oddly described by the editor as a "history instructor": he characteristically gets A.T. to talk to the history Vth whom he taught with such success, despite his deep distrust of "A Study of History". There is Hugh Dormer, D.S.O., but, strangely, not Christopher Allmand, V.C. In 1955 we have the new foundation in St. Louis, Missouri, with C.C.E. as its Prior, and twelve years later his return to England. We have George Steiner's memorable lecture to the Vth form, very much in the spirit of "A Study of History", beginning of the war, in which six boys died (not nine, as a footnote states: their names are on the oak door at the end of the Big Passage). But "An Historian's Conscience" is about vastly more than Ampleforth; it is about the intimate friendship of two men over forty years and the many shared concerns from which such friendships draw their strength, and its core is about what the title hints — the ministration of a scholar.

Arnold Toynbee had married Rosalind, daughter of Gilbert Murray, Regius Professor of Greek at Oxford. Some twenty years later she joined the Church and wrote "The God-Pagan's Failure", which enjoyed a vogue among Catholic apologists of the day. Their youngest son, aged ten, was deemed, in virtue of his mother's conversion, to be a Catholic as well — a questionable practice of the time which would not be taken for granted in the Church of today. He was later sent to Ampleforth where his elder brother had also spent a few months, and it was thus that his father met C.C.E. Their first letters use the formality of "Prof." and "Fr." and indeed persist in that style for over three years, but right from the beginning the subjects of them are far more than formal. The threat, and soon the reality, of war hangs over them all: Munich, the black-out, air-raids, Dunkirk, fire-watching, the Normandy landings; one letter is dated simply "during the Battle of Britain". Another war, the one in Spain, is the topic of these early letters, and evidently of conversations too: the reader should remember throughout this collection that the two men were not mere "pen-pals", like Bernard Shaw and his Abbess, but wrote only when they could meet. C.C.E. shows himself no more than a guarded supporter of the Falange and free of the embarrassing enthusiasm which many middle-class Catholics had for the dictator in the 1930's; indeed he had the honour of gravely displeasing Franco by a liberal article in the "Spectator" in 1949.

Of some other concerns of English Catholics unexpectedly little is heard — but again one must recall that these letters are substitutes for conversations. The dreaded "Chesterbelloc", admittedly past its rowdiest, hardly appears, nor do its atheist dragon-slayers H. G. Wells and C. G. Coulton. Of the ecumenical movement and particularly of Anglican reunion there is less discussion than one might expect, given that C.C.E. in "The Sheepfold and the Shepherd", "The Times", and elsewhere spoke up for both long before it was fashionable or even tolerable for most Catholics to do so. Perhaps there is a clue in the visits that both friends made to Rome in 1953: one on an ecumenical pilgrimage, the other with Schuman and de Gasperi to a public seminar on European unity. As their friendship deepens into intimacy, so the subjects of the two letter-writers broaden. A.T.'s endless travels and lecture tours, C.C.E.'s time in America and later in Africa, the books that both were reading and writing, the progress of "A Study of History"; its growing theocentric spirit, and the criticisms of it from other historians, Buddhism or Islam (of particular interest to A.T.), Suez, Vietnam, the Second Vatican Council, the murder of President Kennedy (celebrated in champagne by certain citizens of St. Louis) and a thousand other matters crowd the pages. Not many collections of letters bear reading entire. Neither A.T. nor C.C.E. is a Chesterfield or a Byron, and the strict chronological order which the editor has used makes it hard to keep track of this great variety of topics without constant visits to the index — which it must be said, is excellent. That is notably awkward for the two matters which are the heart of the book and to which the rest is marginalia — A.T.'s domestic troubles, and his spiritual search. These together are the "Historian's Conscience" of the title, and the reader could follow them more readily if the relevant letters, or parts of them, had been collected from the whole and set out in separate chapters.

"The Time of Troubles" is a sonorous phrase from Toynbee's cyclical theory of history. His own time of troubles began with his marriage to Rosalind Murray. They were not in any case, as one of their children put it, "well suited", and her conversion to Catholicism filled him with "disquiet and foreboding". Then their second son Philip was expelled from Rugby for joining a communist cell started by a nephew of the Churchills, and they arranged for him to have private tuition at Ampleforth, near
the family home, for his entrance to Oxford. Philip was an uneasy pupil, and it is instructive to compare A.T.'s quiet account of this episode, in a letter to Robert Speaight with his son's over-heated version in the memoir "Friends Apart", in which, for example, he talks of certain members of the Masters' Common Room (one of them still a member) "looking over the edge of the fascinating, repelling monastic canyon". An infinitely greater calamity was the suicide of the eldest son: A.T.'s letter about it for example, he talks of certain members of the Masters' Common Room (one of them still a member) "looking over the edge of the fascinating, repelling monastic canyon". An infinitely greater calamity was the suicide of the eldest son: A.T.'s letter about it

An infinitely greater calamity was the suicide of the eldest son: A.T.'s letter about it. For C.C.E. this naturally would not do. His understanding of non-Christian religions grew hugely under A.T.'s gentle guidance: he wanted his friends to recognize Christianity as the Truth and, more precisely, to become a Catholic: he even hoped that he would be to the modern Church what Augustine ("Your true patron and example") and Aquinas had been to it in their days. But critics of old-style Papist "head-hunting" will find no ammunition here. There is zeal and persistence, but no simplistic proselytizing and none of the point-scoring "apologetics" which came into English Catholicism after the "second spring" of Victorian times and only went out after the second Vatican Council. The debate is rather a continuous conversation between two highly civilized friends, a believer and a seeker, in which both in their different ways needed and influenced the other.

If there is a climax to these letters it is probably to be found in May 1967. A.T. cut to the heart by the death of his first wife, writes to C.C.E., bruised by his painful departure from St. Louis. He reminds him, without a trace of priggishness, that he too has had his critics; he names "my dear pugnacious Dutch friend, Pieter Geyl", alludes to the far less friendly Trevor-Roper, and adds "In my belief it is a very considerable sin to let oneself stay at all out of charity with any fellow human". And of his dead wife and their dead marriage he says: "The worst of all our sins is to have least touch of malice towards any other living creature". Toynbee's natural goodness shines out in these two pages: could anything be less of a "Good Pagan's Failure"? And yet it was this same gentleness and unselfishness, projected on to a theory of public events, that makes his great book a work of meta-physical rather than of scientific history.

Not the least moving page of the six hundred is the brief forward by A.T.'s youngest son Lawrence, now a distinguished painter whose portrait of his father begins the book. Lawrence's earlier years were much vexed by the troubles of his family, but his later ones no less consolled by the friendship of Fr. Columba. He here reflects with charity and tact, as well as with critical acuity, on the letters exchanged by these two far-reaching influences in his life.

This absorbing book is above all a chronicle of two friends who needed each other, as true friends must, and what each gave and took is here set forth for all to see. In the end it was probably C.C.E. who of the two had more to give.

Arnold Toynbee was vulnerable as only the really good can be. Fr. Columba was able to fortify him in his long-drawn-out time of troubles, and to assuage the spiritual thirst which a lifetime's draughts of learning had failed to quench.
Lawrence Toynbee epitomises many of the best characteristics of an English gentleman from the days of Britain's Imperial past, the most extreme of which, and the most difficult to reconcile, are a high degree of professionalism coupled with a near-crippling diffidence and self-doubt. To his friends and admirers the combination is both endearing and infuriating; to outsiders it is either baffling or crazy; an almost incurable case of that peculiarly English disease of self-inflicted guilt that strives to turn on its head the Biblical saying 'To those that have.' In this respect he is not unlike his maternal great-grandfather, George Howard, 9th Earl of Carlisle, an artist of no mean talent, who, whilst desperate to be judged by his artistic peers as a professional, would always hold back for fear that by selling one of his own paintings he was depriving other more needy artists of the chance to sell and earn a living. At a time when Britain is passing through a period of upheaval greater than anything it has experienced since the early days of the Industrial revolution, these qualities of honest humanity and true paternalism seem, in the short term at least, to be something of an anachronism. For future generations looking back on the twentieth century they may well be regarded as amongst the vital traits that helped to hold together the social fabric of Britain during this cultural revolution.

Born in 1923, the youngest son of Arnold Toynbee, Lawrence's education and training were reasonably standard for someone of his background intent on making a career as a painter. After Ampleforth he went to New College, Oxford, and as an undergraduate also attended the Ruskin School where he studied under Albert Rutherston. At this time the Ruskin had been amalgamated with the Slade, evacuated from its elegant London Premises in Gower Street near the British Museum, and each of the two Schools had good, old fashioned Principals, who believed in sound drawing as the basis for all art; Rutherston, a Bradford man and brother of Sir William Rothenstein, was a figure draughtsman of great delicacy, whilst Randolph Schwabe, the Slade Professor, worked in the eighteenth century topographical tradition. His studies were interrupted by the War and service with the Guards but later, in 1945, he returned to the Ruskin as a full-time student. As life gradually got back to normal after the War, the Slade returned to London, and Lawrence had the choice of going with it or remaining at the Ruskin. However, as he had already met his future wife, Jean Asquith, who was studying at Oxford, he had no hesitation about remaining at the Ruskin, and to this day continues to acknowledge a debt of gratitude to Rutherston for the teaching and encouragement he gave him.

The immediate post-war years were a time of great upheaval politically, socially and aesthetically. The protagonists of the modern movement espoused wholeheartedly the aesthetic of the School of Paris and traditional painting values appeared to be under threat. This led to some bizarre reactions such as Sir Alfred Munnings...
notorious speech as retiring president of the Royal Academy in 1949, in which he adopted the role of an intemperate and irascible Don Quixote tilting indiscriminately at every 'Modernist windmill'. This speech, which has just been reprinted in the catalogue of a touring exhibition, *Modernings v. The Moderns*, recently shown at York Art Gallery, alienated many natural supporters as well as antagonising the avant-garde. Looking back with the benefit of hindsight it is hard to appreciate what all the fuss was about, but at the time the divide between Traditionalism and Modernism seemed to be of near cataclysmic proportions. The despair resulting from this seeming impasse destroyed several promising careers and contributed to the suicide of at least one distinguished artist, John Minton, who was frequently heard lamenting that painting as we had known it for centuries was finished. Luckily, most of those young painters, who were equally on the wrong side of the aesthetic divide, reacted less dramatically and gradually found their own solutions. A number of these artists, emotionally unhappy with the panacea of abstraction, but equally not wishing to revert to a redundant and lifeless academicism, were able to follow a path, the existence of which had been shown by the pioneers of the Euston Road School in the years immediately preceding the outbreak of the Second World War. Toynbee, a generation younger than the standard bearers—William Coldstream, Claude Rogers, Graham Bell, Victor Pasmore and Lawrence Gowing—built on their achievements and painfully extended their domestic and suburban subject matter to encompass the whole range of figures in movement, especially sportsmen, which he has made so uniquely his own.

For a few years Toynbee adhered quite closely to the tenets of the Euston Road School painting low-keyed, intimate pictures, and making a virtue of industrial dirt and the dingy gloom of shabby railway stations and the London underground. He was fortunate enough to be taken on by the Leicester Galleries, who, in their day had championed both Munnings and Picasso, and one of the first paintings he exhibited there was a Coldstream-influenced panel, *The District Line*, which was in their annual exhibition, *Artists of Fame and Promise*, in 1950. However, by this time he was already beginning to seek ways to move forward. For him the 1950s was a decade of experimentation; a mild flirtation with abstraction was quickly killed when Oliver Brown, one of the great dealers of his generation and a partner of the Leicester Galleries, compared one of the resulting canvases to a squashed panda. One of the many virtues of the Leicester Galleries in those days before the art market began to expand was that it was a congenial meeting place for artists, and it was there that Lawrence met Anthony Fry, another of the gallery's young painters, and it was Fry's canvases of figures dancing in landscapes which gave him the lead and enabled him to start his own series of experimental painting based on sportsmen rather than dancers. One of their contemporaries, Martin Froy, described it as a characteristic of Fry's paintings that, although carried out from the subject with great objectivity, it was 'the rhythmic and directional movements through the subject in depth which interested him'. This describes precisely the new interest and understanding which Lawrence now began to bring to his paintings of cricket, rugby, tennis and golf. As a young man he had been a good sportsman himself and had twice played cricket for Oxford in war time matches. However he never wished to be a pictorial Wisden recording and documenting those historical landmarks that old pros recall in bars and
clubhouses to the boredom of all except the most avid statistician. As he gradually developed he began to treat sport like a ballet and found that his chosen role was somewhere between that of a choreographer and a painter, arresting, dissecting, analysing and reconstituting movement in an unceasing quest for the ideal. Already he was conscious of the fact that there was no room in his work for the quirky or off-beat; perfection had to be the aim. Over the years his quest, choreographer-like, has been to refine his subject matter so that every shape and form and gesture, as placed by him on the canvas, conveys to the spectator not only a precise movement, but indicates what has caused precisely that movement, and what the likely result will be. This is a far remove from arrested motion as captured by the camera with all its potential for recording the untidy, haphazard and irrelevant.

Arrested motion looks stilted and silly and, prior to the invention of the camera, even the greatest sporting artists had to resort to certain conventions to depict types of movement that they could never completely analyse. Edward Muybridge's sequential photographs of humans and animals in motion constituted a major breakthrough in our understanding of the mechanics of locomotion. The Italian Futurists used this knowledge and developed mechanical formulae, using multiple images superimposed on one another, to depict movement; beautiful and stimulating images that were purely cerebral exercises which seek to recreate the process rather than create the illusion of movement. To some illusionism may smack of wizardry and charlatanism; something slightly suspect; a conjuring trick - now you see it! now you don't! Studying one of Toynbee's cricketing paintings is a bit like witnessing a conjuring trick, but the effect has been achieved only after hours, days, weeks, months, and sometimes years of painfully hard work; there is no hint of meretricious sleight of hand anywhere in his work. As the viewer approaches one of these cricket paintings he sees the whole scene - bowler, batsmen, umpire and the crowd beyond - and yet when he examines it closely that bowler, who seemed so exact, may actually have only half his bowling arm, or perhaps the batsman is missing part of his leg. 'What happened to these limbs? where did they go?' he may ask himself. The answer, of course, is that they have not gone anywhere; it is just that because of the speed of movement you cannot see them. Even more than his analysis of the rhythm and direction of the game so that each and every gesture across the canvas relates to, and is in harmony with, the focal point of the subject, it is this unrelenting analysis of individual actions, and the way they are seen as well as understood by the spectator, which constitutes Toynbee's greatest achievement. How has he managed it? First of all he has brought together two of the most important interests of his life - sport and painting - but he had done that much earlier in his career in such pictures as Chelsea v. Spurs at Stamford Bridge and Midweek practice at Stamford Bridge, both painted in 1953, without attempting in anyway to create the illusion of orchestrated movement. With his finely tuned sense of tone he could easily have settled down at this time to being a gentle and accurate recorder of English life and landscape, with the occasional portrait thrown in; all things he enjoys doing and does well. But fortunately for us, and for posterity, the worm was already eating away at him; he was already obsessed with movement and the problem of how to depict it. Once Anthony Fry had given him the cue he was off, agonising and worrying like a terrier trying to get through an almost impenetrable thicket. Drawing, sketching, painting, scrubbing out, repainting endlessly. Agonising. Some paintings have gone on for years. Worked on; put aside; picked up again; at times almost worked to death; put aside in despair; and then, suddenly, taken up and repainted from start to finish with a freshness and nerve that obliterated the pain and frustration and made the resolution of all the problems look simple.
BUILDING PROGRESS

Bernard Sunley and Sons Ltd, as management contractors, are building the New Centre to replace the Old House. The outcome of a negotiated contract was a price of £2,673,259 as against our quantity surveyor's budget estimate of £2,671,000 and bringing the contract to within £1,759 of budget, a satisfactory position for which we thank Richard Slusarenko of Flood and Wilson. Fees, V.A.T. (where applicable), contingencies, and a figure for inflation 1986-8 bring the estimated total sum to £3,600,000.

Work started in earnest in September, 1986 with Cementation Ltd. sub-contracted to drill some 170 piles, a task achieved to the astonishment of onlookers days ahead of schedule. The pace has been maintained by each sub-contractor in turn. The foundations are laid, the steel frame up, all floors are complete with reinforced concrete, roofing (though not tiling) is finished, much of the block work is done, the electrical fitters are at work. Natural stone, from the same quarry as that for the Abbey Church, will face the southern front of the building. But the laying of stone has yet to begin: an example of the modern trend to build inside out. Sunley's contract is for 22 months — to finish by 1 August, 1988. After 8 months they are 2 months ahead of schedule.

The estimated £3,600,000 brings the total spent 1982-6 on the Sunley Centre (£600,000), Music Department (£450,000) and Monastery extension (£300,000) to £4,950,000. Appeal income is expected to reach £4,650,000, a shortfall of £300,000. But for the generosity of 1,800 friends it would all have been a dream.

Fr. Abbot signing the contract with Nigel Linstead, Managing Director, Bernard Sunley & Sons Ltd.
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.

The Old Sawmill, Brandsby
(0475 340)
Just 4 miles from the College is our country cottage — with all comforts; it is adjacent to our fine restaurant. Secluded position, with gardens.

Hamilton’s Restaurant, Helmsley
(0439) 70618
Fully licensed restaurant specialising in Caribbean and international cuisine. We offer a warm welcome and personalised service. Open for luncheon and dinners. Reservations advisable.

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.

The Worsley Arms Hotel, Hovingham
(Hovingham 234)
A Georgian Coaching Inn situated in the delightful village of Hovingham, only 5 miles from Ampleforth. The 14 individually decorated bedrooms all have private facilities and the good food provided by our chef makes a truly worthwhile stay.

AUTUMN REVELRIES

HOUSE DIAMOND JUBILEE CELEBRATIONS
St. Aidan’s St. Bede’s St. Cuthbert’s St. Oswald’s
Col. E. M. P. Hardy Capt. M. P. Gretton, R.N. Lord Stafford M. J. Craston
A45 B63 C72 O76

SILVER JUBILEE and more
Manchester Hotpot C. A. Brennan E52

APPEAL CELEBRATION DINNER to honour the London Steering Committee

Autumn 1986 saw the largest number of Old Amplefordians together during the course of a 6 week period. The list of all who attended is printed for the record. Old Boys who attended and those who were not able to but were contacted will wish to place on record their gratitude to the organizers of the dinners without whose contribution by way of time, enthusiasm and doubtless money these celebrations could not have taken place. Although coincidental, the fact that these Jubilees coincided with the end of the Appeal served as a reminder to all of the close bond which links not only Old Boys with each other but each and every Old Boy with Fr. Abbot and the Community.

The editor of the Journal has been in the fortunate position of being involved not only in the Appeal and its celebrations but also with one of the four Houses celebrating its Diamond Jubilee. He has been in the less fortunate position of being bombarded with material that “must” be printed in the next Journal front loyal, devoted and obviously competitive members of the 4 Houses, each anxious to show why they are the best. Cruelly but realistically the few comments penned below are more prosaic and neutral.

St. Cuthbert’s celebrated 30 years of Fr. Walter’s stewardship; over 250 Old Boys attended. Dinner was preceded by Mass at which 9 monks concelebrated. Old Boys commissioned a portrait of Fr. Walter by Andrew Festing (C59) which now hangs in the Housemaster’s room. Fr. Walter “excelled” himself according to Francis Stafford. “He spoke brilliantly even rising to his feet a second time to put facts right about why he was called the vicar”. A correspondent in turn wrote to thank the committee for their “hard work and dedication” in organizing a “remarkable and happy reunion accomplished with exemplary flair and expertise and prefaced, not least, by that booklet of over 400 fascinating potted biographies”. If there was a prize for imagination it would have to be given to Francis Stafford who awarded 2 sets of House colours: for the shortest entry received and for the longest, the latter won and adorned by an erstwhile editor of this Journal.

Alone among House dinners and hotpots St. Bede’s broke with tradition,
included wives and girl friends and had a party in the Porter Tun Room of the Brewery in Chiswell Street for 310, 205 of them Old Boys. St. Aidan's and St. Oswald's managed to choose the same date for their dinner, causing a problem for Fr. Bernard Boyan, an Old Boy of St. Aidan's and former Housemaster of St. Oswald's. Both St. Bede's and St. Aidan's prevailed upon, respectively, immediately past and current Head Monitors to speak; Old Boys of both Houses generously donated over £2,000 for their Houses. St. Aidan's now have a pastel painting of Ampleforth by Gerard Gosling, a House honours board for swimming, a statue of St. Aidan by John Bunting, a microwave oven for the VI Form gallery and a pool table. Michael Hardy (A45) described Fr. Simon's speech as being punctuated by words of encouragement from the younger tables, prompting the Housemaster to comment that he was glad that House Jaws did not receive such a rapturous welcome. Cardinal Basil gave a House Jaw at the St. Bede's dinner concentrating in his serious moments on the nature and value of family life, appropriate for a 'mixed' occasion which had the hallmark of a large family gathering. Matthew Craston and his team with some push from Fr. Justin as current Housemaster were responsible for the St. Oswald's celebration.

Sixty years may not sound as impressive as centenary celebrations. And only 4 Houses were involved. Other Houses had indicated the way forward with their thirtieth and fiftieth anniversary dinners. It may be coincidence that the architect of the House system, Fr. Paul Nevill, is commemorated in this issue by reprinting his article on Liberty and Responsibility for Boys; it was no coincidence that in the last issue Fr. Abbot chartered the history of the founding of our House system. The wisdom of that policy, the gratitude of several thousand for it, and the family centredness which it created lay behind the devoted efforts of those who organised, those who attended and so many of those who wrote in to the organisers but who could not be present.

MANCHESTER HOTPOT

For 25 years and more, biannually, Tony Brennan (E52) has hosted a hotpot in Sam's Chop House in the centre of Manchester for up to 100 Old Boys. A car load of monks from the Abbey, and monks from the parishes join the party which is informal, simple, and almost as natural a gathering as House lunch on a Sunday. Behind this routine lies perseverance, hard work and loyalty which those who attend do not take for granted. The hotpot...
AMPLEFORTH APPEAL 1982-86 LONDON STEERING COMMITTEE

Standing left to right: D.F. Tate (E47), Fr. Dominic (Headmaster W50), P.J. Williams (T69), Fr. Michael (Procurator, E50), P.S. Detre (J62), J.W.B. Gibbs (T61), G.V.B. Thompson (J69), R.M. Andrews (061), J. Hickman (A60), D.J.A. Craig (H63), M.J. Craston (076), R.G. Vincent (057)

Sitting left to right: A.J. Firth (Consultant), Mrs. Enid Craston (Secretary, Parents’ meetings), Fr. Felix (Appeal Director, H61), Major-General W.D. Mangham C.B. (Chairman O42), Fr. Abbot (Patrick Barry, W35), H.J. Codrington (W41), Mrs. Veronica Palmer (Secretary), Abbot Ambrose Griffiths (A46), N.J.I. Stourton O.B.E. (D47). Absent: C.F.H. Morland (T57).
THE AMPLEFORTH JOURNAL

the London Steering Committee. The Appeal Director welcomed the guests, all chosen as representative of the help, advice and generosity he had received from all quarters — Old Boys, parents, businesses, trusts, helpers — over 4 gruelling years. Sir William Shapland, Chairman of the Bernard Sunley Charitable Foundation replied on behalf of the guests.

In addition to the London Steering Committee, there were present: Mrs. Bella Sunley and her son Charles Paternina; His grace the Duke of Norfolk; David Peers (O34) and James Garrett who organized the film ‘Shaping the Future’; Air Commodore Denis Rixson an experienced fund raiser, friend of Fr. Peter, Fr. Anthony and Fr. Denis, and informal but valued adviser to the Appeal Director; Barney Ord of the Northern Area Committee; Lt. Col. J. C. Brooke Johnson, Common Cryer and Sergeant at Arms, Mansion House, London; David Carter, former parent and financial adviser on the genesis of the appeal; Bryan Reilly, Chairman National Panasonic U.K. and former parent; John Kendall (O49); Fr. Pat Brown, Secretary to the Cardinal; Edward Manset, a non-O.A. friend of the Appeal Director from the early days, a French banker working in New York who organized the New York visit and represented all those abroad who worked for and contributed to the appeal; Fr. Richard field representing those monks who made visits during their vacation; and last but in no sense least Derek Hinson whose administrative skills master-minded the appeal.

The Malt Shovel Inn, Oswaldkirk

(Ampleforth 461)

A former Manor House and Coaching Inn, ‘The Malt’ is run on traditional lines with traditional fayre and traditional ale from the wood. Sheltered gardens for summer and open log fires in winter. Three letting bedrooms.

The Pheasant Hotel, Harome, Helmsley

(0439 71241)

A new country hotel with 12 bedrooms, all with private bathrooms, colour TV and tea and coffee making facilities. Enjoy a snack in our oak-beamed bar or the best of English food in our dining room. AA and RAC Two Star and Ashley Courtney recommended.

The Rangers House, Sheriff Hutton

(Sheriff Hutton 397)

Featured on the BBC TV Holiday programme. A 17th Century house in secluded and peaceful surroundings offering excellent cuisine and accommodation. Personal attention by the owners.

AUTUMN REVELRIES

MEMBERS OF THE COMMUNITY WHO ATTENDED AUTUMN REVELRIES

ST. AIDAN’S
Fr. Benedict Webb (A38)
Fr. Aidan Gilman (A46)
Abbot Ambrose Griffiths (A45)
Fr. Fabian Cowper (A49)
Fr. Richard field (A59)
Fr. Simon Trafford (O44)
Fr. Leo Chamberlain (A58)

ST. CUTHBERT’S
Fr. Walter Maxwell-Stuart (C32)
Fr. Francis Vidal (C38)
Fr. Philip Holdsworth (C39)
Fr. Alberic Stacpoole (C47)
Fr. Bonaventure Knollys (C53)
Fr. Dominic Milroy (W50)
Fr. Gerald Hughes (C47)

MANCHESTER HOT-POT
Abbot Ambrose Griffiths (A45)
Fr. Bernard Boyan (A28)
Fr. Cyril Brooks (A28)
Fr. Justin Caldwell (B47)
Fr. Wilfrid Mackenzie (O31)
Fr. Dominic Milroy (W50)
Fr. Felix Stephens (H61)

ST. BEDE’S
Fr. Vincent Wace (B33)
Fr. Damian Webb (B35)
Fr. Julian Rochford (B41)
Fr. Justin Caldwell (B47)
Cardinal Basil Hume (D41)
Fr. Martin Haigh (E40)
Fr. Felix Stephens (H61)

ST. OSWALD’S
Fr. Adrian Convery (O49)
Fr. Piets Grant-Ferris (O51)
Br. Christopher Gorst (O65)
Fr. Bernard Boyan (A28)
Fr. Justin Arbery Price (A59)

APPEAL CELEBRATION DINNER
Cardinal Basil Hume (D41)
Fr. Abbot. Patrick Barry (W35)
Fr. Dominic Milroy (W50)
Fr. Michael Phillips (E52)
Fr. Felix Stephens (H51)
Fr. Richard field (A59)

Ryedale Lodge, Nunnington

(Nunnington (04395) 246)

A small country house hotel and restaurant personally run by Jon and Janet Laird offers peace, tranquillity and good living.

White Swan Hotel, Ampleforth

(Ampleforth 239)

We are now able to offer accommodation in newly converted and fitted bedrooms as well as our usual bar meals every lunchtime and evening. Dining Room open to non-residents 7-10.
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<th>Year</th>
<th>St. Aidan's</th>
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**St. Aidan's**

1926 E.W. Fattorini*  
1927 |  
1929 |  
1930 H.A. Bulleid*  
1931 P.E. Pellowes*  
1932 I.H. Ogilvie*  
1933 A. O’Connor  
1934 J.S. Stuart-Douglas*  
1935 D.K. Wells*  
1936 J.F.B. Hill*  
1937 G.B. Potts*  
1938 H.R. Finlow*  
1939 J.G. Elwes  
1940 M.A.P. Johns*  
1941 P.E. Pellowes*  
1942 I.H. Ogilvie*  
1943 H.St.J. Coghlan*  
1944 A. O’Connor  
1945 B.C. Wolsley  
1946 Rev. T.J.F. Hookham*  
1947 Lord Michael Fitzalan Howard*  

**St. Bede's**

1926 |  
1927 |  
1929 |  
1930 N.J. Horn*  
1931 R. Hodgkinson*  
1932 D.L. McDonnell*  
1933 Rev. T.J.F. Hookham*  
1934 Lord Michael Fitzalan Howard*  

**St. Cuthbert's**

1926 A.J.J. Danvers*  
1927 J.C. Feddell  
1929 R.A. Crisholm*  
1930 A.C. Russell*  
1931 W.B. Atkinson*  
1932 A.J. Morris*  
1933 P.J. Stirling*  
1934 R.C.M. Monteith*  
1935 Lord Dormer*  
1936 R.W. Perceval*  
1937 Duke of Norfolk*  
1938 Lord Vaux of Harrowden*  
1939 A. von Vollmar auf Veltheim*  

**St. Oswald's**

1926 |  
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1947 |  

**Manchester Hot-Pot**

Lord Martin Fitzalan Howard*  
J.P. Barton*  
P.F. Davey  
R.H.G. Gilbey*  
W.D. Mangham*  
D.T. Peer*  
J.S. Grotian*  
R.A. Campbell*  
Mr. Justice Nolan*  
R.E. Wolfe*  
J.M. Boode*  
D.G. Howard*  
P.J. Heagerty  
J. Rigby  
P.J. Barton*  
C.B. Conlin*  
Prince John Ghika*  
P.J. Heagerty  
J.H. Scott*  

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* Member of the Ampleforth Society
DEATHS

Henry Mumford-Smith (O58) 24 September, 1986
Anthony Pike (E45) 24 October, 1986
Group Captain Charles Flood (A30) 13 November, 1986
Dr. John Muir (B59) 10 December, 1986
Sq. Ldr. Leonard Rochford (1914) 16 December, 1986
Dr. Christopher Huston (W48) 24 December, 1986
Father Bernard Kevill (O30) 27 January, 1987
Hon. David St. Clair Erskine (B35) 27 January, 1987

DR JOHN MUIR (B59)

Cardinal Basil, his housemaster, has penned this appreciation:

I have been asked to write about John Muir. I knew him best as a boy in the school and especially when he was head of St. Bede's. My memories of him in those days are inseparable from those of another young Doctor who also died too young, Gerry Unsworth. One sat on my right in the refectory in St. Bede's for a whole school year, the other on my left. I got to know them both well, enjoyed their company, admired them and now I, together with many others, mourn them. Both were good athletes, Unsworth captained the 1st XV, Muir the athletics and cross country teams. Both had calm temperaments, strong characters and, apparently, endless reserves of stamina; and both became doctors. Gerry Unsworth had a heart attack in a car just before Christmas in 1974 and John Muir died in a car accident at Christmastime 1986. They both left devoted wives and members of their families still much in need of them and a host of friends and admirers.

I knew John Muir's family because we both came from Newcastle; his Father was a Doctor and so was mine. I remember the terrible shock when I learned the news of Gerry Unsworth's death and it was the same when I learned of John Muir's. These were two fine men.

John Muir graduated in Medicine from Durham University in 1964. He joined the Royal Air Force and between 1965 and 1967 served as a Medical Officer in Aden during the Arab War of Independence. Following extensive surgical experience during this conflict, he returned to the U.K. and served at military hospitals, and obtained his Fellowship of the Royal College of Surgeons in Edinburgh. In 1970 he undertook further orthopedic training at the Robert Jones and Agnes Hunt Orthopedic Centre in Oswestry. He continued his specialized studies at Liverpool and obtained his Master of Orthopedic degree. Subsequently, he trained in children's orthopedics at the Toronto Hospital for Sick Children, then returned to the U.K. to train at the Wrightington Hip Centre. In 1972, he established a busy private practice in Corner Brook, Newfoundland and later relocated to Abbotsford, British Columbia, Canada.

When not looking after his beloved wife Nicki, and 7 children (5 sons, 2 daughters), his recreational activities included a busy hobby farm, athletics and flying. He was a member of the Abbotsford Flying Club, and flew his own twin-engine Piper-Arrow. He ran for the Abbotsford Track Club, Valley Royals and the Chilliwack Y.M.C.A. He was a founding member of the Fraser Valley Racquets Club. He was a Canadian Silver Medal recipient of the 'coureur de bois' for cross country marathon skiing endurance, and he competed in some dozen road marathons.

HENRY MUMFORD-SMITH (O58)

Fr. Anselm writes:—

Henry died suddenly in September 1986. He was born 19 March 1939 and came to St. Oswal's via Gilling and Junior House (they were then in tandem); he left in 1958. Through working in the Patent Office he became familiar with the world of microfilm, and eventually became one of the three founding partners of Oxford Microform Publications, where he was technical manager, and effectively personnel manager, since the staff were on the technical side. It was clear to observers that he was appreciated by them for his patience and consideration, and his willingness to teach, and by his partners (and customers) because it was he who overcame the technical problems and raised the standards. His view of business morality was high, and his sense of integrity was shown when about 1983 the business was taken over by Robert Maxwell's conglomerate: Henry at once pulled right out and set up on his own as an agency in microforms. With two sons still at school (though to his regret, not at Ampleforth), this involved a big risk, and much hard work, which was just beginning to pay off when he died. He visited us about a year ago, and seemed happy and (for him) relaxed; they were a happy family. It was clear that he was a hard worker and conscientious; and no doubt he could be said to have 'done too much'. But you cannot persuade such people to ease off; and, perhaps, why should they?

MARK de CANDAMO (T81)

A contemporary, Paddy Willis, sent the following tribute:

"On Thursday, 4th September, the SUD-OUEST newspaper carried a small paragraph in the local news section. It announced the death of two Englishmen in a car accident in the Dordogne the previous morning. At 11.00 a car was driving, on the wrong side of the road, around a corner when it met a heavy goods vehicle coming the other way. Both vehicles swerved but met head-on, resulting in the instantaneous deaths of Mark de Candamo (T81), who was driving, and his father.

It was unexpected news from a local newspaper which I rarely read. I had had no news of Mark since leaving St. Thomas's, which was in some ways indicative of his essentially independent nature. Whilst a gregarious and popular member of the House and School, he was often to be found working quietly by himself or practising his considerable skills on the squash or tennis court. Somehow this always seemed a surprising contrast to the ebullient character we knew so much better.
Mark possessed considerable energy and rarely missed an opportunity to put it to work. A competitive sportsman, there were few sports to which he did not turn his attention. He could be counted upon for full support, both on and off the field and this was especially evident in the intense loyalty he displayed in friendship. A warm and generous person, he also liked to live life generously. It is a sadly ironic twist to the tragic circumstances of his death and that of his father that he should have been driving on the wrong side of the road”. To his mother, in her double tragedy, we send our deepest sympathy.

ENGAGEMENTS

Philip Ley (B78)            to          Kim Neil
Edward Troughton (C78)     to          Fiona Reynolds
Lieut. Mark Willbourn, R.N. (T75) to  Susan Lindsay
Roger Willbourn (H71)      to          Clare Bet
Harry Fitzalan Howard (W73) to          Claire von Mallinckrodt
Dr. Philip Hay (C75)        to          Sima Yazdian-Tehran
Julian Barrett (B81)        to          Maria Hill
Francis de Zulueta (W77)   to          Pandora Wodehouse
David Marsden (G68)         to          Sally Roberts
Richard Hubbard (T77)       to          Olivia Grabe
Richard Harney (T76)        to          Kate Chippendale
Euan Duncan (T78)           to          Hilary Large
Harry Crossley (A81)        to          Sidonie Bond
Simon Cassidy (B71)         to          Patricia Bowing
Simon Lovegrove (J73)       to          Dr. Carolyn Lynch

MARRIAGES

22 November 1986:  Arthur French (O51) to Charlotte Towneley (St. James's Spanish Place)

BIRTHS

23 January 1986  Michael & Jackie Hallinan (C69) a son Timothy Edward.
18 September 1986 Robert & Tessa Hornby-Strickland (C72), a son Francis Richard.
19 November 1986 Charles & Diane Noel (C66) a daughter Elizabeth.
19 November 1986 Andrew & Cathy Duncan (B71), a daughter Helen Lucy.
27 November 1986 Gaye and Simon Callaghan (A71) a son, Laurence Felix.
January, 1987  Mark & Annabel Savage (J67) a daughter.

NEW YEAR HONOURS

K.C.M.G  A.D.S. Goodall (W50)
CVO.  Major S.G.B. Blewitt (A53)
C.B.E.  A.A. Kinch (W44)
C.B.E.  E.H. Cullinan (C49)

SIR HEW HAMILTON-DALRYMPLE, Bt. (O44) has been appointed Lord Lieutenant for the Lothian Region.
SIR DAVID GOODALL (W50) has been appointed British High Commissioner to the Republic of India.

LORD HESKETH (W66) has been appointed a Lord in Waiting.

THE DUKE OF NORFOLK (O34) together with the Duchess has become joint Honorary Treasurers to Help the Aged.
LORD MARK FITZALAN HOWARD (O52) has been appointed Treasurer of the Scout Association.
FRANK O'REILLY (C40) has been elected President of the Royal Dublin Society in addition to his two other major responsibilities as Chairman of Ulster Bank and Chancellor of Dublin University.
DOMINIC CHANNER (D83) has been elected to an Exhibition by University College, Oxford, where he is reading Geology.
FATHER THOMAS TREHERNE (D72) has been appointed Secretary to the Bishop of Arundel & Brighton.
DAVID ALLEN (O49) has been appointed Company Secretary of I.C.I after 30 years with the Company.

CHRISTOPHER SATTERTHWAITE (B74) has been appointed Managing Director of International Marketing and Promotions.
JONATHAN PETIT (W77) is Managing Director of Leasing, Hong Kong Land.

DR. TOMASZ MIROZKOWSKI (J67) is Chairman of the U.S. and Canadian chapter of the Japanese Academy of Management Philosophy.

The usual Manchester Hot-Pot was held in the autumn and the Liverpool Dinner was held at the Liverpool Medical Institute on 2 January, 1987.
DR. NOEL MURPHY (1933) writes from Newfoundland with details about the connection between Ampleforth and Newfoundland, giving details also of our oldest old boy from that part of the world:

I came across the enclosed item in the Newfoundland and Quarterly issue of last Fall. You might be interested in knowing what happened to a Newfoundlander who was at Ampleforth 120 years ago.

I have been trying to compile a list of Newfoundlanders and it seems to be something like this:

George Shea .......... 1866
Angus Dwyer .......... 1890's or 1900's
R.J. Murphy .......... 1904 - 1908

R.J.'s brother .......... J.J. Murphy 1906 - 1910 (my father)
Edward Emerson ....... 1910's
Jack Emerson .......... 1915
Ambrose Shea .......... 1921 - 1925
Noel Murphy .......... 1925 - 1933
J. Parker ............. 1932
John Murphy .......... 1936

I know the dates are not exact, except my own. They are guesstimates, and I do not know if I have missed any others. I believe that since World War II there have not been any other Newfoundlanders at Ampleforth. J. Parker and I are the only two still living. I have happy memories of my years at 'Shack'.

GEORGE SHEA was born in St. John's on 4 July 1851, the son of Edward and Gertrude (Corbett) Shea. After receiving his early education at St. John's and Ampleforth, England, in 1870 he joined the St. John's firm of Shea & Co as a clerk. Owned by his uncle, Ambrose Shea, Shea & Co. were shipping and commission merchants and local agents for the Montreal-based Ross and Allan steamship lines. When Ambrose in 1886 assumed the governorship of the Bahamas, George became the company's managing partner; upon his uncle's death in 1905, he became its owner. George married twice: first, in 1888 to Louisa Catherine Pinsent; second, on 28 July 1900 to Margaret Rendell, the first Newfoundlander to become a trained nurse as a graduate of Johns Hopkins Hospital in Baltimore.

Shea came from a family with a long association with Newfoundland politics. In 1885 he won election by acclamation as a member of the Roman Catholic Liberal Party for the district of Ferryland; in 1889 he was victorious as an independent but lost the seat four years later. In 1897 he again represented Ferryland, this time as a member of the Tory Party. From 1897 to 1899 he served as a minister without portfolio in the government of Tory Premier James Winter. He did not seek re-election in the 1900 election.

In 1902 he reluctantly acceded to appeals from some prominent citizens and ran in the first mayoralty election. In the contest he defeated labour candidate. During his mayoralty, Shea brought financial stability to the Town's finances, which for a decade had operated on a deficit basis, implemented major improvements to the water system, and appointed the first medical health officer for St. John's, Dr. Robert Brehm. Despite these achievements, on 26 June 1906 Shea failed to retain the mayoralty, losing to the popular labour lawyer, Michael Gibbs.

Two years earlier Shea had re-entered colonial politics as one of three Liberals for the three-member district of St. John's East. From 1904 to 1908 he was a minister without portfolio in the government of Liberal Premier Robert Bond. In the 1908 and 1909 general elections, Shea and his two Liberal colleagues in St. John's East successfully withheld a challenge from Mayor Gibbs who headed the People's Party ticket in that district. While Shea did not run in the 1913 election, he remained an influential figure within the Liberal Party. In 1917 and 1918 he led attempts by Liberals to convince the retired Bond to return to lead the Party in a pending election. When Bond rejected these overtures, Shea threw his support behind Liberal Richard Squires who won the 1919 election.

Shea's reward was an appointment as minister without portfolio in Squires' cabinet and in 1920 a seat in the Legislative Council. During the 1920's he occasionally served as Acting Premier when Squires was absent from the Island. He was also a Governor of the Newfoundland Savings Bank and Chairman of the Permanent Marine Disasters Fund Committee. He died in St. John's on 13 September 1932.

NEWS FROM ST. DUNSTAN'S

PAT GAYNOR (43) organized a presentation to the House from the first generations of old boys of a statue of St. Dunstan carved in wood by John Bunting and enough money was left over nearly to pay for a new communion bowl commissioned from DONALD CAPE (41); the-sculptor settled in Spitalfields; JOHNIE (68) is now living in Co. Donegal where he and his wife (whom he met when they were both volunteers in Tanzania) run the Donegal Catholic children from Belfast and similar cities for a holiday together in an attempt to break down the interdenominational divide.

DONALD CAPE (41) has retired from the diplomatic service. His sons: FRANCIS (70) is a solicitor near Brighton and he and his wife work with a group from all churches and none serving soup and bread to homeless, alcoholics and drug addicts every night of the year under Brighton Palace pier.

LEONARD SULLIVAN (44) is master of the Westminster Guild.

JOHN REMERS (46) is a solicitor near Brighton and he and his wife work with a group from all churches and none serving soup and bread to homeless, alcoholics and drug addicts every night of the year under Brighton Palace pier.

RONNIE CHANNER (56) is military attache at the British embassy in Bogota.
PETER BYRNE-QUINN (57) is with Borden (U.K.) Ltd. of Southampton as general manager for the U.K. and Scandinavia and his brother EDWARD (54) lives in Tucson, Arizona and is a cardiac specialist.

TONY CANT (59) is a chartered accountant by profession but works in general management as a director of William Baird p.l.c., a company concerned primarily with garment manufacturing but also plant insulation and general engineering.

EDWARD HASLAM (61) has been managing director of Barking-Grone Ltd. since June, 1985. This company is a U.K. subsidiary of the largest manufacturers of taps, mixers and showers in Europe.

DAVID TABOR (76) is working as a project engineer with Motherwell Inflo which is a division of a large Scottish engineering firm.

EDMUND WILLIS (74) has been medical officer and surgeon at the Jane Furse Memorial Hospital in the Republic of South Africa but has returned to Humberside.

JAMES PEARSON (80) works as a campaign controller in the books division of the Readers' Digest Association in Mayfair.

AIDAN CHANNER (81) has joined Sedgwick's.

PHILIP BECK (82) is with G.E.C. Avionics.

WILLIAM DORE (82) is at Norwich cathedral as an organ scholar.

SIMON DAVY (83) passed through Sandhurst and has joined the Royal Artillery.

OLD AMPLEFORDIAN CRICKET CLUB

The results were disappointing — Won 8; Drawn 4; Lost 8; Abandoned 2. The committee is pledged to take this situation seriously and to pursue success relentlessly; a 5 year plan has been formulated, called “Operation Runmaker”, to maximise the batsmen’s productivity and to increase bowlers’ striking rate. Your forbearance is requested during this difficult period and we hope that you will take the long term view.

OA 181 for 7: Hampstead 182 for 3 — The season began badly; the nose of my strike bowler, Simon Lawson, was put out of joint. The proboscis has healed but the result of the game is with us evermore. The batting, strong on paper, crumbled like ancient parchment. The bowling, although tidy, could not put the opposition batsmen under pressure. However, “caught Haddock bowled O’Connor” conjures up a golden age.

OA 200 for 5: Guards 31 — Jonathan Perry and Peter Krasinski must rue the day they donned their corps boots to bowl at the OAs. Pip Fitzherbert (65), Giles Codrington (40*) and David O’Kelly (39) got stuck in. The fielded Umbrella and bowler hat (yes he does bowl but read on) were no match for the venomous military medium of Roberts (10-20-3) and O’Kelly (10-11-7).

OLD AMPLEFORDIAN NEWS

Ampleforth Weekend — 1st XI 133: OA 134 for 0 — OA 182 for 7: OA 144 for 5: 2nd XI 121 for 10 — A XI 179: — OA 235 for 7: Yorkshire Gentlemen 196 for 9 — The weather for once was exceedingly benign if not splendid. The warmth of our reception, however, made up for the slight chill in the air. Our thanks are to the Headmaster, Fr. Felix, John Willcox, and Fr. Charles the Guestmaster.

The scene was set for O’Kelly (the Colonel) to pit his wits against O’Kelly (the school captain), James Porter and Inno Van den Berg on their first appearance for the club took three a piece — Porter later celebrated with his trusty car in a ditch just off the Oswaldkirk road. Fitzherbert, not satisfied with 3 wickets and 77 runs, complained that your scribe (52*), tall and thin, had been mistaken for him, shorter and .............. A satisfying performance except for the last 9 batsmen. Meanwhile Tony Huskinson had arrived to take the helm in the 2nd XI match. Miles Wright (85), who had been seen leaving London in his pads, set the pace to which Fr. Matthew (19*) and Philip Crayton (0*) were equal. The subtle changes of pace of Paul Ainscough (5 for 35) rather than the old fashioned Piccadilly style of Robert Jackson won the day.

The A XI match gave us a nail biting finish, when even the most dour OAs were rooting for the game. Richard O’Kelly (junior) so nearly won the game but in the end Pip Fitzherbert’s leg spin was too much for the later batsmen — budding OAs to the man.

Miles Wright (44), Mike Gretton (66) and Martin Cooper (66) produced the sort of display that goes best with a little champagne and the odd strawberry and which is most unusual against the YGs. Robert Wakefield (6 for 46) bowled like a dream — perish the thought that he was in one.

Cricketer Cup — Eton Ramblers 206 for 8: OA 131 for 6 — There is nothing like the keen competition of the Cup game to bring one back to earth. The appearance of many old friends both on and off the field and Samantha Hattrell at the score sheet (she is very good at her brother’s appearance at the appointed hour) inspired a good bowling performance against strong opposition; Finbar O’Connor (11-30-2) was particularly impressive. Three of the first four early batsmen got out after they got going, including Willy Moore (34) who was most fluent, and the fourth was run out after looking threatening from the start. Rain, however, stopped the game after we had received 41 overs and we lost the game on a lower overall scoring rate.

Uppingham Rovers 147 for 11: OA 151 for 10 — Once again we had the privilege of playing at Itchenor and being entertained to lunch by the Perrys, who had to cater for 12 a side. William Frewen writes that some lunchtime port transformed Nick Read (5-38) and the game, the Rover’s last 8 wickets falling for 48 runs. Frewen, who obviously carries a Blue around in his pocket, used Gregorian Giles Henderson (44), to great effect but it was our own Martin Lucey who steered us to victory.

Oratory School Society: Our performance was either so good or so bad that Willis has been reluctant to part with the score sheet.

OA 201: Old Georgians 205 for 3 — The noble efforts of Jonathan Perry (33), Mark
THE AMPLEFORTH JOURNAL

Paviour (42) and Nick Hadcock (56) were unable to prevent OG Charlie Crossley (87) dominating this game yet again. Simon Dick writes that he tried bowling changes but to no avail — experienced stand breaker Paul Ainscough (5-7-1) probably does not agree.

OA 182: Hackney Hermit 182 for 2 — Martin Lucey writes that he will produce a strong side next year. Such resolution was no good to him this time. Pip Fitzherbert (97) was of greater substance than the rest of the side put together. The bowlers had an unrewarding day.

OA 326 for 4: Harlington 108 — The roll of honour was led by Adrian Brennan (120+) closely followed by Martin Cooper (93), going in 3rd and departing early to enjoy an unrestrained lunch, and Giles Codrington (86). Verna Spencer turned up just in time to see the scoreboard register 140 for 3 Last Man 0 Run Out — guess who? Robin Andrews and Ian Campbell, playing for the home side, were among the victims of Jeremy Wynne’s googlies, much to the approval of Willoughby.

Staffordshire Gentlemen 177 for 9: OA 126 for 7 — It was a mistake for your scribe to insert the Gents on a wet wicket which got more difficult as the day went on. Spin bowling was the key and we had none. Nevertheless, Chris Ainscough (54 for 49) wheeled away and was well rewarded. With only 36 overs and the ball turning prodigiously we were never in the hunt. Moira Lady Stafford kindly put up a motley crew at Swynnerton and my parents and grandfather, whose boyhood hero was George Hirst, put up with others and gave a jolly party.

THE TOUR — The tour is always the highlight of the year and the largest contributory factor is made by Adrian and Caroline Brennan and Miles Wright who have now to stay for all but 2 of the nights. The weather was much kinder but the results were poor by recent standards — Won 2. Lost 3, Drawn 2, Abandoned 1.

Crypts 170 for 8: OA 106 — On a wet wicket the slower bowlers struggled to find a footing. Captain Chris Ainscough (19-49-3) was entirely as one would expect. That we lost after an opening stand of 105 was surprising, even for us, but perhaps contributed factor is made by Adrian and Caroline Brennan and Miles Wright who distinction of being hit for a four on each ball of an over; he was careful not to bowl a no ball.

OA 107: Bluemantles 110 for 1 — This surely must have been the low point of the year. No less than 5 ducks complemented Pip Fitzherbert’s 46 and Willoughby Wyane’s 33+. The one Bluemantle wicket to fall was run out. Stephen Evans had the distinction of being hit for a four on each ball of an over; he was careful not to bowl a no ball.

OA 255 for 5: Old Rossalians 7 for 2 — The shock of the previous day prompted a run feast. Martin Cooper (75) led the field. Alas rain deprived us of victory. The second Rossalian wicket was claimed in unusual fashion. He came in as the rain began and persuaded Simon Lawson and the Umpires to let him have one ball — that was enough.

OA 200 for 7: Granities 123 — Hugh Cooper (52+) was as impressive as his brother, ably supported by “Moby” Dick. Simon Lawson (12-32-3) usually enjoys this game and especially this time for the opportunity to bowl at Martin Hattrell, who is qualifying as a Granny though not yet a father.

OLD AMPLEFORDIAN RUGBY CLUB

Free Foresters 221: OA 190 for 9 — Pip Fitzherbert (6 for 60) produced a fine spell of breaks and probably took a few of Jon Pearce’s wickets. We were set a stiff target in 43 overs as opposed to 63, although while Martin Cooper (78) rescued the bowling we had a good chance. John Jones joined the party, later than usual on account of playing for Lord Stafford; his Junior House colours cap must have looked out of place among the three lions.

Sussex Amateurs XI: OA 168 for 2 — Mark Low (19-52-1) bowled well but was not as lucky as Paul Ainscough (5 for 36). Our innings was notable for Roberts (41+) who, after 4 consecutive ducks, scored his first runs of the tour in fine style, including 4 sixes.

OA 227 for 7: Sussex Martlets 225 for 6 — Pip Fitzherbert (75), supported by Julian Barrett (44), completed a fine tour during which he scored 320 runs in 7 innings. Nick Hadcock followed up with 49 in 33 balls. At the beginning of the 20 overs we appeared to have the game under control. However, the strong Martlets batting side had wickets in hand and were able to make an unstoppable assault in the last 10 overs.

OLD AMPLEFORDIAN NEWS
THE SCHOOL

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

(from January 1987.

Fr Felix Stephens, M.A., Second Master
CJN Wilding, B.A., Director of Studies

St Aidan’s: Fr Simon Trafford, M.A., Classics; Officer Commanding CCF
St Bede’s: Fr Felix Stephen, M.A., History; Editor: The Journal
St Cuthbert’s: Fr Walter Maxwell-Stuart, M.A., History
St Dunstan’s: Fr Leo Chamberlain, M.A., Head of History
St Edward’s: Fr Edward Corbould, M.A., B.D.
St Hugh’s: Fr Christian Shore, B.Sc., A.K.C.
St Oswald’s: Fr Justin Arbery Price, B.Sc., Ph.L., M.Ed., Biology
St Thomas’s: Fr Richard Field, B.Sc., A.C.G.I., A.M.I.Mech.E.
St Wilfrid’s: Fr Matthew Burns, M.A., Dip. Ed.

*Lay Staff

+Aelred Burrows, RA., History
+Gregory Carroll, Fr, English, Redan Warden
+William Shewring, M.A., Classics
+PO’R Smiley, B.A., Classics
+Iain Bunting, F.R.B.S., A.R.C.A., M.D.D., Art
+Daniel Kershaw, B.Sc., Music
+Edward Goulton, M.A., Head of Geography
+JG Wilding, B.A., Head of Languages
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+AJ Steward, B.Sc., Physics
+TD Newton, M.A., Classics
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+AIM Dave, M.A., English
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+P. Hawsorth, B.A., Languages
+KR Elliott, B.Sc., Head of Physics
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+SR Wright, F.R.C.O., A.R.M.C.M., Music
+jj Dean, M.A., English
+G Simpson, B.Sc., Mathematics
+F Booth, M.A., Geography
+RVW Murphy, B.A., D.Phil., Director of Computing
+N Mortimer, Music
+CGH Belsom, B.A., M.Phil., Mathematics
+CJN Wilding, B.A., Head of Languages
+TM Vessey, M.A., Head of Mathematics
+JD Cragg-James, B.A., Languages
+IF Magee, M.A., Head of Economics
+MG Walker, B.A., English
+GJ Sasse, M.A., Classics
+ACM Carter, M.A., Classics
+ACM Carter, M.A., English
+PM Brennan, B.Sc., Geography
+D.W. Smith, M.Sc., F.S.S., Mathematics
+C. Simpson, Manager, Saint Alban Centre

Lay Staff
+WH Shewring, M.A., Classics
+PO’R Smiley, B.A., Classics
+Iain Bunting, F.R.B.S., A.R.C.A., M.D.D., Art
+Daniel Kershaw, B.Sc., Music
+Edward Goulton, M.A., Head of Geography
+JG Wilding, B.A., Head of Languages
+James B Davies, M.A., M.Sc., M.I.Biol., Botany
+AJ Steward, B.Sc., Physics
+TD Newton, M.A., Classics
+F Booth, M.A., Geography
+RVW Murphy, B.A., D.Phil., Director of Computing
+N Mortimer, Music
+CGH Belsom, B.A., M.Phil., Mathematics
+CJN Wilding, B.A., Head of Languages
+TM Vessey, M.A., Head of Mathematics
+JD Cragg-James, B.A., Languages
+IF Magee, M.A., Head of Economics
+MG Walker, B.A., English
+GJ Sasse, M.A., Classics
+ACM Carter, M.A., Classics
+ACM Carter, M.A., English
+PM Brennan, B.Sc., Geography
+D.W. Smith, M.Sc., F.S.S., Mathematics
+C. Simpson, Manager, Saint Alban Centre

Head Monitors: JS Cornwell

(September 1986)

Monitors:
St. Aidan’s: IA Lye, CR Cohen, DC Holmes
St. Bede’s: BB Hampshire, EBB Vickers
St. Cuthbert’s: SJP Fennell, HD Umney

SCHOOL OFFICIALS

THE SCHOOL
THE AMPLEFORTH JOURNAL

St. Dunstan's: EH Burnand, TK O'Malley
St. Edward's: TJ Gibson, RSJ Cotterell, MVP Dunkerly
St. Hugh's: CJ Mullen, JJ Hampshire, JP Ness
St. John's: JP Wells, AER Corbett, AEJ Lodge
St. Oswald's: MR Maret-Crosby, CGE Corbally, JP Eyre, PD Pender-Cudlip
St. Thomas's: B. Beardmore-Gray, JA Cowell
St. Wilfrid's: PD Hartigan, BJ Hickey, JFC Vitoria

Games Captains, Winter term

Rugby: PD Hartigan (W)
Golf: CEF Morris (O)
Squash: MB Andrews (E)
Swimming: PC Kirwan (E)
Water-Polo: WA McIntosh (A)
Shooting: JP Eyre (O)
Master of Hounds: CJ Ghika (E)

Librarians:

School Shop:

Bookshop:

Computer Monitors:

The following boys left the school in December 1986:

December:
St. Dunstan's: TJ Baynham, JA Fernandes.
St. Hugh's: JS Cornwell, CJ Mullen.
St. Oswald's: Hon. ATP Jolliffe.

The following boys joined the School in September 1986:

From schools other than Junior House and Gilling:

From Junior House:

From Gilling:

The following gained places at Oxford and Cambridge in December 1986.

OXFORD

P Carey (Organ Scholarship)
TM Carthy
AJCFAG de Gaynesford
JAW Gotto
PM Hallward
MR Maret-Crosby

St. Edmund Hall History
Worcester History
Merton Classics
Magdalen History
Balliol History
University History

The following boys left the school in December 1986:

The following boys joined the School in September 1986:

From schools other than Junior House and Gilling:

The following gained places at Oxford and Cambridge in December 1986.
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<td>Owning, DN</td>
<td>Engineering Production Design</td>
<td>London - South Bank</td>
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</table>
MAJOR SCHOLARSHIPS

- HTD Boyd-Carpenter
  - Summer Fields, Oxford.
- WR Eaglestone
  - Dragon School, Oxford and Ampleforth College.
- AKJ Boyle
  - Wavell School, Weybridge, Surrey and Ampleforth College.
- DE Jackson
  - Vinchall, Robertsbridge, Sussex.
- Hon. AJM Jolliffe
  - Junior House, Ampleforth College (de Serionne).

MINOR SCHOLARSHIPS

- SM Carney
  - Ascham House, Newcastle upon Tyne.
- DM Wightman
  - Cranmore School, West Horsley, Surrey.
- FAL Roberts
  - St. Philip's, Kensington and Ampleforth College.
- RJE Furness
  - Gilling Castle
- HB Gibbs
  - Summer Fields, Oxford.
- TO Scrope
  - Moreton Hall, Bury St. Edmunds and Ampleforth College.
- AD O'Mahony
  - Winterfold House, Worcestershire.

MUSIC SCHOLARSHIPS

- CHORISTER SCHOLARSHIP
  - Major Awards
  - Sunnyon L. Dann
    - St. Andrew's School, Halstead, Essex.

INSTRUMENTAL SCHOLARSHIPS

- Crispin B. Davy
  - Junior House, Ampleforth
- Robert P.D. Ogden
  - Westminster Cathedral Choir School
- William J. Hilton
  - Gilling Castle

COMMON ROOM NOTES

We welcome Mike Eastham to the Geography Department. Mr. Eastham recently completed a degree in Geography at the College of Trinity and All Saints, Leeds.

We welcome Paul King to the Design and Technology Department. Mr. King was previously Head of Art at Aston Comprehensive School, Rotherham, where he taught for ten years.

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

We also welcome Geoff Thurman to the P.E. Department. Mr. Thurman has been teaching P.E. and History for the last three years at Wednesfield High School, Wolverhampton. We hope that he and his wife enjoy being with us at Ampleforth.

We congratulate Mr and Mrs T. Aston on the birth of a son, Mark, on 8 November.

THE SCHOOL

Crizeke Castle
Crayke, York, Y06 4TA.

This fascinating Grade I listed property dates back to the early 1400's, and was originally built for the Bishop of Durham.

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A GUIDE TO THE G.C.S.E.

After 1987 there will be no GCE or CSE. They will be replaced by the General Certificate of Secondary Education which will be run as a single system, open to all.

For the GCSE, the examination boards in England, Wales and Northern Ireland are arranged into six Examining Groups. Each Group will award GCSE certificates but the single system is designed to uphold uniform standards in the value of grades and of what is studied in each subject.

Each Examining Group designs its own syllabuses and method of assessment but they are required to conform to the National Criteria, published in March 1984. There are two parts to these Criteria. Firstly, the General Criteria set out the rules and principles for all courses and examinations in all subjects. Secondly, twenty subjects (which cover about 85% of all exam entries) have to conform to Subject Criteria. They set out aims and objectives for the content and teaching of these subjects.

The GCSE Certificate

Each Candidate will be given a certificate by an Examining Group setting out the grades awarded for each subject. Grades A to C are to be the equivalent of the present 'O' level passes at A to C or CSE Grade 1.

Grades D, E, F and G will record achievement at least as high as that represented by CSE Grades 2, 3, 4 and 5.

Main Features

The GCSE means a new departure in many aspects of examining. It attempts to deal with some of the problems of the present system and to draw on the lessons from recent experiments. The most important features are:-

- The production of National Criteria with ground rules for all subjects to give a uniform framework for examinations and syllabuses.
- The National Criteria's lists of aims and objectives state what students studying courses should seek to achieve. These range over a number of skills which include the recall of learned information but go far wider.
- New approaches to assessment, especially the principle of 'differentiation'. In GCSE this means the assessment of positive achievement. In the past, exams have tended to record what candidates could not do rather than what they could. The GCSE will attempt to identify what they know, understand and can do. In some instances this will involve new forms of examination questions and mark schemes.
- Assessment will not be by examination alone. Normally at least 20% of candidates' marks will come from work undertaken by students during their course. This could take the form of 'project' work or a form of 'continuous' assessment of students' regular classroom activities. This can help candidates who have difficulties with the single 'once-off' examinations. It also allows skills to be assessed in wider ways than are possible in an ordinary examination.
- The language used in question papers must be clear and intelligible to all candidates.
- All syllabuses are to be designed to help candidates to understand a subject's relationship to other areas of study and its relevance to their own lives and responsibilities.

Some reasons for change

GCSE is being introduced after many trials of new approaches to tackle weakness in the GCE/CSE two-track system.

From a pupil's point of view:

- Where GCE and CSE syllabuses were different it was often difficult for a student to change from one to the other, even if the choice made at 13+ turned out to have been unsuitable.
- Two year's work was often assessed in one or two exam papers with no credit given for course work. This biased teaching towards the parts of the subject which could be examined in timed, written papers. In addition there was no change for the examiner to compare the results of a few hours work under pressure with the student's performance over the whole course.
- Many exam syllabuses called for learning facts at the expense of understanding or using information to tackle problems.
- There were different syllabuses with the same title at both GCE and CSE which led to great difficulties for pupils who changed schools.

From a wider point of view:

- An employer, or teacher in a higher level of education, could not be sure that everyone with the same subject certificate had studied the same topics to the same level.
- There was often a wide gap between 'academic' subjects involving a lot of factual knowledge and 'practical' subjects taught with little background theory. On the one hand young people who have learned mostly from books and notes may not have been trained to reason or find things out for themselves. On the other, craft skills without knowledge of design or the background technology and science have little value in present day industry.
- Many employers, parents and pupils looked on the higher grades as evidence of success and lower grades as signs of failure. This meant that there was no real recognition of the knowledge and skills gained from two year courses by the majority of pupils.

Examing with differentiation

The GCSE Criteria insist on differentiation in assessment so that all candidates are able to show what they know, understand and can do. Differentiation will take
various forms to match the best practices in teaching.

There are some subjects, such as Maths, with wide differences in what pupils can cope with. It is usually thought most helpful to teach them in separate groups by the fourth and fifth year. In these cases the exams must be by differentiated papers. An example might be:

- Papers 1 & 2 lead to grades in the range: G F E
- Papers 2 & 3 lead to grades in the range: E D C
- Papers 3 & 4 lead to grades in the range: D C B A

In other subjects it is sensible to teach pupils in the same groups but unreasonable to expect them to reach the same level. In these cases stepped questions can be used. All candidates will tackle the early parts of each question and the more able will show what extra they can do by going on to the later parts.

Another way of differentiating is by a building block system like this for French:

- Basic level: speaking + Basic level: listening + Basic level: reading + Basic level: writing
- Higher level: speaking + Higher level: listening + Higher level: reading + Higher level: writing

The lowest grades will tackle only basic speaking, listening and reading. Students can build up results with basic writing and then some or all of the higher levels.

It is not always necessary to draw lines between what should be taught to different pupils. For instance, all should practise letter writing in their English studies. In such a case, the whole exam paper, or part of it, can be common to all if the examiners are sure they can 'differentiate by outcome'. If all candidates are asked to write a letter the outcomes will be varied enough for markers to match them to what is expected at all the grades.

The value of course work

One of the most important changes in GCSE is that course work assessment is normally laid down for all syllabuses (although it is not compulsory in Maths until 1994). Course work assessment is the part of the candidate's final result which comes from marks for work done before the examination.

There are several reasons for the change, based on the experiences of many teachers who have used examinations combined with course work assessment.

- It is fairer to candidates whose work is usually good but who cannot cope with the pressures of examinations.
- An exam result which takes course work into account gives a more accurate and useful guide to what a candidate can do. For instance, it can include marks for care and skill in doing experiments in science or handling maps and fieldwork instruments in geography.
- In some cases, course work seems the only way to assess the subject fully. That is obvious when practical skill is involved in art, design and technology or home economics. But it is no less true, for example, in English and languages. Three or four hours of examination cannot possibly measure the candidate's strengths and weaknesses across all the possible ways in which they might use reading, writing, speaking and listening.
- Course work assessment is a way of showing pupils that their week by week work throughout the course is being valued.

There are two main approaches to course work. The single project, often based on student's own choices, can give them a lot of satisfaction from making their own investigations. The disadvantage is that it may not give a picture of what they can do over a range of skills. For this reason some teachers and examiners have preferred course work broken down into a number of smaller exercises, each with a different purpose.

Course work in GCSE

The Criteria for most subjects say that between 20% and 40% of the final marks must be given for course work assessment. In a few cases it will be more. In some subjects, schools will have the option of choosing a syllabus which will be assessed entirely through course work. Most usually this will be the choice in English, and some other exams with limited grades.

The question of the best form of course work is still an issue. Some examiners and teachers may decide in favour of a single project or perhaps two or three mini projects. This can encourage students but there is a risk of over burdening, especially if projects are given for several subjects.

Some teachers and examiners have argued that a number of smaller exercises covering a wider range of activities and skills would give a fairer picture of the candidate's all round ability. Work staggered over the two years in this way is usually described as either 'continuous' or 'periodic'. In such cases teachers' records would explain what skill each piece of course work was measuring as well as the marks gained.

Periodic or continuous work is likely to vary in form even within one subject. It might be a piece of writing in the pupil's own time, a timed test, notes on a field trip, an experiment, a design problem, an oral test.

Whichever method is used, course work should be built into the main study of the subject. It is not intended to be an extra activity tacked on for testing purposes.
The need to differentiate applies to course work. Different exercises should be set for groups of individuals if a task for the whole class could not allow all students to use their abilities to the full.

Examining groups must see that the course work is moderated by someone outside the school. This can be done by a moderator visiting to check the range of work and the teacher’s grading of it can be by re-marking samples of pupils’ work sent in by the school.

The Subject Criteria
Subject Criteria have been written for twenty subjects and Examining Groups must base their syllabuses on them. The aim is to ensure that there is broad national agreement about the kind of knowledge and skills aimed for in each subject.

Yet there will still be freedom to choose between different ways of meeting the Criteria. Examining Groups will often offer more than one syllabus in each subject and teachers will be free to choose the syllabus and Group they prefer for their students.

Having a choice of syllabuses keeps the all-important balance between a national system and local variety which many see as important to a free society. It is also essential to the development of good education:

- It allows schools to choose the context and approach they believe is most suitable. For instance, there is a lively debate among history teachers who support the different approaches to British social and economic history, world history and Schools Council history (which combines different historical studies).
- New subjects or combinations of subjects can be devised. For example, the Science Criteria suggests that there might be combined science courses or those which bring together one or two sciences or science and technology.
- Variety means that new methods of teaching and assessing can be designed to meet pupil’s needs. This is especially important for less able pupils who might not have been considered for examinations in years past.
- It allows for local and national developments to influence changes in the curriculum to meet new circumstances.

Some Examples

**English**

Traditionally English has been thought of as mostly to do with skills in reading and writing, although many teachers have tried out schemes which include oral communication (speaking and listening).

The National Criteria say that all syllabuses must include oral communication as well as reading and writing. These basic skills cannot be studied in narrow ways such as reading only five set books or giving only formal talks. Oral communication will be graded on a separate five-point scale, and awards will normally only be made to candidates who achieve a grade in both English and oral communication.

Reading has to cover literature through novels, stories, plays and poems but also more everyday material such as instructions, newspaper articles and advertisements.

**Mathematics**

Traditionally mathematics has been about knowing the rules to deal with numbers, percentages, areas and equations. It has often been divided into arithmetic, algebra and geometry.

GCSE should lead people to see that maths can be used to solve practical problems in everyday situations. The Criteria draw attention to the importance of building up confidence in mathematics and say that one approach is to let pupils explore their own ways of using what they know about numbers and shapes, rather than insisting that results are reached by one fixed ideal method.

An important aim is to help pupils to talk about mathematics and use mathematics language properly. They should learn to read and understand mathematical information given in tables, graphs and diagrams.

The use of electronic calculators will be tested in assessing pupil’s skills in mathematics.

From 1991 all candidates will be assessed on their ability to discuss maths and use it in practical situations because course work will then become compulsory. Until then it is optional.

**The Sciences**

The new syllabuses will shift away from the past emphasis on facts and scientific terms and pay greater attention to the skills and methods of science.

Practical and experimental work must be included and awarded at least 20% of the available marks. Half or more of these marks must be awarded on the basis of students’ laboratory work or fieldwork. Students will be given opportunities to show that they can devise experiments, make accurate observations and draw sensible conclusions.

At least 15% of the available marks must be allocated to work on the everyday and technological applications of science and to their social, economic and environmental implications.

The Criteria cover the separate sciences of biology, physics and chemistry. They
also allow for syllabuses in other particular areas of science. As time goes on, syllabuses which offer a fuller coverage of science will become more and more familiar. Some of these will lead to double awards to record achievements in courses which take up about a fifth of a student’s time between 14 and 16, offering a broad and balanced science education.

**History and Geography**

Traditionally history and geography have emphasised memorising facts about past events, or regions of Britain and the world. The Subject Criteria emphasises new developments which have been built into these subjects over the past twenty years or so.

In History the main changes will not be in the periods studied but in the approach to the study. Knowing a body of information will still be important but candidates will also be expected to reason about writings, illustrations and objects from the past to show understanding of how they can be used as evidence for life and events of the time. They will be expected to spot the different biases and understand why evidence can be interpreted in several ways.

Students will also be expected to show they understand the links and contrast between past and present societies, and how historical events may throw light on present-day issues.

In Geography all students must make a first-hand study of a small area, preferably near their own home. There will be a strong emphasis on practical skills such as displaying information in the most appropriate form of maps and diagrams.

The subject has to pay attention to wider questions such as the contrast between geographical areas (both human and physical) of different parts of the United Kingdom, the relationship between the UK and other groups such as the EEC and the value of geographical skills for studying social and environmental issues.

The Criteria for Craft Design and Technology lay down that studies should deal with the whole process of designing, making and testing. There will be three main syllabuses: Design and Realisation – concerned with designing products made in workshops; Design and Communication – dealing with planning and carrying out communication through drawings, displays, computer-aided graphics etc.; and Technology.

In Music, students will be able to show active involvement in Music – listening to it, composing it and performing it both individually and in groups. Their efforts need not be limited to classical styles and the music can be written in the normal way or in some other graphic form or recorded on tape.

*This summary has been edited from that produced for B.B.C. by Broadcasting Support Services.*

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**THEATRE AND MUSIC**

The Mysteries Part 1 The Creation

There can be no doubt that the presentation of these late mediaeval mystery plays represents a major step forward in ACT performances. The general impression left is of movement and life, and of being caught up in events which, though acted out in time and space, transcend the world which we can touch and see. In other words, this is not conventional theatre but sacred drama.

There was no break in the performance; no interval. Instead there was a continuous flow of events, covering the whole field of Biblical history from the Creation of this world to the Nativity of Christ. There is an obvious appropriateness in acting these in the Advent season, immediately preceding Christmas. Others are to follow, maintaining the seasonal appropriateness: the Mysteries of the Passion will be acted just before Easter, and those of the Last Judgement in the summer term. It is to be hoped that the boys who sit their A levels during that term will not consider this a too malicious joke.

These plays, conflated from the cycles of York, Chester, Coventry and Wakefield, and cast into a rough-hewn, alliterative verse by Tony Harrison, obviously require a style of presentation very different from that of conventional theatre. This break with convention contributed much to the sense of novelty and freshness which the production created.

There was, for example, no fixed stage, separating performers from audience. The whole theatre was the 'stage', and the action moved continually from one area to another, the audience following the actors as they went. This in itself created a sense of involvement, in which, strictly speaking, there were no 'spectators'; all were caught up in the action. This attempt at universal involvement was entirely successful. Those who initially felt daunted at having to stand up and move around for almost two hours soon lost all sense of fatigue and wanted only to stay and follow the action through to the end. The various 'processions' from one part of the theatre to another created a liturgical effect and heightened the sense of the sacred, while being at the same time quite down to earth and homely.

Continual movement made space fluid, but not formless. Space was defined by the wooden cross in the centre, creating a kind of axis or pivot. Various events clustered around this axis mundi, through symbolic congruence. This cross served as the Tree of Knowledge, then later as the mast for the Ark, later still as the mountain where Abraham was called to sacrifice Isaac. Finally, the Nativity of Christ took place under its shade. It thus became the symbolic World-Centre, where heaven and earth are joined and the most awesome mysteries are enacted. It had much in common with the transept of a church, or more precisely, perhaps, the high altar. The creation of Adam and Eve, on the other hand, occurred beyond this point at the far end of the theatre, which served as a kind of church 'choir'— the area traditionally taken as symbolising Paradise. In contrast, the shepherds, representing fallen humanity, were at the other end of the theatre, near the door, when the angel called them to
Bethlehem.

The action did not only take place in different places, but also on different levels. God, and his angelic ministrers, were on high perches, overlooking the auditorium; Herod, as an earthly potentate, held court upon the stage. There was an effective dramatic moment as the rebellious Lucifer was lowered from his lofty perch into a pit of lurid red light waiting invitingly beneath. Parallel with the contrast between levels went the contrast between light and dark: God spoke his first words in a darkened theatre, and light came only with the Creation itself: again a liturgical effect, recalling the Easter Vigil. The angel Gabriel cast light upon the Virgin Mary from a mirror: the light not being his own but from a higher source.

These effects were all heightened by a skilful and sensitive use of music: almost all very simple and culled from mediaeval sources, but doubly effective for that. The singing was in unison, sometimes accompanied by clashing instruments or a small harp; low-pitched humming, like the Byzantine ison, gave an icon-like numinosity to awesome moments such as the Creation.

The power of this kind of performance obviously springs mainly from the story itself and the symbolic coherence of its presentation, and on both these points the production was highly successful. The level of acting does not have to be very professional: a few rough edges do no harm, and even add some enjoyment. Nevertheless the actors were very competent; there was a great sense of enthusiasm and involvement, and the pace was exactly right. Particularly good, perhaps, was the dignity of God, speaking His creative intent at the beginning, and the moving sacrifice of Isaac. A few small faults were here. As often with teenage actors, the articulation of words was not always clear; there was little sense of verbal rhythms or the right nuance to give a phrase; and impassioned speeches occasionally bordered on rant. This was more than counterbalanced, however, by the exuberance and gusto with which it was all done, and which was quite infectious. The same is true of the rough tone and faulty intonation in the singing: slick professionalism is not what is wanted here, and to hear non-music students singing 'Personent Hodie' with such vigour is a pleasure in itself. All together, this must rank as a most successful production.

Cyprian Smith OSB

The Company: Paul Avelling, Francisco Benitez, Sam Bond, Piers Butler, Paul Chandy, Anthony Corbett, Alexander Downes, Piers Eccleston, Peter Foster, David Graham, Andrew Hewitt, Mark Hoare, Andrew Lodge, Ben Mangham, William Martin, Andrew Nesbit, James O'Brien, Richard O'Mahony, Dominic Rayner, Philip Royston, Patrick Taaffe, Ashley Williams.

Musicians: Francisco Benitez, Nicholas Kenworthy-Browne, Philip Royston

Production Manager: Dominic Rayner

At the two performances of The Mysteries £112 was raised for the N.S.P.C.C.
recover his girls. Finally there is poor Gripus, a simple and kindhearted fisherman, who loses out in every way: Alex von Westenholz played this character outstandingly and with much humour.

As usual, the play was professionally backed up by the Green Room. Boogie Bermingham was brought out of retirement to do the sound; the lighting was by Alex Reynolds, and Buddy James was the notably efficient Stage Manager.

Albert Read (W)

THEATRE AND MUSIC

Paul Young is Director of Music at Gilling Castle and Christopher Mullen was still a member of the Schola Cantorum.

On Tuesday 9 December the Schola Cantorum sang for the College Carol Service. Throughout they continued to lead the singing in the Sunday High Mass and to provide more reflective worship in the Choral Mass every Friday evening. Even at half-term they were busy; they came back during the holidays to make recordings for Decca International as part of an Anthology of Music to be published by London University.

Christopher Mullen has been awarded a Choral Scholarship to Magdalen College, Oxford, Paul Carey has been awarded an Organ Scholarship to Saint Edmund College, Oxford, and James Morgan has passed his examinations for Associate of the Royal College of Organists.

Reviews of new Schola record 'Music for the Feast of St Benedict'
The Gramophone (Nov. '86)

Music for the Feast of Saint Benedict is provided by the Schola Cantorum and Monastic Choir of Ampleforth Abbey conducted by Jonathan Leonard with Simon Wright (organ), who opens the proceedings with a fine performance of Te Deum by Jeanne Demessieux. He is also much in evidence in the Messe solennelle of Jean Langlais, in which choir and organ combine to create truly glorious sounds. The lively abbey acoustic sustains the fresh young voices and enhances the fluid lines of the monks' plainsong. The atmosphere of an actual Celebration is carefully built up, with all the appropriate chants and a motet by Peter Phillips, Hodie Sanctus Benedictus. The final music is Dupré's B major Prelude and Fugue, Op. 7 No. 1. A most successful and unusual record.

Royal School of Church Music Quarterly (Oct. '86)
The release of Music for the Feast of St Benedict (HAVP R105, £5.75; cassette, HAVP C105, £5.75) is an auspicious debut for a new recording company, Herald AV Publications Ltd. The sleeve-note indicates that this programme has been compiled to reflect the variety of music performed at the Abbey within a coherent liturgical structure in order that the function of such music might be more fully appreciated, and the format of a Mass allows the musicians to show the various styles of music most commonly used at Ampleforth — plainsong, sixteenth-century polyphony, contemporary vocal and organ music. The Mass is beautifully sung to Langlais' setting Messe Solennelle; the Motet is Hodie Sanctus Benedictus by Peter Phillips. There are five Latin chants, for the Introit, Gradual, Alleluia, Offertory and Communion, and the Abbey's splendid organ fittingly opens the programme with Te Deum by Jeanne Demessieux, and closes it with Prelude and Fugue in B minor by Marcel Dupré. The building has a very resonant acoustic but the recording engineers have skilfully placed their microphones in such a way that while the sound is crystal clear and all words are audible, there is no loss of atmosphere — and the organ playing and its sound are quite magnificent.
It is difficult to decide whether the best adjective to describe this formidable team is talented or courageous. They were certainly talented: no team can go through a season on this circuit undefeated and playing this brand of football without having gifted players; there were a number of these. But the team was also a courageous one. Their collective will in the face of considerable adversity was remarkable for once again the team had no luck in the matter of injuries, the back row being continually singled out for disruption. First, two players expected to be important in this area did not return for the autumn term and after the first two matches H. Umney who was playing at a high level was concussed sufficiently to prevent his playing at all. A replacement for these three, T. Nester-Smith, had played only one game showing great promise when he sprained his ankle and could not play again. Worst of all, M. Winn, the vice-captain, the leader and most important member of the pack was frustratingly absent for six weeks after dislocating his finger and missed all the second half of the term including the tour. Add to this the broken wrist of P. Strinati who had been picked for the tour to replace these injured players in the back row, and other players injured in different positions like R. de Palma and R. Whitelaw, the two wings, and it can readily be seen that the team were less than fortunate.

C. Thompson was a brave and uncompromising full-back. Though he never quite mastered the art of kicking and often looked clumsy with hand and foot, his whole-hearted loyal approach was worth its weight in gold. He was generally as solid as a rock under the high ball and he was a deadly tackler as the Campbell College left wing would be only too willing to testify. The two wings were both very fast but offered a startling contrast. R. de Palma on the right was slightly the quicker but was less of a footballer, relying on sheer pace to score the thirteen tries credited to him. He never played a poor game where R. Whitelaw on the left was rather slow to find his form. But after half-term his powerful running and devastating hand-off were too much for all his opponents and in the game against Monmouth he showed how much he had developed in a glittering display. Here is a player of real calibre. The two centres were also a formidable pair: both were as big as Whitelaw. P. Bingham occasionally had trouble with his choice of play, not quite understanding when to make space for others and when to go himself but he was bruisingly powerful in both attack and defence and he will score few better tries than the one against Stonyhurst: he had a good year, and was an essential cog in a powerful back division. P. Hartigan the captain and Bingham’s co-centre had a massive influence by word and by example. If he made a mistake in choice of play, in timing, in support or with hand or foot in the fifteen matches played during the season it was not readily noticeable. His height of hand, acute sense of timing and space, and powerful yet graceful running brought the best out of those around him particularly Bingham and the two half-backs, J. Elliot...
Standing left to right: J.R. Elliot, R.K. de Palma, R.J. Whitelaw, P.D. Bingham, J.J. Hampshire, J.P. Eyre, C.F. Thompson, D.E. Wigan

Seated left to right: J.S. Leonard, P.C. Kirwan, M.P. Winn, P.D. Hartigan (Captain), M.C. Record, E.J. Edworthy, R.D. Booth
and R. Booth. The former's talent led him at times to over-confidence and from there to attempt too much and it was only in the second half of the term that he justified all the hopes placed in him. Who will ever forget the magic and panache of his try against Campbell College? or indeed his brilliant drop-goal to save the day at Stonyhurst? But it was in the final analysis his quick service to his centres and his intense desire to back up and support which were at the heart of his game. R. Booth with his lightning pass from the base made these three-quarters hum. Not for some years has the school enjoyed watching a scrum half of such gifts. It is doubtful whether the school has ever had a scrum-half of such tactical acumen, such sense of space, and such an accurate kick. How his forwards must have loved his boot!

And they often needed his help for without M. Winn they lacked height in the line-out and weight in the tight. This extraordinarily unlucky player was one of the best forwards the school has produced. Apart from his line-out ability and his power in the tight, his raw explosive ball-winning, running and tackling were sadly missed. A memorable try against Mount St Mary's in the opening game was matched by a classic one against Sedbergh, and then his season was over. There was little to choose between T. Gibson and D. Wigan for the position of open-side. Both were fast, the former with more stamina, the latter with more experience as a forward. But it quickly became apparent that they were too small to play in the same side together and Wigan was eventually entrusted with the job. He made a great success of it and was just beginning to understand the lines of running by the end of term when on the tour he looked much more effective. It was the blind-side position which caused the greatest headache. H. Umney looked an immense player in practice games, a real foil to Hampshire. But that again left the blind-side position vacant and T. Nester-Smith then chosen but despite a promising game against Sedbergh, he could not cope with the demands of No.6, strong and whole-hearted though he was in either of those positions. When Winn was injured in the St Peter's game, P. Kirwan was moved from the second-row to take his place and hold the pack together in his absence playing quite brilliantly in the Stonyhurst, Campbell and Monmouth matches. This enabled Eyre to move to his rightful position in the second-row to lock the scrum with J. Hampshire. But that again left the blind-side position vacant and T. Nester-Smith who had worked his way up from the 3rd XV was pressed into service. He has gifts of strength, speed and ball-playing ability and was outstanding in the Campbell game, not least in the ferocity of his tackling. But he was injured in the House matches and was a revelation. J. Eyre, a second-row forward by nature, was then chosen but despite a promising game against Sedbergh, he could not cope with the demands of No.6, strong and whole-hearted though he was in either of those positions.


Colours were awarded by the captain to all members of the team and half-colours to T. Nester-Smith and D. Mayer.

It is pleasing to record that 3 boys played for Yorkshire during the Christmas holidays. P. Hartigan was the vice-captain and had to lead the Yorkshire side against Northumberland when injury kept the captain on the touchline. M. Winn and R. Booth were the others. All three went forward to the North trial but to great surprise nobody actually made the team. Winn merely being a reserve. In the South, Whinaw who missed all the Surrey games through injury, was selected for the London Counties trial but was injured after three minutes! W. Bianchi was selected for Cheshire.

GAMES

The strong westerly did not make rugby easy and the new XV took time to settle having anxious moments in the first twenty minutes in the tucks and line-outs as Middlesbrough seemed to be that much sharper on the ball. But gradually the players became more confident and it was from a charge by Record on the right that Wade scored on the left, the supporting Gibson reviving a movement that seemed to have died. The pack were now getting more than their share of the ball and it was from a tack that Bingham scored a try under the posts to bring the score to 10-0 at halftime just before which Umney was taken off concussion. Playing down the slope in the second half, the XV became altogether too powerful. Six more tries were scored, two by Bingham to give him a hat-trick, one by Winn from a surging charge at a scrum, one by de Palma and one by Wade to round off some thrilling moments. With Booth had a splendid term. In addition to this Record had to become leader of the forwards when Winn was injured and with the exception of one match he hardly made a wrong decision. The display of the pack in the Campbell match proved his influence. E. Edworthy, the hooker in this powerful front row was as committed as it was possible to be. At the beginning to perform crazy kamikaze feats, he soon settled to a more thinking method and became a player of some class in the loose. He rarely lost his own ball in the tight and by dint of much practice conquered the difficult art of throwing in; and with all this he brought a refreshing sense of humour to the team.

Much has already been said of Hartigan's ability as a player. He was also an inspiring captain, respected and admired by his own team as well as by his opponents. Quiet and reserved and with not a single player left from the preceding year's XV, he might have found things difficult. Whatever these difficulties were, he tackled them with confidence and determination. The steel in his character was always there but carefully hidden. His own success as a player demonstrated the qualities which made him so outstanding as a captain... selflessness and a feeling for the importance of others. A wry humour in the face of disaster was the icing on the cake and made it an enjoyable term for everyone involved.

TEAM


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It is pleasing to record that 3 boys played for Yorkshire during the Christmas holidays. P. Hartigan was the vice-captain and had to lead the Yorkshire side against Northumberland when injury kept the captain on the touchline. M. Winn and R. Booth were the others. All three went forward to the North trial but to great surprise nobody actually made the team. Winn merely being a reserve. In the South, Whinaw who missed all the Surrey games through injury, was selected for the London Counties trial but was injured after three minutes! W. Bianchi was selected for Cheshire.
Though they could do little in the scrums against the power of the Durham front row, the selection of Hartigan and Booth for Yorkshire gave confidence to the side and Durham opened their account with a penalty but it galvanised the team into action. But though the XV looked rather tired at the end, a remarkable individual try by Winn who ran 70 yds to score finshed the match in triumphant style. Break for de Palma to score again. A try immediately after half-time engineered by opposition, and when Whitelaw beat off tackle after tackle to score a fine individual try, the school relaxed. They should have known better. Some suicidal mistakes in Winn, Gibson and Booth put the school 12-0 in the lead and effectively crushed the XV — the same strong westerly made rugby difficult and the XV had the same untidy and indifferent start. It took them ten minutes to get into the opposing 22 and when they did, Winn scored. Confidence surged and though de Palma dropped the ball when over the line, the XV were now winning a lot of possession. Although it was only 9-0 at half-time, the tries came thick and fast afterwards, many in flowing three quarter movements and others involving forwards and backs in close support. It was a fine demonstration of power, speed and efficiency, in which de Palma scored 4 tries, Winn 2, Bingham 1, Wade 1 and Hartigan 1. Booth kicked 8 out of 9 conversions and 1 penalty.

MOUNT ST. MARY's 4 AMPLEFORTH 22 on 4 October
The XV realised that they could not afford as slow a start as in the previous 2 weeks and for fifteen minutes they controlled the game, through good nicking and fine raking touch kicks by Booth. Mount were endlessly pinned back but it was from a mistake by Ampthorpe on the Mount line that the school scored. The ball was dropped, Mount hacked on, Bianchi picked up and spun the ball immediately wide and de Palma scored the first of his three tries. It was then that Mount hit back being narrowly denied two chances. Indeed it was some time before the school made their way into Mount territory again. When they did the devastating Winn made a lovely break for de Palma to score again. A try immediately after half-time engineered by Winn, Gibson and Booth put the school 12-0 in the lead and effectively crushed the XV. It was a fine demonstration of power, speed and efficiency, in which de Palma scored 4 tries, Winn 2, Bingham 1, Wade 1 and Hartigan 1. Booth kicked 8 out of 9 conversions and 1 penalty. 

DURHAM 19 AMPLEFORTH 47 on 8 October
The selection of Hartigan and Booth for Yorkshire gave confidence to the side and most of all to Booth who was back to his best, testing the opposition with probing kicks to keep the XV in territoral control. It was rather against the run of play when Durham opened their account with a penalty but it galvanised the team into action. Though they could do little in the scrums against the power of the Durham front row, they began to win the ball in the loose and as soon as they did, tries came. Bingham opened the scoring and for the quarter of an hour either side of half-time the XV were in a purple patch. De Palma had 3 tries and Whitelaw 1 in this period and since the conversions were smoothly added the XV were in safety at 32-3 with another 20 minutes to go. Whether the team then relaxed is questionable but the defence began to ship water and Durham fighting back answered the school try for try.

AMPLEFORTH 39 NEWCASTLE 0 on 11 October
The hurricane which hit Newcastle as soon as the game started had nothing to do with the lovely autumn afternoon: the forwards were unstoppable winning ball at will from the set pieces and the loose. This meant a constant supply to the backs with Newcastle committed to frantic defence. That they did not wilt under such severe pressure spoke volumes for their organisation and courage in defence. But however much their own bravery and mistakes by the school wingquarters saved them, defences could have withstood the assault for longer, and Kirwan opened the scoring by crossing over from a shortered line-out. Hartigan and Elliot, at last recognising the need, changed tactics and it was from a kick by Elliot and a catch by Hartigan that the latter scored near the posts. Winn added to this with a pushover try. Newcastle indeed had done well to keep the score down to manageable proportions. But they were tired in the school, taking heart from a quick drop goal by Elliot, added further tries through both wings as well as a second one each from Kirwan and Hartigan.

AMPLEFORTH 23 SEDBERGH 3 on 18 October
The beautiful weather broke and by noon it was pouring with rain. Although it had more or less stopped by the start of the match, the surface was slippery, the ball greasy and difficult to control, it was not easy to play the brand of football the team had been playing to date. Indeed the first twenty minutes was littered with mistakes by two nervous teams with Ampthorpe committing the majority of them. Sedbergh took advantage of this by kicking a penalty and had an easier one not been missed, they would have had a 6-0 lead. As it was, on the first occasion the school were in Sedbergh territory they were awarded a penalty in their turn. With admirable initiative and a refreshing sense of adventure and confidence Hartigan elected to run it rather than kick at goal. Surprise and horror changed to joy as the ebullient Winn crashed over under the posts; Booth converted, and the school were in the lead. They never looked back. Hartigan who had a magnificent game as player and captain scored the first of his two tries to take the school to 10-3 and although Booth missed the conversion, it was a satisfactory lead with which to turn round with the wind behind them. Now the school turned the screw, the pack was winning a lot of ball and the tactical kicking of Booth was troubling the Sedbergh full-back and wings. Sedbergh's defence came under intense pressure and a ruck created by Whitelaw enabled Elliot to score wide out. The try of the match was to follow, Winn looping Elliot and outpaced the opposition to score, displaying power of acceleration, speed and timing. Booth converted this and it was a fitting climax when Elliot made another little break and Hartigan finished it off for Booth to convert again.

AMPLEFORTH 18 LEEDS G.S. 4 on 25 October
An unpleasant howling westerly gale blowing with it, towards the end of the match, belling flurries of rain did not make for smooth and polished football. Yet the XV had a dream start, two scrums on the Leeds line enabling Booth with a clever pass to put Whitelaw in on the blind side. Whitelaw did well to reach the line and the try launched him into a much more confident game for ten minutes later he tore down the length of the field to score a better one. Sandwiched between those two tries was another by de Palma who collected a speculative kick by Leeds and outpaced the opposition to score in the corner. This was 14-0 and veritable wealth in the face of
fierce Leeds tackling. The second half was rather a disappointment to Ampleforth eyes as the XV were pressed hard by the determined Leeds side and it was not long before they charged down a defensive kick to score in the corner. It was only in the closing minutes that Hartigan's power and sleight of hand made a marvellous try with Wigan's help for the speedy Bingham, and nearly another for Whitelaw.

AMPLEFORTH 11 ST PETERS 0 on 8 November

The school's display was as lack-lustre as the strong bitterly cold westerly that hustled the leaves across the ground. The pack were routed in the tight phases and also more surprisingly in the loose, an injury to Winn in the second half merely making matters worse. Despite the lack of possession, the backs scored one try in the first half and should have turned round with a handsome lead, failing to capitalise on the opportunities offered; they scored again with a lovely move initiated by Elliot at the start of the second half, then went to sleep and spent a great deal of time trying to extricate themselves from the pavement corner. In this period, they were lucky not to concede a score and only a late penalty by Booth put the icing on a freezing cake.

STONYHURST 13 AMPLEFORTH 13 on 12 November

The usual warmth of the Stonyhurst welcome and the comparatively mild weather ought to have brought the best out of two good sides. But Winn, injured, was badly missed and though Kirwan played an excellent first game at No. 8, he is no Winn. With the school leading 4-0 Wigan, yet another back-row player, went off with a wicked-looking cut on his forehead. Stonyhurst scored on the resumption of play and rubbed it in by converting from the touchline. With the score at 4-6 and the XV turning to play with the breeze, it was thought that, in spite of the lack of good possession, they would gradually get on top. Two penalties seemed to verify this but a crucial error from the Stonyhurst kick to restart gave them a position from which they scored a try through a decidedly leaky defence. Now Stonyhurst tails were up and the School had to defend desperately but they did so, only to concede a dropped goal with 2 minutes to play. But this side would not lie down: being given a free kick on the 22, Booth passed to Elliot who dropped a handsome goal. There was time for a repeated error from the kick off and the last thrust from Stonyhurst which was repulsed.

GIGGLESWICK 7 AMPLEFORTH 21 on 18 November

The pitch was perfect, the weather kind but for the fourth match in succession the XV were slightly below par and had a wretched start, conceding a penalty and a try in ten minutes to fall 7-0 behind. The line-out and the loose without Winn became a disaster area — how much this pack depends on him! But gradually the pack began to find some control and a good ruck, clever passing and speedy running by De Palma reduced the ainers to three points. Better was to follow when similar rucking put the ferocious Whitelaw away on an unstoppable run, and the XV turned round in the lead with the breeze now behind them. It was sad that they could only add two further tries through Whitelaw, a penalty and a conversion through Booth.

AMPLEFORTH 42 SOUTH YORKSHIRE SCHOOLS 8 on 30 November

The return of Winn and the refreshing enthusiasm of the team led the XV to a blistering start. But everything was done at too frenzied a pace with eager hands snatching at the ball and individuals running a shade too far. In this way the XVittered away numerous chances and turned round only 8-0 up, the opposition having hardly crossed the halfway line. Perhaps South Yorkshire had given them all, perhaps the XV, tiring slightly, applied more commensurate effort and the speed of the ball did the work but South Yorkshire were now put to the sword. Whitelaw and De Palma predictably had two tries. Winn inevitable had one and the captain scored a beauty demonstrating his splendidly balanced and powerful running. On top of this, Nester-Smith marked his first game with a try and nearly got another and the referee added to South Yorkshire's woes by awarding a penalty try.

AMPLEFORTH 15 CAMPBELL COLLEGE, BELFAST 8 on 3 December

A visiting side of such sunny disposition deserved better than the south-westerly gale that greeted them on the pitch. It was indeed remarkable that the thirty boys served up such fare. From the first scrum it was apparent that the School pack was vastly outweighted and Campbell, starting with the wind, exerted fierce pressure immediately on the Ampleforth 22. But the speed of hand and foot and the support play of forwards and backs in combination were too much for Campbell when the School, rucking well, surged out to the Campbell line in their turn. There they won a line-out from which Kirwan plucked an impossible ball and hurtled over, festooned with Irishmen. This was a priceless score and Booth, who put neither hand nor foot wrong during the match duly added the points. But Campbell kicked long again, the XV made a sorry mess of the subsequent 22, had a scrum awarded against them on their line and the sigma Campbell pack pushed over. Campbell must have realised that they would be in trouble facing the gale, and keeping the ball tight they battered at the school line. But again the relieving kicks of Booth and Elliot took play into the opposing 22 where the XV were almost over through Whitelaw and Bingham, and when those attacks were repulsed, Booth kicked a long penalty. Better was to come: for once, Ampleforth won their own scrummage ball on the Campbell 22 and Elliot with confidence and pace as well as a series of dummies scored the final try with the posts. But Campbell were not finished: three scrums and several line-outs on the line had the School in difficulty, Thompson tackled the Campbell wing into touch a yard out but in vain. Their mighty pack went over to make the score 12-8. But in this electrifying match, Booth had the last word with a penalty.

Hartigan had a magnificent match. The pack stuck to a difficult task and the tackling of every boy was exceptional: it had to be!

MONMOUTH 4 AMPLEFORTH 26 on 13 December

The XV started at great pace and for ten minutes there was only one side in it, Booth kicking a penalty and Whitelaw scoring a try with strength and speed. But two moments of carelessness gave Monmouth the position from which they worked an overlap to score and it was only towards half-time that the team began to reassert their former authority and pick up their momentum. Indeed they should have scored in
the right hand corner on the stroke of half-time. At this stage the pack was beginning to dominate in both tight and loose and although Whitelaw, having a splendid match, had to make a thunderous and try-saving tackle under his own posts, the XV gradually pulled away. First Wade's quick ruck on one wing put Whitelaw away at pace on the other to score a try which Booth, also in cracking form, was able to convert. Then Bingham and Kirwan combined to win another ruck from which the captain scored a memorable try and finally when Elliot was tackled near the line without the ball, a penalty try was awarded. Booth finished the match with the conversion of this try and with penalty. The collective speed of the forwards and the quick handling of the backs in the second half were worthy of note in an excellent display.

WHITGIFT 0 AMPLEFORTH 17 on 15 December

The second half display of this talented side gave the lie to the old maxim that it is difficult to score tries towards the end of any match when the game is played in torrential rain on a saturated pitch when the players are soaked to the skin in mud and water and with the ball more akin to the bar of soap they will use later in the showers. Add to that a strong cold wind and the difficult Whitgift slope in the home side's favour and only a score of 7-0 at half-time! But the best method of defence has always been attack and the back division without throwing common sense to the four winds ran the ball with panache, penetration and timing. Wade standing in for the injured de Palma had two tries and Bingham, thoughtful at last about the requirements of his wing, one. The two halves were at their best and Hartigan gave yet another capital display. But the forwards cannot be forgotten for it was they who first stemmed the tide against a heavier pack and began to win the ball in vital positions.

2ND XV

P. 10 W. 9 L. 1 pts. 262 - 80

An excellent season! With a 1st XV endowed with such talented backs it was inevitable that gifted players would find themselves in the Second XV. Good backs, and a pack of forwards who worked hard to turn themselves into a formidable unit, meant a well balanced team. At times through the season the standard of play was exceptionally high — the backs thriving on a good supply of ball from a rampaging pack conjured up beautiful movements. The support play was a joy and a major feature of the success.

The season opened with convincing wins against Scarborough College, Pocklington and Durham. Our first away match brought defeat at Newcastle in a scrappy game in which we never settled. It was the turn of Leeds and Sedbergh to suffer heavy defeats at the hands of a rapidly improving and increasingly settled side. Changes were forced upon us after half-term. Jonathan Ness took over the captaincy from Giles Cummings and Adam Codrington became stand-off. He settled in well and improved with each game. The re-shaped side did well to win hard fought games against St. Peter's A and Q.E.G.S. (Wakefield). The last two matches (v Barnard Castle and Hymers College) brought us two outstanding second-half performances and a total of 55 points to 41 in two of the matches a “hat-trick” of tries was scored — by Tim Carty (from hooker!) and Jonathan Cornwall. Both Giles Cummings and Jonathan Ness led the side well. Every member of the team worked hard — none more so than the eight forwards.

Results:

Scarborough College 1st XV
Pocklington
Durham
Newcastle R.G.S.
Leeds G.S.
Sedbergh
St. Peter's
Q.E.G.S. Wakefield
Barnard Castle
Hymers College

The following played for the team:

3RD XV 1986

P. 9 W. 6 L. 3 pts. 160 - 99

The 3rd XV had a good season winning six of their 9 matches. The first match against Giggleswick 2nd XV was lost due to a wrong combination of players but the team soon became confident and enjoyable to watch after changes were made. The win against Newcastle RGS by 20-8 was a great game with the backs running the ball and quality rucking by the forwards. C. Pace and R. des Forges scored classic tries during the season and the forwards led by L. Roberts were impressive. By the end of the season the correct selection and fitness had been achieved which made the team a pleasure to watch.

Results:

Giggleswick School 2nd XV
Newcastle RGS
Leeds G.S.
Sedbergh
Conyer's 1st XV
St. Peter's
Q.E.G.S.
Bradford
Hymers


**GAMES**

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With the retirement of Fr. Edward from LX Club set 2 a new management team was installed, but much the same report as last year could be written — “a team of quality”. The season opened with a victory over Scarborough College 2nd XV 26-0. Of the tries that day 4 were scored by three-quarters who later played for 2nd XV, R. Des Forges; A. Corbett and E. Burnand. We lost a desperately close game against Pocklington School 3rd XV, and then had a marvellous game against Sedbergh in the damp and cold, 0-0 at half-time, and then M. Swainston dropped a goal, which he claimed afterwards to have been practising all Friday. Desperate defence kept the opposition out for a 3-0 win. A good win against Bradford Grammar School 26-18, saw us approach our final game against Barnard Castle 3rd XV with some confidence. In diabolical conditions we could not quite organise ourselves, and lost 4-0. Injuries meant that we never fielded the same team twice, and usually the team was picked from those who were available on Friday afternoon. Several people stand out. Our forwards were solid, and J.D. James, W. Foshay and R.J. Forrest were a rock-like front row. We had a plethora of good second-row forwards. In the three-quarters E.H. Burnand and D.C. Holmes were strong running centres, and J.W. Coulborn was a brave and dependable full back.

Results:

- Scarborough College 2nd XV: W 26-0
- Pocklington School 3rd XV: L 10-14
- Sedbergh: W 3-0
- Bradford Grammar School: W 26-18
- Barnard Castle 3rd XV: L 0-4


Once again a very successful season. The team rose to the challenge laid down by their predecessors with purpose and no little skill. Last year’s side had several potential match winners, but this side did not enjoy such a luxury, and in the main had to work hard for their scores through a high degree of teamwork. The aim remained very much the same as that employed last year, although the methods used were dissimilar. This year the strength of the side lay in the pack; it had size and strength and it was their ability to control the set pieces and the loose play that enabled a competent back division to develop and express themselves with a confidence that increased as the season progressed.

The side blended well together and produced a simplicity of style that was pleasing to them as well as to the many spectators they attracted. They were a happy team, ever ready to learn and ever ready to work on their individual skills for the benefit of the team. They trained with a relish that made light of the hardest session. Their attitude gave comfort and enjoyment to the people who were associated with their preparation; their task was made that much easier.

The season started with comfortable wins over Read’s School and West Hartlepool Colts. There was every indication that there was a formidable pack in the making and that the backs were not without ability. The first real test was against Durham. For a time the match was evenly balanced as the packs struggled for dominance, and with the opposition’s flyhalf gaining large stretches of ground with his kicking, the side was often under pressure. But as the game wore on the pack began to get on top both in the tight and loose, and this dominance enabled the back division to run in several exciting tries. A hard and often abrasive match followed against an unbeaten Newcastle side. It took character and control to cope with an opposition whose physical style of play showed them to be intent on disrupting and spoiling anything the home side could construct. In the end their organisation and ability saw them come from behind. A marvellous performance at Sedbergh produced a highly pleasing win. The pack began to show that, despite its size and bulk, it was not without speed and agility to win ball off the ground. Their hard rucking and high class support play gave the backs encouragement to show skill and enterprise. The match against Haberdasher’s Aske’s, welcome visitors from London, was spoilt by the wind, and it took the side time to settle and cope with the elements. Indeed it needed a piece of highly individualistic play by James Oxley to set them on the road to victory. The side began the second half of the term with renewed zest. It was a pleasant sight to watch the pack take control against St. Peter’s and to see them turn the opposition’s wheel into an attacking platform for the backs, who responded with a display of neat passing and determined running. The side started well against Stonyhurst and generally dominated a first half, in which all the scoring place. The pack once again dominated the set pieces and released the ball well enough for the backs to score several well worked tries. The scoreless second half was full of life and incident. The XV coped well with Barnard Castle and their slope, without really reaching top form.
together for the first time. The quality of rucking was outstanding, and this, when linked to their ability in the scrum and lineout, made it appear at times that the side were indulging in a series of set piece practice situations. The backs responded to the efforts of the pack with a delightful display of running and handling that rounded the season off in style. An unbeaten season is always pleasant, but the key is not the achievement itself, but the manner in which it is achieved.

James Oxley enjoyed a fine season at fullback, where his pace and beautifully balanced running served the side well, as well as making him a potent attacking force. Matthew Auty developed well as a goal kicker and many of his kicks were successful in a series of set piece practice situations. The backs responded to the efforts of the pack with a delightful display of running and handling that rounded the season off in style. An unbeaten season is always pleasant, but the key is not the achievement itself, but the manner in which it is achieved.

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The addition of six new faces to the set for this year’s U15’s had far reaching consequences. The make up of the two sides was affected as was competition for places and standard of performance. However, initially there was a major problem. To assimilate this amount of talent, and get the right combinations, caused a major revue of personnel and the positions played by each boy. This was made worse as the new faces did not arrive together, but over a period of weeks. Out of all this seeming chaos, a first class side emerged, a side of the calibre of the previous two U15 sides.

The process got off to a good start with Reid and Acton settling as the half backs. Reid’s pace, determination, drive (later matched by his service) was complemented by Acton’s big boot and physical presence. As the season progressed, Acton’s tactical awareness improved and he became a very competent outside half.

A surfeit of talent in the forwards released Record to play in the centre. His no-nonsense defence and safe hands provided solidity to the midfield. Cozens and Welsh with their agility and timing provided a steady stream of possession from the middle and back of the lineout. Royston was a revelation. Coming into the side with vigour and presence at number two, he took to the system as no-one had previously done, and dominated the front against all corners. In the scrummage, Tapparo made steady progress and Llambias developed a fire that had previously been dormant. We had control of this phase of the game in every match, with the major exception of the match against Pocklington. McFarland and Fee both showed ability in the front row.

The pack were never dominated. Medlicott in the tight, Churton in the loose and laterly Gilmore in all areas, formed a strong front row. Mayer and Habbershaw were good enough as an open-side to ensure regular ball in the second phase. The centre and fullback areas were strong with plenty of line-out ball, but was also an aggressive presence in loose play. Duffy, the No. 8 and pack leader, was the outstanding forward, strong, determined and with a fine positioning sense. He made the pack work well together. Of the flankers, Roberts was fast and destructive, while Hartigan was a safe tackler, but neither was good enough as an open-side to ensure regular ball in the second phase. The confidence and coherence of the pack increased with every game and the only changes were the substitutes, Howell and Johnson, who played in turn for the injured Gilmore in the early part of the season.

The record shows a successful side, nine victories out of ten, 82 tries to 8. There can be no complaint. It was a side with talent but few opportunities to play under pressure, and therefore few opportunities to mature. Only two matches were close, one was lost, on goal-kicking, the other won. At the start of the season the boys were told that an unbeaten season would be achieved only with a good goal kicker and someone had to practice. No one did and the unbeaten record was lost. Of the 82 tries only 20 were converted and three penalties kicked. The side had the skills but lacked the character needed to hold the best side on this circuit. The team did develop and when playing well were a fine side to watch as, for example, the first fifteen minutes against Sedbergh, the first half against Bradford and the second half against Pocklington.

The pack were never dominated. Medlicott in the tight, Churton in the loose and laterly Gilmore in all areas, formed a strong front row. Mayer and Habbershaw were good enough as an open-side to ensure regular ball in the second phase. The confidence and coherence of the pack increased with every game and the only changes were the substitutes, Howell and Johnson, who played in turn for the injured Gilmore in the early part of the season.

There was more uncertainty among the three quarters. Cotton, the scrumhalf, was too inconsistent, though he improved. Codrington, the captain, was the outstanding player. He has a good mean for the break, a quick acceleration and is elusive to tackle, all of which meant he played a key part in the team’s success. His captaincy matured. The centres were less reliable. O’Mahony, big but awkward, did not fulfil his potential.
early expectations, and Lascelles has potential but is small. On the wings there was considerable speed: Wightman small and skilful, Hickman strong and inexperienced, but both will score many tries in the future. The fullback position was a problem, finally settled with the promotion of Lester, the B side scrum-half. This was less important in a side which was so consistently on top.

The B side was just as successful, winning four out of its five matches. Daly, Campagna, Howey, Giasford, Cleary and Scrivenor all have potential.

### GAMES

<table>
<thead>
<tr>
<th>Results:</th>
<th>W</th>
<th>62-4</th>
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<tr>
<td>Scarborough</td>
<td>W</td>
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<tr>
<td>Newcastle RGS</td>
<td>W</td>
<td>34-10</td>
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<td>Leeds GS</td>
<td>W</td>
<td>54-3</td>
</tr>
<tr>
<td>Sedbergh</td>
<td>W</td>
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<tr>
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<td>Bradford GS</td>
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<tr>
<td>Pocklington</td>
<td>W</td>
<td>9-6</td>
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<tr>
<td>Hymers College</td>
<td>W</td>
<td>41-6</td>
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</tbody>
</table>

Team: Lester, Hickman, O'Mahony, Lascelles, Wightman, Codrington (Capt.), Cotton, Gilmore, Churton, Medlicott, Mayer, Habbershaw, Roberts, Hartigan, Duffy (leader).

### HOUSE MATCHES

St. John's won the Senior House matches and thoroughly deserved to do so as they looked the most attacking force. Their backs were powerful and fast and the speed to the ball by the loose-forwards in the Final was impressive. In R. Booth they had an outstanding tactician who set his line going or nursed his forwards. But St. Aidan's deserved credit for yielding not an inch and for using their powerful scrummage to good effect, Watson being impressive at tight-head. They also deserved sympathy for the loss of Strinati with a fractured wrist the day before the final. The only game in which St. John's had trouble was against St. Hugh's in the semi-final when the latter led 13-6 with a quarter of an hour to go. But Whitelaw with a thumping try and Booth with 2 penalties salvaged the game. The standard of all the games was high, considerably better than last year.

St. Aidan's gained consolation by winning the Junior title with some ease.

<table>
<thead>
<tr>
<th>Results:</th>
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<td>D beat B 22-18</td>
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<td>A beat O 6-0</td>
<td>J beat W 34-4</td>
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<tr>
<td>2nd Round</td>
<td>H beat D 3-0</td>
<td>D beat T 17-8</td>
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<tr>
<td></td>
<td>J beat B 21-0</td>
<td>H beat O 12-6</td>
</tr>
<tr>
<td></td>
<td>E beat T 15-12</td>
<td>A beat C 34-11</td>
</tr>
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ACTIVITIES

THE SENIOR DEBATING SOCIETY

The Society enjoyed a good term. The quality of speaking and argument was high under the leadership of an enthusiastic committee: Messrs Benitez, Carty, Downes, Elwell, Fiske de Gouveia, T. Gibson, Goodall, Hayes, O'Malley and Vickers. Mr Carty and Mr O'Malley were leaders in the debate and Mr O'Malley proved an energetic and effective vice-President. We were impressed and entertained by the stylish minutes of our secretary, Mr Goodall. All the debates were held in the Monitors' Room, usually on Sunday nights. Several well-established speakers continued to dominate the debates: Mr Carty, quick, incisive and concise; Mr O'Malley, confident, original and fortunately learning to be more concise; Mr Hayes, unpredictable, voluble and invariably funny; Mr Vickers, sparkling, witty and invariably articulate. Others made progress and could be counted on for first-class speeches from the bench or the floor: Mr Mullen, Mr Cotterell, Mr Fiske de Gouveia, Mr Gibson, Mr Goodall and Mr Elwell. Several speakers began to establish themselves for the future: Mr Crane, Mr Gordon and Mr Macedo in particular. Our greatest regret was that we did not hear more from two of our most gifted speakers, Mr Benitez and Mr Downes.

The debates were as follows:

This House calls on Her Majesty's Government to curb the immorality of British society proposed by Mr Downes and Mr O'Malley; opposed by Mr Benitez and Mr Carty
Ayes: 16; Noes: 4; Abst: 3
This House welcomes the gaping hole separating the School from the Monastery proposed by Mr O'Malley and Mr Vickers; opposed by Mr Carty and Mr Hayes
Ayes: 10; Noes: 10; Abst: 2
This House has less trust in Mr Reagan than in Mr Gorbachov proposed by Mr O'Malley and Mr Fiske de Gouveia; opposed by Mr Hayes and Mr Cotterell
Ayes: 18; Noes: 22; Abst: 6
This House holds that honesty is the best policy proposed by Mr T. Gibson and Fr Richard; opposed by Mr Downes and Fr Felix
Ayes: 38; Noes: 16; Abst: 5
This House would like to succeed where Guy Fawkes failed proposed by Mr Carty and Mr Mullen; opposed by Mr Fennell and Mr O'Malley
Ayes: 3; Noes: 20; Abst: 18
This House regrets the power of the media proposed by Mr Vickers and Mr T. Gibson; opposed by Mr Hayes and Mr Goodall
Ayes: 21; Noes: 16; Abst: 2
This House holds that there are few ways in which a man may be more innocently employed than in making money (a joint debate with the Junior Debating Society) proposed by Mr Eaglestone and Mr Cotterell; opposed by Mr O'Brien and Mr O'Malley
Ayes: 21; Noes: 8; Abst: 5
This House holds that Christmas is crackers proposed by Fr Jeremy and Mr Vickers; opposed by Mr Fiske de Gouveia and Fr Jeremy
Ayes: 28; Noes: 24; Abst: 6

The last debate, in which Fr Jeremy spoke on both sides and the debate on honesty in which Fr Felix and Fr Richard spoke were certainly the best of the term, and we are grateful for their support and stimulating example.

ESPERANTO SOCIETY

Tuesday evenings continue to be "open" to anyone interested in learning the language and learning about the international Esperanto movement. Only a small number attend with any regularity, but one of them, David Wiseman (D), has decided to work for his Duke of Edinburgh Award on the subject. Former member Geoffrey Greatrex (O 86) continues to keep in touch (in Esperanto, of course!) He made contact with a number of Canadian Esperantists in the summer holiday, and being now at Oxford University, has joined the Oxford and District Esperanto Society.

However, another development is that, after a short talk to the Schola Cantorum, who are due to sing in Poland this summer, a number of Junior House boys have started to learn Esperanto in Thursday evening classes. The idea is that, if they keep it up, they will be in a position to talk a little with any Polish Esperantists who might come to hear them sing. (The "Jarlibro" — "Yearbook" — contains the names and addresses of all Poland's — and other countries' — Esperanto groups and delegates. We are about to start on a little reading book, "La Junaj Detektivoj" ("The Young Detectives"), about smugglers and secret tunnels, in an attempt to lighten the learning process!

Four days after the Schola leaves Poland, the Jubilee Centenary Universal Esperanto Congress (1887 — 1987) starts in Warsaw, the place of origin of Esperanto. This year's Congress promises to be a memorable occasion, with probably 3,000 Esperantists there, from 50 or more countries.

D.B. Kershaw

FILM SOCIETY

This season's programmes covered a wide range of subjects. John Boorman's Emerald Forest proved a powerful and challenging work set in the Amazonian rain forest. The society found itself absorbed in the search of a father for his kidnapped son and the questions about rain forests, civilisation and the lost Indian lands and cultures. Hudson's Revolution was not so well received, and many felt that the panning it has received from the critics was justified; others however suspect that in time will come.
The Hitcher appealed to the society rather more — a stark, grisly drama about a hitchhiker who kills his benefactors. It had the society on the edge of their chairs, though one committee member was found to enthuse on its "tremendous horizons". Carravagio unfortunately did not go down well — although they teetered on understanding what it was about. Ultimately most came away confused. Lindsay Anderson's If... was once more popular, with its public school tale of protest, authority and power. Finally Heat and Dust, a clever combination of the India of the 1980s with that of the raj, finds a modern girl researching her aunt's life in the India of the 1920s. She discovers much about herself as well. In the elections, Edward Burnand was elected Secretary with Peter Shuttleworth and Rui Fiske de Gouveia as the committee. They wish to thank Fr. Stephen for his selection, and the Cinema box for their work.

E. Burnand.

LIBRARY

In July 1986 Bernard Hunt left us to take up another post. He had been with us as assistant Librarian since September 1982, and was an invaluable support. He was the first member of the staff to hold a degree in Librarianship, and his trained mind and professional approach were of the greatest assistance. He got on well with both boys and staff, and took much of the organising details off Fr Anselm's back; for the first two terms of 1985/6 he ran the Library single handed while Fr Anselm was on sick leave. It should be added that (unwisely, perhaps) he revealed an enthusiasm for trains and found himself looking after school Travel as well. Rising with ease above these challenges, he found time to don a helmet in the Fire Squad, to be for two years a member of the Lay Community — he was at one time not unfamiliar with Matins — to organise and encourage Board games in the school, and to become very familiar with our computers, to the extent that in his new job he is regarded as the local expert. We all liked him, and wish him and his wife Alison well in Suffolk. He has been succeeded by Mr Charles Stephenson, of Leeds, whom we welcome to Ampleforth.

It is some time since there has been a general report on the School Library. It has continued to grow (now nearly 25,000 volumes) and develop: the computer catalogue and indexes have outgrown our 10 megabyte disk, and it has been found necessary — through expensive — to provide 30 MB. The Government, through the DTI, gave many schools a telephone modem, so we are now able to access sources like Prestel and Dialog (online, from California) in order to collect information beyond what we have. We await with interest to see the exact effect of GCSE, but meanwhile the research aspects of the Library (for projects and the like) continue to grow, as does the heavy and continuous usage on certain books, for which we have had to invent special methods of control: they seem to work. It remains true that boys use the Library not largely by temperament, rather than house or age or subject: it has been so at least since the early fifties. Last year we received a notable gift in the will of Tom Laughton (of Scarborough — brother to Charles Laughton, the actor), when he left us his collection of about 350 books on art and in particular painting. He wanted it to be used by the young, but kept together as a collection: this we have done. We are grateful to him, and to his wife for her agreement to this arrangement.

We can now see out of our windows the bare bones of an extension to the Library which the new central building will give us, under its terrace. This will be of the greatest help, and enable us to bring back the bookstack into connection with the Library — it is at present in the old Lab 9 (old St Edward's common room to some, perhaps) near the school shop.

There is now a lot of material on microfilm, especially periodicals. This has developed over the last ten years, and was guided, helped and to some extent actually provided by Henry Mumford-Smith (057). We are grateful to him and shall miss him after his untimely death in September last.

RED CROSS GROUP

Changes in the staff at the British Red Cross Society County Headquarters at Northallerton have coincided with growing expertise and confidence in the Ampleforth Group. We have always had excellent support from Mrs Hugill, of the Kirkbymoorside Centre, who instructed members of staff and boys in the Standard and Youth Certificates (First Aid) for many years, but the appointments at Northallerton of a Youth and Training Officer (Mr Perkins) and Appeals Officer (Mrs Chapman) give us a sound foundation to our First Aid Courses and to Fund Raising and Welfare activities. The main course since September has been the Adult (Standard) First Aid. This was started initially with assistance from the Army at 27 Regiment RA at Topcliffe, but gradually their commitments took them away from us, and the main Instruction fell on Miss Haamueller, who has instructed several Youth and Expedition courses. The Lecturer (Medical Practitioner) for the course was Brother Cuthbert and the Demonstrator Mrs. Dean. The innovation of 'Friends of the Red Cross' has resulted in the formation of a small group of boys who publish a charity magazine, 'Link', collect newspapers for the St Chad's Kirkbymoorside Ghana Project, run bookstalls selling second hand books — with profits to the Red Cross, Tamale Archdiocese(Ghana), and Brothercare Oswaldkirk.

SEA SCOUTS

The Sea Scout room was demolished in the summer holiday — the last stage of the site clearance for the new central building. It was a room that will be remembered by many — dark and damp — where even the drawing pins on the notice board rusted in the summer holiday. The autumn term was difficult but exciting as joiners, electricians and plumbers gave our new home a refit, and we were able to move in just before the end of term. The new accommodation, in what used to be the carpentry shop before the Sunley Centre was built, comprises Deck (meeting room), Wardroom, Cabin, Galley and Hold. Parents were not shown the old room! They will be welcome to visit us now.
The term started as usual with a weekend camp at the Lake mainly for the benefit of our new members. There was also some hurried preparation for our annual Royal Naval Inspection on 25 September. Lieutenant-Commander John Scott visited us again, and we retained our Royal Naval Recognition as being an 'efficient' Sea Scout Troop. The day after the inspection a group departed for a weekend at Kielder reservoir. Hawkhurst Adventure Camp, owned by the Scout Association, has excellent facilities for sailing with a fleet of Toppers, Wayfarers, Drascombe Longboats, 420's, Sailboards and canoes. On this occasion we camped in the forest by the reservoir. In November a smaller group went equipped with wet suits. It was a windy weekend with exciting sailing and fortunately we stayed in the comfort of the Scout Hostel, another Sunley Centre, with its central heating and modern facilities. Kielder has become one of our most frequent venues, for sailing in the summer and autumn, and cross-country skiing in the winter. Other weekend activities in the term were a Patrol Expedition weekend on the North York Moors, a weekend walking and caving in the Pennines and a weekend at Redcar Farm by the Lake where the Saturday was filled by a rescue exercise and the usual, popular night exercise, and the Sunday spent orienteering. Two Sea Scouts joined Mr Keane and two Venture Scouts for a week in the Cairngorms at half term.

Patrol Leaders for this busy term were Edward Guest and Charles Ticehurst (Senior Patrol Leader), Henry Vyner-Brooks, Martin Tyreman, Rory Fagan, Tim Parker and Robin Elliot. We were pleased to welcome Mr John Allcott as Assistant Leader and are finding his help invaluable.

SUB AQUA CLUB
The Club affiliated to the British Sub Aqua Club in October 1985. This coincided with a change in the training programme and qualifications of the B.S.A.C. which enables members to obtain their first qualification, Novice Dive, after pool training has been completed. But some of this training has to be done in a deep pool; so visits have been made to St John's College, York, where the deep end is 3½ metres. By the summer of 1986 all members had completed their theory and practical training for Novice Diver. But there have been problems over booking the pool and also in getting transport to York in 1987 and it seems that it is going to be more difficult for new members to reach this qualification.

There is also a serious shortage of qualified help to enable members to gain the Sports Diver Qualification when they are then able to take a full part in open water diving with the B.S.A.C. Dive Leaders or divers with further qualifications are needed if the Club is to make proper use of the facilities it has already. Fr Julian covers all the lectures for the theory and sets the exams. Mr. Carl Lawrence helps him, when he is free, with the pool training.

President Fr. Julian Rochford O.S.B.
Secretary Luke Smallman

DUKE OF ENDINBURGH AWARD SCHEME
The Scheme continues to develop. It is not in itself a youth organisation, but a programme of activities aimed at helping participants to discover fresh interests and make new friends, and find satisfaction in giving service to others. The main assisting organisations at Ampthorfe are the Combined Cadet Force and the Scouts. The Award Winners listed below owe much to adult leaders of these groups, as well as to many other adults from the staff — monastic, lay and procuratorial.

In the Service Section, Training for Service is given within the C.C.F. (Leadership) and also in the Red Cross and Life Saving Groups. Practical Service is given in Leadership within the C.C.F. and Scouts, and Community Service and Conservation in various groups within the school. The main developments and innovations in the Autumn term were in Red Cross activities (separate report). At Bronze level four groups were assessed in the Inveravons and Kirdale areas by Mr G. Williams (Cleveland Search and Rescue Team) and Mrs Dean. The three Silver groups went further afield to the Bransdale and Esk Valley areas for assessment by Miss I. Whitaker and Captain I. Quirrie (R.N.R., Retd.), both of the North York Moors Expedition Panel.

The Expedition section is possibly the most elaborate and popular part of the Scheme, 'a journey with a purpose'. The Exploration is an option within the Expedition section, 'a purpose with a journey'. It is not meant to be a soft option, and our participants at Silver and Gold levels have been challenged in the past by such projects as 'Nicholas Postgate Country' (Esk Valley); 'The routes taken by the fugitive Prince Charles Edward Stuart' (South Uist); 'George Orwell, Red Deer, Settlements' (Isle of Juria, 'The Changing Aspects of the Physical Chemical and Biological Properties of the River Brathay' (Lake District).

An enterprising group from St Dunstan's House (Myles Pink, Simon Gillespie and Henry Macaulay) undertook a literary exploration of some of the places and areas associated with the writer and poet, Sir Herbert Read and their log reports:

Before the idea of our Exploration project arose, not one of us had read a book written by Sir Herbert Read though the name was vaguely familiar. Our preparations began with careful readings of Read's local descriptions and poems. The most interesting to visit: his home in Stonegrave, his birthplace at Muscoates, a family mill at Howkeld, the local church and graveyard at Kirkdale, an additional mill at Hold Cauldron and a third mill at Bransdale. Of course there are other areas on this route which Read also describes. With photocopies of Read's descriptions and poems, the group attempted to uncover the feelings held by Herbert Read about the scenic areas of Kirkdale and Bransdale by experiencing the places ourselves.'

An enterprising group from St Dunstan's House (Myles Pink, Simon Gillespie and Henry Macaulay) undertook a literary exploration of some of the places and areas associated with the writer and poet, Sir Herbert Read and their log reports:

The preparation was thorough and the execution determined. Many adults, the chief of whom was Lady Read, gave generous help and support: a worthy Award Scheme project.

In the Skills, Physical Recreation and Residential Project Sections the boys continue to offer the usual wide variety of activities.

The following have recently reached Award standard:

Gold: Jonathan Cornwell (H86) James Hylleop (H83) Stefan Lindeman (E86)
VENTURE SCOUTS

The Unit welcomed Mr Martin Keane as Assistant Leader in the Autumn term and he was soon into action, taking a good group to do the Three Peaks Walk on the second weekend of term. Five days later there was a good attendance to give an account of our activities to Lt Commander J. Scott RN, who came to inspect the Group for continuance of Royal Navy recognition. The County Commissioner, Mr Michael Brayshaw, was present and took the opportunity of presenting Queen’s Scout Award badges to Colin Corbally, Michael Pritchett and Luke Smallman, who had just completed the requirements; they will receive their Royal Certificates at a suitable future occasion and were at Windsor Castle in April when Her Majesty reviewed her Queen’s Scouts. We offer them our congratulations on achieving this highly respected award.

Three days further on we were getting wet at a canoe slalom at Richmond and a week after that, during the holiday weekend, half-a-dozen of our members joined 250 other Venture Scouts and Ranger Guides for the annual ‘Raven’ week-end, based at our Lake, travelling out to a variety of activities, including gliding and parascending. Colin Corbally and Luke Smallman gave of their expertise over the week-end as instructors in Board-Sailing, Sailing and Sub-Aqua; there was much appreciative comment on their services. A little gentle sailing at the Lake on the following Sunday concluded our water activities for the term.

Activities on and under the hills continued with a hike north of Hawnyby on 19 October, a descent of Long Churn cave on 9 November with Mr Brennan’s help, regular Thursday rock-climbing at Peak Scar with Mr Brodhurst and, with those who had no exams to prepare for, participation in the ‘Cleveland Navigator’ night navigation competition near Whitby on the last week-end of term. At half-term, Mr Keane took a small group of Venture Scouts and Sea Scouts to Scotland, where, despite modifications of their programme due to severe weather, they enjoyed good walking on the Cairngorms and Lochnagar.

There was a good Venture Scout attendance at the Red Cross First Aid course organized by Mr Dean on Thursday afternoons and members continued to give various forms of service including help with the Sea Scouts, the Junior House Scouts and D. of E. organization.

Theron Rohr and Alastair Reid gained the Venture Award. Alastair Reid was elected Unit Chairman for the next two terms, with Jason Cozens, Charles Inman and Philip Royston as Committee members.

ACTIVITIES

We were pleased to welcome the new Commander of North East District, Major General Charles Guthrie LVO OBE. After lunch with Fr Dominic, he visited the training activities. At his request, nothing special was arranged, so he saw a normal Monday afternoon’s training. He expressed his satisfaction at what he saw.

ARMY SECTION

We have a new Cadet Training Team: No 10 based at Strensall, replacing No 9 based in York. Relations are excellent and the Contingent has benefited from their dedication and competence. Within our own ranks too we have new blood. Mr Andrew Sparke (D83) an ex-Under Officer, Army Scholar and Officer Cadet at Sandhurst has been running the 2nd year cadets’ Tactics Course assisted by UO Barry Cunliffe; the training culminated in a night patrol exercise in the Gilling woods towards the end of the term. Successful though it was, it did not endear us to the Headmaster of Gilling when an ambush was sprung not far from the Castle and two minutes of rapid fire with LMGs, trip flares and thunderflashes disturbed the Gilling boys’ slumbers.

There was an NCOs’ Cadre Course for Lance Corporals in the 3rd year, the Royal Artillery Troop combining Artillery training and patrolling, and the Adventure Training Section providing a one term course for a third of the 2nd year cadets each term. Sgts DAG Downes and JJE McDermott were the senior members of the RA Troop; CSMs WGB Martin and DJ Mayer were in charge of the Adventure Training. The 1st year cadets were trained by CSMs AER Corbett, CGika and AEJ Lodge as well as the Cadet Training Team.

The Signals Section has at last found a suitable room after their removal two years ago from the little room by the gym. They are now in what was once the Metal Workshop, by the Carpentry Shop. The room has been equipped satisfactorily and is bigger and lighter than the old one. Sgts Knight and Grant of 8 Signal Regiment spent many hours helping to set it up and we are grateful to them. CSM JFC Victoria was in charge. An excellent training weekend was spent at Catterick with 8 Signal Regiment whose support has been as generous as ever.

ROYAL NAVY SECTION

Our senior cadet in the Christmas term was Under Officer T. Carty, and his advancement is a well-merited reward for sound overseeing of affairs. He has been ably assisted by LSC Elwell in the instruction of junior cadets, and this has proceeded smoothly. CPO M Martin has settled in quickly to his new role as Area Instructor, and we are pleased to enjoy his company and expertise again. He and CPO J Hearn from Linton-on-Ouse make a very good team and we value their assistance.

A party from the Section went to Hull for a visit to HMS Minerva at the end
of October. A good tour of the ship was possible and it concluded with a close view of the flying-off of the ship's Lynx helicopter. In November we made a farewell presentation to CPO R Ingrey to mark his end of duty as Area Instructor. He was anxious to depart with the minimum of fuss, so the event was appropriately low-key, but gave acknowledgement of his fourteen years sterling service.

ROYAL AIR FORCE SECTION

The term began with the radio controlled aircraft receiving second category damage after a heavier than usual landing at the hands of a junior cadet. Several hours work saw it back to its former airworthy state, thanks to the design staff for their willingness to help the repair team. The Brook bridge initiative exercise was completed in a competition involving two teams from A Flight. J.Cpl. A. Corbett (J) came up first with the right solution and successfully led his team over the water. We were visited twice this term by Flt. Lt. Constance-Taylor from RAF Newton, and he has promised some of the latest Tornado training film. Sgt. A. Reid has taken over as senior NCO, devoting his expertise to instruction on Air Navigation, a difficult but much needed component of the training.

SHOOTING

James Eyre was appointed Captain for 1986-7. The North East District Match and Shoot Competition, Colts’ Canter, on the Catterick Training Area was in better weather conditions than for some time. We were 3rd out of 17, which was quite good, though marks were unnecessarily lost through lack of attention to detail, eg having oil in the breech of the rifle at the Inspection. The shooting part of the competition was a chance business with many figure targets almost invisible. A week later we had more success in the District Match Rifle Competition where we won the team competition with our ‘A’ Team, came second with our ‘B’ Team and had the Champion Shot, D Mayer, Runner-up, R Sessions, and 3rd, J Leonard. We also won the Aggregate Cup for the two teams. The only thing we did not win was Match 1, Deliberate Shoot, in which we were second by 1 point. Out of 5 trophies was not bad! What was had was our performance in the 22” Staniforth Competition. A potentially good team shot badly on the night, coming only 39th out of 63 teams. E Radcliffe 99, F von Habsburg 97, J Eyre 97 and T O’Malley 96 were the only respectable scores. In the Inter-House 22” Competition there was some excellent shooting by St John’s 565 (HPS 630), St Oswald’s and St Edward’s both 560. E Radcliffe 102, J Eyre 101, R Sessions 101, P Butler 100, J Cavendish 100 were the best individual scores

BEAGLES

The new season started with C.J. Ghika as master and B.H. Wells and J.M. McCann whipping-in. The present rather small following in the school made the appointment of a specific field-master unnecessary. For once an early start was possible, thanks to the prolonged spell of hot and sunny weather, though this also meant poor shooting conditions throughout October, added to which two days were missed due to an infection in the pack thought to be caused by hunting through a recently sprayed potato field. November was different, Rusland and Beadlam Rigg providing excellent days, as did Ousegill Bridge early in December. There was, however, the disappointment of blank days at Goathland and Ramsden Head, possibly due to poaching with ‘long dogs’. But at Goathland a second visit produced an excellent hunt. As always hunting continued in the holidays, the problem of whipping-in being solved by J.M. McCann coming over when possible and Frank Sturdy giving expert and welcome help most days hounds were out. The result was a run of sport of a high standard till January and then snow came to put an end to activities. The limitless hospitality we receive on so many of the farms remains a matter for sincere and deep gratitude.

Fairfax Arms, Gilling

(Amplesford (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. Amplesforth Parents and Boys especially welcome.

Hawnby Hotel, Hawnby

(Bilsdale 202)

We congratulate Mr and Mrs Aston on the birth of their first child, Thomas, and Mr Bird on his marriage to Elaine Williams. We also welcome to the staff Mr Eastham, who has taken Mr Conlon’s place as scoutmaster, and has already done important work in preparing the geography syllabus working towards the new GCSE. Also Mr Sparke (D ’83), who has joined us for a year after being invalided out of the army.

The warm, dry autumn kept morale high through the term; it was the first term for some years (including summer terms) when we had managed to escape the usual autumn cold snap. A weekend expedition to Hadrian’s Wall, during which Tom Charles-Edwards and Edmund Davies, already past masters of the art of duck hunting, added to their collection of trophies. The highlight of the term was the finding by Ben McFarland at Vindolanda of quite an important Romano-British ring.

At the holiday weekend Matron took a party to Scarborough and Fr Henry a large group skiing at Harrogate, joined by several parents’ parties. Otherwise the full programme of games and musical fixtures and scouting activities ruled out any further weekend expeditions. There was also a strong band of hunters, under the energetic leadership of Ben Pridden, and hunt socks were awarded to Tom Charles-Edwards and Edmund Davies. Indeed, idleness was not the keynote of the term: into the five weekend evenings we packed the full range of activities, from Schola, String Orchestra, Wind Band, Judo, Karate, Gym Club, Chess, Scouting and extra Art – with the occasional video in Fr Stephen’s room to round up the strays. It is a problem to fit in the interesting talks which are often offered to us, but a film and talk on the Royal Navy and the Marines, introduced by Captain Evans RN of the schools liaison service, held its audience fascinated till late, and Quentin Keynes’ explorations on the Galapagos Islands were talked about long afterwards.

CONFIRMATIONS

Thinking on confirmation continues to develop in the Church in general and at Ampleforth in particular. As more and more boys delay their confirmation even till the end of their school career, a more and more elaborate and effective pastoral programme has evolved in the upper school. On the eve of the holiday weekend we had a meeting, attended by 20 families of third-year boys, to discuss the application to the Junior House. Our thinking was assisted by three upper school boys, one confirmed at the Junior House, one at the age of 15, and one about to be confirmed at the age of 18. Each put a convincing case for his own alternative. Further reflection led to a circular to third-year parents at half-term, to which most parents replied at length. On return the boys wrote their own statements of position, some mature and articulate. Finally, by the end of term, just under half the boys had decided to offer themselves for confirmation in May.

MUSIC AND DRAMA

The performing arts had a varied programme. After only a month it seemed a little early to put on a full-scale concert at the first holiday weekend, though when it came to the point the difficulty was to keep the programme short enough. An acting group eagerly filled the threatened gap, and performed a little play, only slightly more complicated than our usual liturgical dramas at the Thursday Masses. Quick Quaker or Paul and Silas do Porridge in Philippi (by Paul Burbidge) was slickly performed on a minimum of rehearsal. Quite remarkable was the timing and the clarity of the dialogue, with its fast-moving and exacting repartee.
The concert followed, featuring chiefly ensembles: the Second Form CA group sang creditably after so short a time, the tuneful Brass Ensemble and the larger Wind Ensemble performed with admirable discipline. After a couple of solo pieces, by Jonny Kershaw (cello) and Jonathan Fry (flute), the Schola topped the concert off with a polished performance of Vaughan Williams’ *Tree of Life*.

The retreat tends to be rather a festival of religious music and drama. The main retreat Mass included a reading of the last supper scene in *The Man Born to be King*, and the prayer Vigil for Peace was interrupted by such interludes as a brilliant one-sided telephone conversation of the Boy with the Loaves and Fishes (James Bagshawe) to his mum. Virtually every member of the house was involved in one drama or another. The chief play was *Bodyline*, written and directed by Stuart Manger (who this year had more than two days warning), showing how each has his part to play with others, and ending with audience participation. Christoph Warrack as the satanic Korpo did his best to prevent co-operation, Christopher Layden’s acting of withdrawal from drug-addiction was sickening, and Ceri Williams made a suitably callous Slave-Master. With this was paired a musical, *Son of Assisi*, in which Nick O’Loughlin as Saint Francis and Nick Furze as the beggar were chiefly memorable for acting, and the singing of the Junior House Singers augmented by the Schola provided a harmonious commentary.

The York Competitive Music Festival was the next musical high point. In the Under 13 Solo class we had six brass players entered (Stuart Padley, Gareth Marken, Duncan Scott, Andrew Rye, Francis West, Archie Clapton), winning first (Marken) and third (Rye) places. In the Small Ensemble class we had two entries, a string trio (Kester Dann, James Nicholson and Charles Dalglish), but they were beaten into second place by a piano-flute-clarinet trio (Kester & Simeon Dann and Andrew Crossley). The adjudicator was highly complimentary about all these performances. The larger Wind Ensemble also made an impressive sound, as it contained some first-term players one could not expect all the loose ends to be perfectly moulded together.

End of term is a busy time musically, with Schola and Ampleforth Singers fully extended; their activities are reported elsewhere. There was still time and energy for an informal concert of solos and ensembles in which some thirty boys performed, and an end of term concert in which a string orchestra accompanied the carols. One outstanding item was the carols by three horns and euphonium. Finally the French and Music departments combined to present the Third Form singing French carols.
by E.J. Willcox in his absence, and achieved a winning record unequalled for some years. G. Andreadis was a winner on the wing, if only he would run outside rather than inside, but otherwise the backs somehow seemed to lack penetration. But sterling work was done by the forwards, whose strength lay in the weight of N.J. Dumbell, the power of B.P. McFarland, and the ball-winning skill of the back row, especially T.J. Gaynor and S.H. Easterby. A large part of the secret of success lay in deadly tackling for which credit was won by D.A. Thompson at fullback, G.V. Andreadis and the versatile M. Dumbell. But the chief element in the success of the side was that they played with total commitment — except at Howsham, where they went on overconfident, and nearly lost to a plucky side half their size.

The Under 12 side was unbeaten. Several of players were simultaneously gaining experience in the senior side, and the resultant skill and commitment gave their play an edge and firmness which promise well.

The following represented the school:


**RESULTS**

Under 13 v. Howsham **H 32 - 4**

v. Gilling **H 6 - 12**

v. St Martin’s **A 0 - 24**

v. Ashville **H 42 - 0**

v. St Mary’s Hall **H 0 - 20**

v. St Martin’s **H 18 - 8**

v. Poolekington **H 4 - 0**

v. Howsham **A 10 - 8**

v. Barnard Castle **H 12 - 12**

Under 12 v. St Olave’s **A 8 - 0**

v. Barnard Castle **A 12 - 4**

The ski-trip, again to Les Arcs 2000, was an outstanding success. The 27 boys and 3 sisters enjoyed better snow than we have ever had, a couple of days of sun, and pleasant arrangements for accommodation and entertainment. In spite of adventurous skiing there were no injuries, and plenty of 3-star badges.

A letter from Fr. Abbot to Gilling Parents

11 February 87

I am writing to you about a change in the staffing of Gilling Castle which will, I hope, lead to new strength and commitment and assurance for the future of the school.

I must withdraw Fr. Adrian Convery from the position of Headmaster in September, because he is needed for two appointments. He will be appointed Vicar for Religious for the diocese by the Bishop of Middlesbrough and I need him in the Abbey to be principal guestmaster of the monastery in preparation for the development of our guest work as a result of the opening next year of the new central building with its day centre for visitors.

This has led us to a careful consideration of our work at Gilling and how best it can be developed. The Ampleforth Community with its many educational commitments and other pastoral demands, is no longer able to provide a sufficiently strong community with appropriate qualifications for Gilling Castle. Rather than continue to run Gilling with a reduced monastic community, we have decided to appoint a well-qualified lay headmaster, who already knows and shares the ideals on which our education is based. Accordingly Mr Graham Sasse has been appointed Headmaster of Gilling Castle as of September 1987. The School will, of course, retain its special link with Ampleforth College and will continue to be governed from the Abbey. To assure a strong link and to assist the Headmaster in maintaining the highest educational standards an Advisory Body is being set up under the chairmanship of the Abbot. A representative from current parents will be included in this body as well as other outside experts in education. Members of the Ampleforth Community will still be involved in an assistant capacity particularly in the field of religious formation and liturgy.

Mr Graham Sasse is aged fifty-one. He is a graduate of Oxford. After Oxford he did two years National Service and was commissioned in the RASC. After that he was for two years a management trainee with De La Rue — Thomas Potterton Ltd but then left to join the staff at Ampleforth College, where he has been on the Classics staff for twenty-five years. He has had extensive administrative experience as Senior Tutor and, in recent years, as Careers Master. He pioneered the Sixth Form Religious Studies course on Christian Marriage, has represented Ampleforth in the diocesan meetings which followed the National Pastoral Congress, and he has served as a member of the Middlesbrough Diocesan Ecumenical Commission. His wife, Patricia, will be involved with him in both a pastoral and teaching capacity at Gilling Castle. She also is a graduate of Oxford and is presently Head of Modern Languages at Ryedale Comprehensive School. They have four grown-up sons.

Patrick Barry O.S.B.
Abbot of Ampleforth
Michael Lorigan

Michael first came to Gilling in September 1944, and having established himself as a talented man of untiring energy, wide interests and absolute devotion to the interests of the boys, he settled down to a period of selfless service which has extended over more than four decades until July 1986. He specialised in teaching Geography, but he has also taught Latin, English, Mathematics and History, mostly at the top of the school. His influence on the handwriting of the school is legendary. But he has been no less active outside the classroom; for many years he coached cricket and rugger — in which the battles between his Barbarians and Pat Callaghan’s Harlequins were an annual event. And when for a short period football was tried in the Spring Terms, then he coached that with his customary enthusiasm and success.

But his greatest love over the years has been music, both instrumental and choral, and for many years the Gilling Singers were a feature of every concert. Pride of place was given to the Chapel singing of the school, and his efforts over this were only equalled by the care he took over his own hours of practice on the organ which he played twice each Sunday, walking up the hill every Sunday morning and evening, regardless of the weather, from his home at the Lodge.

For all these activities, but especially for his enthusiasm and tireless pursuit of the highest standards, he is remembered by Old Boys of all ages who never fail to ask after him when they return. Although the school will be the poorer for his departure, there is no-one who does not wish him many well-deserved years of happy retirement, certainly busy and energetic as they will be, with his wife Mary and his children Colm and Catherine. We sincerely hope that they will be our most frequent visitors.
When the Autumn Term began it was immediately obvious that a great deal of work must have gone on during the course of the summer holidays. The dispensary had been moved to the infirmary, where the landing area had been completely transformed. The old bathroom and sluice room had been converted into a new and well-equipped dispensary, the well to the floor below had been covered over to provide an elegant waiting room, and everywhere was newly painted, so that the infirmary was almost unrecognizable. Besides all this, throughout the school every room now seemed to boast a smoke detector on the ceiling — even in the Great Chamber were two discreetly placed so as to be as unobtrusive as possible. It almost goes without saying that these took time to settle down, and for the first three weeks of term we were pestered with false alarms at all times of the day and night as the sirens reacted volubly and dragged us unwillingly from our beds to assemble for a roll call in the Hall. Fortunately this did not continue, and after the first three weeks there were no more false alarms.

There were further material improvements as the term progressed. A magnificent new bookcase appeared, stretching the length of the corridor leading to the Library, erected in memory of Mr Denis Capes who taught at Gilling for so many years and who was its first Librarian. It makes a fitting and lasting memorial to him. Thanks to the kindness of Mrs Hunt we also acquired a smart low bookcase, so that, with the removal of one of the large tables, the installation of three easy chairs and the hanging of some handsome pictures, the Library itself is now a far more attractive and inviting room.

Work also began on the creating of a new pottery shop from the old coal shed in the courtyard. Two smart new window frames and a coat of white paint to the walls have transformed it into a spacious and adequate shop. We have hopes of getting our own kiln, and already some impressive work has been done. In the classroom gallery a pin board along the whole length of the gallery has resulted in some colourful displays, from boys' work, either in the classroom or the Art Room, to posters.

We welcome Mrs Tracy Thomas who joined the staff in September to teach Mathematics, and Mr Malcolm Knowles who is teaching Art, English and Music. Miss Nicholson has succeeded Mr Barnes as Head of Mathematics.

Our nurse, Mrs Jackie Slingsby, retired at half-term to prepare for the birth of her baby. She is sorely missed by everyone and those who have known her and seen her at work are only too aware that she will be irreplaceable. She has won a unique place in the hearts of boys, parents and staff alike, and it is consolation to know that she will still be very much around and part of Gilling.

There was much musical activity, and all those involved worked hard and deserve congratulations. Thomas Wilding played regularly in the Ampleforth Symphony Orchestra, and there were several chamber music concerts in which boys took part. In addition, there were three choirs, the Ampleforth School Choir, the Ampleforth Chamber Choir, and the Ampleforth Boys' Choir. These choirs performed at various concerts and services, including the annual concert at Ampleforth Abbey, where the School Choir performed under the direction of Dr. James W. Mayor. The Ampleforth Boys' Choir also performed at the annual Christmas concert, where they sang carols and Christmas songs.

There were notable outings during the course of the term, each one of which was successful and appreciated. The Fifth Form went to see a production by the Royal Shakespeare Company of The Merchant of Venice which many regarded as the highlight of the term. Others went to see the Voyage of the Dawn Treader in Billingham, the Mystery Plays in the theatre at Ampleforth, and, in the last week of term, there were two expeditions to Bradford to the magnificently restored Alhambra Theatre to see productions of Julius Caesar and Shakespeare through the Looking Glass. Fr Gerald led two expeditions to the coast for the Fifth Form Biologists. They spent Saturday night in an excellently equipped hostel at Holme House, Grosvenor, and the daylight hours examining the flora and fauna among the rocks and pools. A highlight on both occasions seems to have been the broth provided by the Matron who very kindly spent her day off with them. There were other expeditions at weekends too, including one to the York City Art Gallery to see an Exhibition of Fake Art and how to recognise it, with examples of work by van Meegeren and Tom Keating set against the work of genuine Old Masters, and another on disappearing wildlife. Our thanks are due to Mr Pickles, Mrs Nevola, Mrs Wilding, Mrs Hunt, Mr Sketchley, Mrs Sturges and Fr Gerald for the hard work in organizing these.

LECTURES

Mr Quentin Keynes came once again and showed us two fascinating films of expeditions he had made to Darwin's Islands, and on which he gave a skilful and eloquent commentary. Afterwards he answered innumerable questions, and also allowed us to examine letters written by Charles Darwin and first editions of his works. John Ryan came later in the term and gave us a marvellous lecture on Captain Pugwash. He described how it all began when he was himself a small boy at Gilling in what is now Classroom 6, but was then Fr Anthony Spiller's room. He drew as he talked, with immense skill and speed, all the various characters, and explained how one made Captain Pugwash books — he let us examine the original 'mock up' which he had bought around all the publishers before it was eventually accepted; showed us many of the working models used in the Television films, and ended by showing us a film. He described his working day, and made it clear that however much one enjoyed one's work it needed firm self-discipline and clearly defined working hours just like any other job.

We are also grateful to Mrs Warrack who, came to give a Lecture to the 5th form on Russia. She spoke without a note for nearly an hour with immense knowledge and covering a vast spectrum, yet with a lightness of touch that made her easy to listen to and to follow. Somehow she cheerfully squeezed this into an already overcrowded day and had to dash away to take a rehearsal at Ampleforth without even a bite of supper.

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Orchestra and in the Ampleforth Senior String Orchestra, while Jonathan Crane, Augustus Della-Porta, Jonathan McGrath, William McKechnie, Juliet Martino, Anton Richter, Nicholas Studer, and Dominic Weaver all played in the College Second String Orchestra. At the end of the first half of term the Choir staged a performance of 'Holy Moses' by Chris Hazell which was done with skill and aplomb. Most of the credit must go to Mr Young who produced it and who trained the singers, but a special word of congratulation must go to the scene painters who, under the expert tuition and design of Mr Knowles, produced a symbolic backdrop. All the soloists acquitted themselves well, and Max Titchmarsh as Moses and James Gavan as Pharaoh were outstanding.

The Choir worked hard and improved beyond recognition. Besides singing every Sunday in Chapel and all their hard work on Moses, the Carol Services at the end of term marked the climax of their endeavours. We were invited to sing in the market square in Helmsley which we did from the back of a Farm Trailer for about 15-20 minutes, following the Kirkbymoorside Brass Band and the girls’ choir from Baldersby Park, and afterwards we were provided with hot soup and a bun in the Feathers. On the last Monday of term the whole school went down to the Anglican Parish Church in the village for a Festival of Lessons and Carols by the kind invitation of the Rector, the Rev. David Newton. The school sat in the nave together with quite a number of local people and the choir processed up the nave to its stalls in the Choir singing ‘Hodie Christus natus est.’ It was a memorable ecumenical occasion. Both choir and congregation sang outstandingly well, and we are grateful to Paul Carey who came over from the College as he has done every Sunday this term, to play the organ; and to Mr Leonard and Christopher Mullen, Mr Knowles and Mr Sketchley who came to provide the tenors and basses. On the last day of term we had a Sequence of Readings and Carols in the Gallery for the parents, followed by tea in the Hall before dispersing for the Christmas holidays.

ACTIVITIES

There was a notable change in the timetable. In order to lessen the disruption to classes of boys in teams necessarily having to miss lessons, virtually all matches were arranged for either Wednesday or Saturday afternoons, and there were no lessons on Wednesday afternoons, which were thus freed for Activities, outings, etc., as well as giving scope for writing Prize Essays, reading, etc. There have been flourishing activities, including clay potting, shooting, aero-modelling, bird-watching, Chess, Gardening, Cooking, model making, stamp collecting, Riding, dog walking, soft toy making, First Aid, short tennis, editing the Gilling Gazette and of course carpentry.

RUGBY

The 1st XV had a reasonably successful season, winning 5 of their matches, losing 4 and drawing 1, scoring 155 points and conceding 122. The team was captained by C.P. Thompson, who showed courage and who led the side by effort and commitment on the field. Around him was a formidable set of forwards who showed strength in the tight. We outscrummaged every school we played, with the possible exception of Felsted. Much of the credit for this must go to A. Daly, J. Garrett, N. Studer, J. Holmes and A. Crabbe. As a unit the back row rather lacked pace, but the play and courage of A. Freeland at open-side must be commended. In the loose the forwards were drilled and conditioned to ruck, and when quick second and third phase ball was produced, our three-quarters were well equipped to handle and kick with considerable skill. D. Robertson at fly half improved immensely, and now varies his game with tactical awareness: R. Wilson at centre posed a continual threat to any defence simply by his acceleration, pace and side-step.

The team was, therefore, capable of playing the attractive and exciting rugby that has been the hallmark of recent Gilling sides. On the other hand our tackling undoubtedly lacked confidence and it was this, that let us down, especially when the opposition was large and strong, as it was against Felsted, St Martin’s and St Mary’s Hall. Nevertheless we did manage to defeat an enormous side away at Malsis; we beat the Junior House, Howsham Hall twice, and St Olaves, and managed a commendable draw against Pocklington. Felsted were in a class of their own, and it was some consolation that they succeeded in defeating all our rivals with the same ease with which they defeated us. They were the first to admit that they had an exceptional side, much as we did three years ago, and they paid us the compliment of saying that we gave them the toughest opposition they had faced, North or South.

Colours were awarded to A. Daly, N. Studer, J. Garrett and D. Robertson.

Results: Bow School A L 12 - 24 Malsis A W 22 - 0 Junior House A W 12 - 6 St. Martin's H L 8 - 10 Howsham A W 8 - 4 Felsted H L 4 - 4 St Mary's A L 8 - 22 Pocklington A D 10 - 10 Howsham H W 44 - 4 St Olaves H W 22 - 4


The 2nd XV did not have a successful season. They played 5, lost 4 and won 1, scoring 36 points against 60. However, it was a pleasure to see the enthusiasm with which they played their matches, and although the results went against them, their spirits never dropped. The team was ably led by P. Murphy who gained respect from the credit is due for the team’s untiring enthusiasm. The those around him and to whom we gave the toughest opposition they had faced, North or South.

Results: Red House L 4 - 16 Pocklington L 4 - 6

The under 11’s showed enthusiasm but never fulfilled promise. On too many occasions when it was a close contest the side reverted to individual play and lost their cohesion as a team. It is a talented side, with a number of good ball players. The forwards generally dominated the opposition, but too often wasted possession by running across the pitch. However, they improved considerably over the course of the term.

Results:

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HOCKEY

16 newcomers to hockey formed an enthusiastic and hard-working group. After only three weeks we played our first match against the Junior House, and although we were defeated 4-1 the team was not discouraged. We played a further five matches winning one.

14 boys also took part in the Yorkshire Schools (under 12) Hockey Rally at Hull on Sunday, 30 November. Both Seven-a-Side teams played hard and gained experience from an enjoyable but cold day. The team captained by W.T. Barton came second in their group. By the end of term skills had improved; there was greater skill in both passing and tackling the ball, and in positional play.


On Monday, 5 January, the first Gilling Ski Party, comprising 16 boys, 2 girls and two staff, set off for Foppolo in Italy. We were transported to Luton by coach during the night, and flew to Turin on the morning of the 6th, where we arrived in brilliant sunshine. Another coach took us through the fog around Milan, and then up into the mountains. As we climbed, we looked out hopefully for signs of snow, but our hearts sank as we climbed higher, and saw acres of brown grass and bare rock. Foppolo was about 4,000ft up, and in fact had a little snow, particularly on one slope. The scenery was staggering, and the sky blue. After fifteen hours of travelling we were glad to come to rest at the Hotel Cristallo, to a warm Italian welcome. Two other schools arrived later in the day, just after we had drawn our ski equipment and we had supper, retired early and awaited the next day.

Ski instruction began at 10 a.m. for two hours and for three days we skied the one slope, or a field lower down for beginners. In the evenings we had skating out of doors and a disco in the hotel. Three meals a day kept us supplied with energy, and Max Titchmarsh and Henry Erdozain became massive consumers of pasta and soup!

On the fourth day it snowed — much to the relief of the people of Foppolo, as well as ourselves. The beginners went up the mountain for the first time and the experts were able to use other ski lifts. Despite high winds and a blizzard on Sunday, it was also a good day for skiing. Evening entertainment had included a games night and a pizza evening.

On Monday the sun returned, but the temperature fell to a frigid -20°C, and we spent only a short time on the slopes in the morning to do our tests. The afternoon was delightful and we ended our evening with a final talent contest and disco. Awards for skiing were made — the beginners received a 2 Star Silver, except Andrew Freeland who gained a 3 Star — and the experts received 1 Star Golds except Hamilton Grantham who gained a rare 2 Star Gold.

The return journey began at 3:30 a.m. and we returned to an England covered by ten times as much snow as we had seen in a week! The journey up the A1 was not pleasant and we reached York at 10 p.m. and were kindly accommodated at St. Peter’s School. Despite the lack of snow in Italy, everyone seemed to have had a thoroughly good holiday — and we hope for better skiing conditions next year.

Members of the party were:

**Expert** Sophie Crabbe, Fenella Gavin, Hamilton Grantham, Alistair Crabbe, James and John Holmes, Max Titchmarsh, Dominic Ibbotson, James Gavin.

**Less Expert** Andrew Freeland, Piers Tenapest, Richard Wilson, James Garrett, Philip Murphy Henry and Dominic Erdozain, Augustus Della-Porta, Timothy D’Souza, Miss Sue Nicholson, Brother Christopher.