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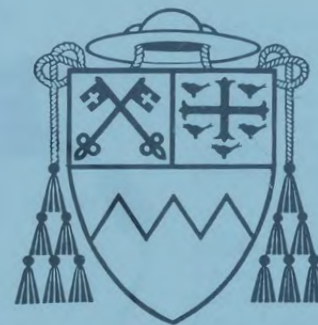


BARCLAYS

THE AMPLEFORTH JOURNAL

SPRING 1990

VOLUME XCV PART I



AMPLEFORTH ABBEY, YORK

SUBSCRIPTIONS

Annual subscription	£8.50
Single copy	£4.25

Back Numbers are available at the above rates

Some back numbers are available in microfiche copies

THE AMPLEFORTH JOURNAL, Ampleforth Abbey, York YO6 4EN
Telephone: 043 93 423

Literary communications should be sent to the Editor, Rev. J. Felix Stephens O.S.B.

Business communications should be sent to the Development and Publications Office

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Spring 1990

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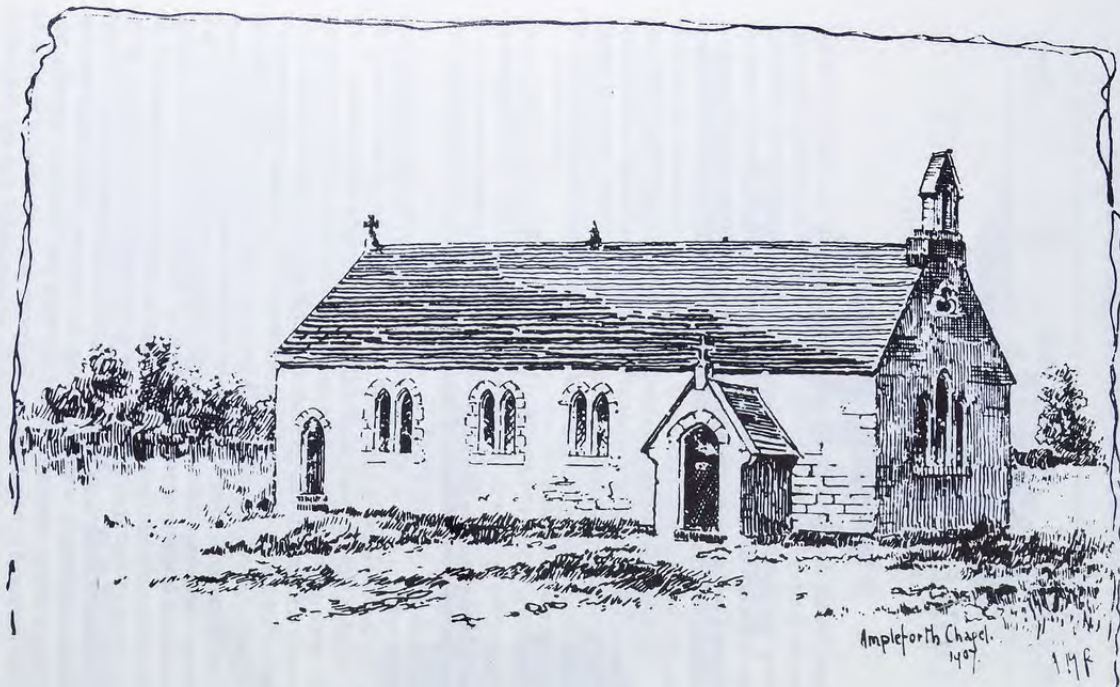
OUR LADY AND ST BENEDICT'S AMPLEFORTH 1906-90

KIERAN CORCORAN O.S.B.

The village Church dedicated to Our Lady and St Benedict was built in 1906 and opened on the feast of Pentecost 19 May 1907. We read in the Journal of that year 'The Bishop was unable to be present and the Abbot (Oswald Smith) officiated. Before the Solemn Mass the church was blessed by Fr Prior assisted by some of the monks and boys from the Abbey. There followed Abbatial High Mass, sung by Fr Abbot, the Assistant Priest being Fr Prior, the Deacon Fr Edmund Matthews, the Subdeacon Br Paul Nevill, the Master of Ceremonies Br Ambrose Byrne. ... The cost of the building is estimated at £600 exclusive of the furnishings ... As one enters the little edifice one is struck by its simple beauty and devotional aspect. The exterior is plain and unostentatious, a result chiefly due to economic reasons; but the interior is very pleasing and when completed, it will be in our opinion an ideal little church.'

And so it has proved to be 'an ideal little church' over the years with various improvements being made to the interior furnishings. Most of the furnishings, panelling behind the Altar, the altar itself, the lectern and benches were all made by Robert Thompson of Kilburn. If 'ideal', the question must be asked as to why it should be altered or re-ordered?

The church was built in 1907 for a different type of liturgy and apart from moving the altar forward in order to allow the Mass to be celebrated facing the people, no other changes were made following the reform of the liturgy. There was little space on the sanctuary and the shape of the church did not encourage a community celebration. The question of re-ordering the Church was first raised at the Parish Pastoral Council meeting in February 1985 when encouragement was given for an Architect to be consulted. After some investigation, Martin Stancliffe of York (an Architect of some renown, who had undertaken a great deal of Church re-ordering work) was approached. In all dialogue with the Architect it was emphasised that it was important that the good features of the present Church, especially its devotional character, should not be damaged or destroyed and the Architect showed the utmost sensitivity in this regard. After looking at the Church it became clear to the Architect that it would be impossible to re-order the Church satisfactorily without altering the structure. At the same time, the Church has a strong orientation to the east with the Thompson panelling and fresco over it reputed to be painted by a Br Ernest — a Laybrother, at the time the Church was being built. Martin Stancliffe recommended that this orientation



St Benedict's, Ampleforth 1907



Interior of St Benedict's, Ampleforth 1990

should not be changed. The altar would be moved forward to provide a larger sanctuary and he proposed an extension to the north and south, thus making the Church cruciform in shape. The benches would be latered and extended giving a semi-circular effect to the seating arrangement while also emphasising the community aspect. A narthex-entrance area would be formed inside the larger porch, thus providing an area for a repository, pamphlets and notices. This arrangement would satisfy the brief in bringing the whole community closer to the altar and more closely involved in the celebration of the liturgy.

In April 1986 a Parish meeting was held when plans were presented to members of the Parish. Some doubt was expressed especially in view of the estimated cost of £150,000. These doubts were somewhat allayed when it was made known that a Benefactor from the Parish who did not want his name publicised, would guarantee almost half the estimated cost. It seems right to add at this point that the Benefactor Anthony Fawcett is recently deceased; he was buried from the Church he did so much to help in transforming on 24 January 1990 and it was moving to see his six first cousins, Michael, Joe, Peter, John (who helped to advise on the Church re-ordering) Brian and Philip (who carried out the heating sub-contract) carry his coffin from the Church.

The building firm who obtained the contract was Robert Leng and Son of Pickering and after some delay due to the Parish Priest's illness, work started in May 1987. It was, of course, necessary to move from the Church during the period of renovation work but the problem of where the Parish should worship in this period was solved by the hospitality of the Rector — the Rev David Newton and the people of St Hilda's. It was there that we worshipped and celebrated Mass for the next seven months, although it was not the first time we had done so. A freak thunder and lightning storm had taken place in May 1986 which caused damage to the bell turret and to the lighting which necessitated temporary evacuation for a brief period.

The solemn opening of the Church took place on 8 December 1987, the feast of the Immaculate Conception. Cardinal Basil Hume who had worked in the village as Assistant Priest to Fr Hubert Stephenson and is known by many of the Parishioners, kindly agreed to celebrate the Mass and consecrate the new stone altar which had been generously donated by Fr Abbot from the Crypt of the Abbey Church.

It can be truthfully said that the re-ordering of the Church has been of tremendous benefit to the Parish especially in the manner in which the liturgy is celebrated. The whole arrangement helps to make the Mass more worthily and prayerfully celebrated by Priest and People, thus making it a true community celebration. May this process, which has begun, continue throughout the years to come and so enable us to live out in our daily lives that which we celebrate — namely the self-giving of ourselves with Christ to the glory of God our Father.

ST AUSTIN'S CHURCH — GRASSENDAL, LIVERPOOL 1838-1990

DOUGLAS WALL

St Austin's Church is a small early Victorian brick built building which was built in 1838. It began life as a simple country church outside the Liverpool town boundary for a small congregation. The basic structure was extremely crude and additional buttresses and roof strengthening were required early in its history to prevent collapse. The school was conducted in the extensive but low basement under the church.

Over the years the simplicity of the small brick church was covered over by Victorian accretions. A balcony was added, numerous statues, two war memorials, a Portuguese marbled altar and a gigantic carved wooden reredos of indeterminable style. The boxed benches were approached by narrow side aisles and there was no centre aisle. The cast iron window frames were by the 1980's leaking extensively, the roof was in need of repair and paint was peeling from the damp north wall. Despite its poor construction and condition the church had been given Grade II listed status.

It was obvious that the Constitution on the Sacred Liturgy as propounded by the Second Vatican Council could not be implemented in a church which separated the priest from the people so effectively and which enclosed them in such cramped conditions. Indeed the position of the altar, perched on a narrow platform at the top of the seven sanctuary steps, was positively dangerous for the celebrant, and concelebration was impossible.

Early in 1983 the Parish Priest, Fr Benedict Webb decided to tackle the problem not by edict but by a process of full consultation with the whole parish. It was difficult to predict at that early stage the extensive nature of consultations which were needed, the great length of time required and, above all, the exacting demands on the patience of all concerned.

The newly-formed Parish Council in consultation with the three Benedictine priests evolved plans for the consultation process. The architect Douglas Wall was appointed and was immediately involved in devising feasible strategies. From a long series of meetings there emerged a range of possibilities, each converted to graphic presentation by the architect. These eventually crystallised out as a series of seven projects illustrating ranges of possibility. These varied from leaving the church building unchanged but repaired and painted to the most radical proposal of placing the sanctuary on one of the long walls and thus grouping the seating closely around it.

Perspective drawings and plans prepared by the architect were photographed and a collection of slides made. This enabled presentations to be made to the Parish Council, the parish general assembly, the Archdiocesan Liturgy Commission, the Abbot and monks of Ampleforth and to various assemblies of parishioners and other interested members of the public. In addition public exhibitions of all the architect's project drawings were held in the Parish School Hall. At each session the presentation by the architect was followed by a question-and-answer dialogue.

After this long and exhausting two-year process all the groups consulted agreed upon the bold and radical re-ordering by changing the axis of the entrance and altar thus developing a new nave layout which would be wider than it was long so that all the people would be closely grouped around the altar. Of course there were dissenting voices still to be heard but when the Parish Priest eventually in August 1985 made the decision, in unity with the Parish Council, to proceed, there was general agreement and relief.

The new plans would mean that the objectives of the Constitution on the Sacred Liturgy could be largely met. The shortening of the distance between the altar and the furthest seat, the introduction of dignified aisles would help to ensure the 'active participation of all the faithful'. The sanctuary, being lowered and considerably enlarged and free of altar veils, would permit concelebration, and communion under both kinds. The side chapels would no longer be distractingly dominant from the viewpoint of the nave and the ritual of baptism would be



St Austin's Grassendale *before* renovation



St Austin's Grassendale *after* renovation

properly conducted on the sanctuary. The removal of the gallery would once again reveal the shape of the original arch over the entrance door and locate the choir in the body of the church to lead the congregation rather than to entertain them. It was proposed to provide, opposite the new altar, a new porch leading into a wide glass-roofed narthex to provide a varied and original seating capacity. In addition the glazing was designed to gain solar energy which would be stored in the thick walls of the old church.

In an atmosphere of excitement details were prepared, planning consent obtained without difficulty and the difficult process of removing human remains from the adjacent cemetery, below the proposed new narthex and porch, were put in hand.

In the meantime the parish, in expansive mood, purchased for conversion to use as a pastoral centre and museums an adjacent house. A chapel room and lecture room were included and this facility eventually proved of great value while the church was out of use despite the fact that it was a drain upon parish finances.

Estimates of cost for the church re-ordering and repair had been £92,000 in 1984, revised to £125,000 in 1987. The lowest tender actually received in June 1987 was in the sum of £143,310. Reductions of the tender cost were discussed at length but after agonising consideration the Parish Priest and Council reluctantly decided to abandon the scheme. The decision which followed was to proceed with a more moderate re-ordering with a smaller porch, maintaining the same axis and altar position. Then planning permission was needed and since much of the existing structure and the cast iron windows were now to be retained additional expenditure on conservation was incurred.

However, the consultation process had proved valuable in raising the awareness of parishioners and the revised plans and details moved quickly forward. Tenders were received and the lowest in the sum of £112,500 was accepted and work began in February 1988 with the intention of completion in the Summer. Masses were held in the school hall and in the pastoral centre during the building period.

The re-ordered church has now recaptured some of the simplicity of the original 1838 building. The central aisle, enlarged sanctuary with presidential seat behind the altar have enabled the Liturgy to develop. The new side porch has now become the predominant entrance to the church. The bright colours, carpeted floor and new benching in light Idigbo timber have changed the atmosphere of the interior. People talk together after the Masses and participate more easily during them. The increasingly active involvement of children is a notable development.

The newly re-ordered church will develop over the years as the priests and people explore and initiate possibilities for involvement of all the people in a living liturgy in tune with the times in which we live.

Douglas Wall is the architect of the renovation of St Austin's, whose parish priest is Fr Benedict Webb — formerly Housemaster St Hugh's 1956-76, and Procurator 1976-80.

ST JOSEPH'S CHURCH, BRINDLE

THOMAS LOUGHLIN O.S.B.

St Joseph's Parish, Brindle, is closely associated with the martyr, St Edmund Arrowsmith, who was arrested in the Parish after celebrating Mass in a house in Gregson Lane. He was taken to Lancaster Castle where he was tried, condemned, and executed in August 1628. Within fifty years of his execution, in 1677, his niece Alice Gerard built a house and chapel in the Parish, and a Benedictine priest, Fr Leander Green, who had been serving the local Catholics in various Mass houses, moved in. In 1718 the persecution flared up again; the priest was arrested and tried, and the property was confiscated.

Once again the priest had to celebrate Mass in the homes of his parishioners until in 1726 some Protestant friends bought Stanfield House and provided Fr Placid Naylor, O.S.B. with a home and a chapel. Fifty years later the Parish had grown large enough to need a proper church. Because the penal laws were still in force the wise precautions were taken to build it in a secluded place and in an architectural style which looked more like a farm complex than a Catholic church. The church was opened in 1786 and until the Act of Emancipation over forty years later in 1829 it was used under the threat of being confiscated as the previous chapel had been. The church is thus a monument to the courage of the parishioners of that era and their fidelity to their Catholic heritage.

As time went on the exterior of the church hardly changed at all, but much was done to beautify the interior. An impressive altar, pulpit, baptismal font, pictures and statues, stained glass windows and oak panelling were installed. An extension was added to house the Lady Chapel. These furnishings greatly enhanced the devotional atmosphere of the church and in their turn provided a monument to the generosity and sacrifices of succeeding generations of parishioners.

As 1986 approached, plans for celebrating the second centenary of the church were discussed. Consecrating the church had been the main feature of the third centenary celebrations of the Parish in 1977. In the event the form of the celebrations was decided for us in an unexpected and dramatic way!

For some time there had been evidence of dry rot in the choir gallery, and then more alarmingly in the end of one of the main roof trusses. A thorough inspection was made and revealed the full extent of the problem. The supporting woodwork of the roof and choir gallery was so affected by the rot that there could soon have been a major disaster. The other woodwork, including the frames of the stained glass windows, would have to be replaced. The plaster would have to be hacked off, and even the stonework would need to be drilled so that inhibiting chemicals could be injected to prevent a later recurrence of the problem.

The restoration work, which included a complete new roof, renewal of the window frames and interior woodwork, replastering and decoration, took nine months, and cost almost £200,000. In addition new heating and lighting and provision of toughened glass protection for the stained glass windows, P.A. system and deaf loop and other incidentals added another £50,000. The burden of all this was cheerfully and unanimously agreed to by the parishioners who would have



St Joseph's Brindle *before* re-ordering



to find the money to restore "our church" rather than the unthinkable alternative of replacing it by a modern church.

One consoling feature of this traumatic experience was that these extensive building operations afforded an opportunity to adapt the church for the better performance of the post Vatican II liturgy, and to provide certain desirable facilities previously lacking, while at the same time preserving the traditional character of the church and its devotional atmosphere.

To accommodate a free-standing altar it was necessary to extend the old sanctuary. The marble altar rails and the first two rows of pews were removed and the presbyterium extended forward an extra four feet across the whole width of the church. There was now ample room for siting in the centre the beautiful and historic Jacobean sideboard which we use as our high altar. This originally belonged to the Dennett family of Appleton near Warrington, and was used in penal times as an altar by several of the Lancashire Martyr-priests, including St Edmund Arrowsmith, when they celebrated Mass in the house. It later came into the possession of a niece, the mother of the first Abbot of Ampleforth, Oswald Smith. She presented it to Ampleforth in 1905 where it was again used as an altar until 1927 when it was moved to Brindle because of the parish's special association with St Edmund. It is now the centre piece of the sanctuary flanked by a handsome lectern and ambo which harmonise with it remarkably well considering that they are a hundred years younger and originate from Belgium.

They are in fact constructed from the old pulpit which can be seen in the picture of the church as it used to be. It was a majestic structure reached by a circular staircase and crowned with an impressive canopy overhead. The preacher stood several feet above the heads of the congregation in a hexagonal structure on four sides of which there were coloured and gilded panels depicting the four evangelists. Fortunately the main structure, including the carvings and mouldings, was of very hard wood and had not been affected by the dry rot. A skilled cabinet maker easily converted the body of the pulpit, complete with the four evangelists, into an ambo for the reading of the Gospel and preaching of the homily. With great skill and ingenuity he constructed a matching lectern from the remainder of the pulpit, and even devised six candle holders from the six pendants which had been features of the old canopy. The overall result is an elegant and harmonious ensemble providing the proper liturgical relationship between the altar, the ambo and the lectern, while at the same time leaving ample space for the dignified celebration of the Mass and other ceremonies. Thirty priests have concelebrated Mass together without any suggestion of crowding or confusion.

The new arrangement also provided room where the pulpit had been for the imposing baptismal font in which many generations of parishioners had been baptised. It is now possible for a large family to participate in the baptismal ceremony more comfortably than formerly in the baptistry at the back of the church. It also meant that the space where the baptistry had been now became available to form part of a new narthex which would provide several desirable facilities of benefit to our parish life.

The front supporting beam of the choir gallery was so affected by dry rot that

it had to be removed and burned. To replace it and restore the gallery to its original plan would have cost at least an extra £5,000. As the gallery is larger than it need be for present day purposes it was decided to reduce its depth by four feet which would not only save money but it would also provide several important benefits, not the least of which would be to lighten the back of the church which used to be comparatively dark. Not only does the large skylight which previously only benefitted the choir gallery now light the back rows of the pews, but two of the stained glass windows, previously obscured by the gallery, are now in full view as well as providing extra light. A minor benefit is that we now have fourteen properly spaced places on the walls between the windows for the stations of the cross.

Inside the main door of the church there used to be a small and rather awkward porch. With the extra space available from the elimination of the baptistry, it was now possible to provide a spacious narthex to replace the old porch by building a partition wall across the full width of the church under the choir gallery. The central portion of this partition wall is glazed so that light can be borrowed from the church, but also to provide a mother with a noisy baby with a place to take temporary refuge while still seeing and hearing what is going on in church. From inside too an opaque wall would diminish the size of the church.

The narthex provides space for the parish bookstall and lending library, (books and tapes), a piety stall, notice boards and displays. It also provides a place in the warm where parishioners may engage in quiet conversation without distracting those at their prayers in the body of the church. As the parish is still semi-rural this is a very desirable amenity.

The structural work, started in early September 1986, was virtually completed in March 1987, and it was possible to use the church for Sunday Mass from Easter onwards. But a great deal of work, cleaning, polishing, laying of carpets, decoration, re-instatement of statues, pictures, pews and other furnishings, occupied volunteer groups of parishioners for several more weeks.

The church was finally ready in June and the bicentenary celebrations, by now unavoidably delayed by twelve months, could be held. At the end of June Archbishop Worlock blessed the church and concelebrated Mass with visiting priests from neighbouring parishes. The following week Bishop Rawsthorne came to confirm a group of young parishioners. Then early in July there was a Benedictine celebration. Cardinal Basil, Abbot Patrick and a numerous gathering of the Ampleforth brethren concelebrated a Mass of thanksgiving which demonstrated how well the restored church was adapted to the needs of such a happy occasion. The numerous congregations of parishioners present at these celebrations heard expressions of congratulation and appreciation from all the distinguished visitors who came. They were rightly left in no doubt that they are worthy successors of their dedicated predecessors who had built the church and cared for it through two eventful centuries.

Now another important milestone had been passed. The second centenary had been celebrated by restoring the fabric of the church to a "good as new" state which should preserve it for many years, even centuries, to come. In doing this the

traditional character of an historical church had been carefully preserved, although the opportunity had been taken to adapt certain features of it to the changing needs of today's Church. This was a difficult and challenging task, undertaken, with trust in God, and certainly, as Cardinal Basil said in his address, with the help and approval of St. Edmund Arrowsmith, out of gratitude to the parishioners of the previous two centuries, in the hope that it will provide all that is needed for the spiritual well-being of the parishioners in succeeding centuries.



AMPLEFORTH ABBEY AND COLLEGE

In 1978 Fr Abbot (Ambrose Griffiths) commissioned a colour publication *Ampleforth Abbey and College*, a 16 page guide book for visitors, printed by Jarrolds of Norwich, who are guide book specialists and currently hold the printing contract for The Independent's Saturday Magazine. The text for the booklet was written by Fr Aelred Burrows. The central part of the text was a "Short guide to the Abbey Church" and is printed here for otherwise it will be lost to history and with our having no record of it.

A second edition has been published under the direction of Fr Felix. It takes account of all the new buildings and contains 32 pages rather than the 16 of 1978. A new text has been written by Fr Bernard Green, outlining the history of the Abbey and College up to today. There are 25 black and white and 26 colour photographs including one of the new (1990) portrait of Cardinal Basil, a gift to the community by John Gibbs (T61) and painted by Andrew Festing (C59). Photography and publication has once again been undertaken by Jarrolds. Fr Abbot has given Fr Felix and Fr Bernard the benefit of his knowledge on the history of the community, especially since 1930, as well as his technical skill in design and type-setting.

All members of the Ampleforth Society together with all donors to the 1982-6 Appeal have been sent a copy of the new edition. Anyone who has not received a copy should please contact Fr Felix who will forward a copy. Further copies may be obtained from the School Bookshop (£1.50 each). J.F.S.

1977 — A SHORT GUIDE TO THE ABBEY CHURCH — AELRED BURROWS O.S.B.

The Abbey Church, designed by Sir Giles Gilbert Scott in the early 1920's, replaced the old church of 1857, which had become far too small for the increased number in community and school. Besides being the monastic abbey church, it also fulfils the functions of school chapel and parish church, being capable of holding a congregation of just under 1,000. The stone used in the building is Bramley Fall and Dunhouse for the exterior, and Blue Hornton for the interior of the choir. The architect drew his inspiration for the interior largely from certain French basilicas and abbeys of the twelfth century (for example, Périgueux), which are half Romanesque and half Gothic in conception. Many similarities to Liverpool Anglican Cathedral, also by Sir Giles Gilbert Scott, can be noted, especially in details such as mouldings. The church was built in two stages, the choir and west crypt being complete in 1924; the rest — tower, transepts and main crypt — being built between 1957 and 1961. Scott, in fact, never saw the church completed; he died in 1960, and his memorial stone is set in the exterior east wall of the north transept.

Our tour of the church begins in the *Lady Chapel*, which flanks the nave. The chapel is dominated by the Annunciation window, depicting the Archangel Gabriel's apparition to the Blessed Virgin. The window, brilliant in colour, was designed by Patrick Reyntiens, of Coventry and Liverpool Cathedral fame, and an

old-boy of the school. The altar boasts an early sixteenth-century Renaissance crucifix from northern Italy, while the festal frontal is made up from the same material as copes worn at the coronation of Queen Elizabeth II, in Westminster Abbey. The Lady statue itself is a fine example of fourteenth-century French wood-carving.

Moving towards the choir we pass *the Chapel of the Holy Cross*, containing a large fourteenth-century crucifix. This fine piece of wood-carving, produced in northern Italy in the century of the Black Death, reflects the suffering of its time in the intensity of feeling depicted in the face, hands and feet of the crucified Christ. *The Sanctuary* is made up of the open space directly below the 120-foot-high central tower. Above the central dome in the bell chamber of the tower hang the two bells, christened 'Gregory John', weighing six tons, cast in 1961, and 'Giles', eleven hundredweight, made in 1658 for the Newcastle Guildhall. Looking across into the north transepts we can see the pipes of *the Abbey organ*; this is a large Walker organ, with four manuals, comprising the main section in the transept, the silver trumpets over the choir arch, and the antiphonal organ in the choir. Besides providing the major accompaniment to all Masses, Offices and other services in the church, it is also used for recitals and concerts.

The larger statues carved on *the altar arch* itself show St Anne, Mother of Our Lady; St Laurence, the monastery patron since Dieulouard days; St Edward the Confessor, founder of Westminster Abbey and St Peter its patron. To the left of the altar is the Abbot's throne, used at Mass on major solemnities; while set in the nearby wall is a medieval tile from the Chapter House at Westminster Abbey, flanked by two coats of arms used by medieval Westminster. The right-hand coat has been regilded to Ampleforth Abbey in recognition of its historic connection with Westminster, which is further reinforced by the inscription from Isaiah, Chapter 51, 'Look to the rock ('petra' = 'Peter') from which you were hewn' — a reference to the Abbey of St Peter, Westminster.

Moving along the south choir aisle, past the steps to the crypt, we pass into the older part of the church, easily distinguished by the change of stonework. The main chapel on the left is *the Memorial Chapel*, dedicated to Our Lady of Sorrows, in honour of those old-boys killed in the First World War. In the niche at the back of the Chapel their names are inscribed on vellum in the roll of honour. The beautiful reredos of stone and gilded wood designed by the architect shows three sorrowful scenes from the life of the Blessed Virgin: the Presentation of the Child Jesus in the temple and the prophecy of Simeon; the fulfilment of that prophecy on the road to Calvary; and in the central panel, the Pietà, the deposition of Jesus into the arms of His Mother. The bottom niches show various soldier figures of the New Testament. The central piece of the Tabernacle door is a thirteenth-century Gospel-Book cover of Limoges enamel work, depicting the Crucifixion. The glass in the chapel is modern; James Powell & Son made the Eve window; Herbert Hendrie of Edinburgh, the central David window; Joseph Nuttgens, a pupil of Hendrie, supplied the remaining windows.

Proceeding up the aisle into the tiny *chapel of St Benet*, or Benedict, we see St Benedict and his two disciples, SS. Maurus and Placid, carved on the high oak

reredos, the work of Watt & Co. of London. The chapel is interesting in that it links the church with Byland Abbey, one of the great local medieval abbeys. The main altar-stone of the chapel is from Byland Abbey itself. It was discovered earlier this century in secular use in a farmyard, but still clearly showing its consecration crosses. Brought to the abbey, it was rededicated to serve its original function. On the left-hand wall is a carved fourteenth-century alabaster relief, representing the Blessed Trinity, also originally from Byland Abbey. It shows the figure of God the Father holding the crucified Son, with the Holy Spirit in the form of a dove on the top of the cross. The ball at the foot of the cross, representing the created world, attempts to give some idea of the insignificance of man and his works in comparison with the being of God. The windows are by Geoffrey Webb, whose motif of a cobweb can be seen in the bottom right-hand corner.

The way into the choir takes us beneath the south choir aisle windows, depicting two great monastic figures; St Martin of Tours, the fourth-century soldier convert and French monastic pioneer-bishop, and St Bernard of Clairvaux, a twelfth-century monastic reformer and one of the founders of the Cistercians. It was Bernard who sent into Yorkshire the monks who founded nearby Rievaulx Abbey in 1132, shown in the bottom section of the window light.

The monastic choir is the regular meeting place of the community for its prime work, that of prayer. Several times daily the monks meet here to sing the Mass and Divine Office, the spiritual basis of their life together. The offices are services of praise, thanksgiving and intercession, consisting of psalms and readings, hymns and prayer, somewhat after the pattern of the later Anglican services of Mattins and Evensong, which are themselves largely quarried from the ancient monastic offices. The idea is to consecrate the different parts of the day — morning, noon, evening and night — to God, by prayer and worship. The choir contains the monks' stalls, which constitute one of the finest examples of the craft of Robert Thompson, 'The Mouse Man', wood-carver of Kilburn, who spent much of his time between 1925 and 1950 working to beautify the Abbey and College buildings. The carving of the Abbot's stall and other west stalls is especially noteworthy. The large three-light choir window is the work of Herbert Hendrie of Edinburgh, of Liverpool Anglican Cathedral fame.

We move out of the choir into *the north aisle* noting at the far end, modern glass which shows two great Archbishops of Canterbury, St Thomas Becket and the Benedictine, St Anselm. In the six window lights along this aisle there is some English medieval glass, probably early fifteenth-century, from the chapel of Moreton Paddox, Warwickshire. As we move under the organ console, we pass the shrine of St Laurence, a nineteenth-century gilt and enamel reliquary, containing the relics of the martyr St Laurence and his Pope, St Sixtus.

Passing across the north transept and down the north nave aisle with its inscribed Book of Benefactors by Margaret Alexander, we move through the double doors on the left and down the stairs into *the Crypt*. Here are twenty-five chapels, each with its carved Latin dedication. Built before the Second Vatican Council for the private celebration of Mass by individual priests, the chapels now have wider uses; for example, group prayer, small group Masses, house Masses for

the school, and private prayer. They also continue to serve their original function.

At the foot of the steps is the large *Chapel of SS. John Fisher and Thomas More*; it is the memorial chapel for the old-boys killed in the Second World War, as the carved stone by Dom Patrick Barry in the sanctuary paving explains. The altar carries a fine Spanish crucifix of the eighteenth-century. To the right is the Chapel of the English Martyrs, which has for its altar-piece, a reproduction of the famous Van Eyck masterpiece, *The Adoration of the Lamb*. Moving up into the long ambulatory, we are faced by the four national chapels, for England, Wales, Ireland and Scotland. Outside the Welsh chapel lies the memorial brass to Bishop Cuthbert Hedley, a member of the community who became Bishop of Newport, South Wales, in 1881.

Next we note the larger *Chapel of St Alban Roe*, the martyred member of the community, canonised by Pope Paul VI in 1970. The chapel contains a memorial stone to Abbot Edmund Matthews, second Abbot of Ampleforth. The fragments in the window are fine pieces of fourteenth-century stained glass from Moreton Paddox, the central one being a representation of the Holy Trinity, similar to the one in St Benet's Chapel. On the altar may be seen the bronze cross and candlesticks, by Leon Underwood; the candlesticks cunningly showing the two thieves crucified with Christ. Around the chapel hang the fourteen Stations of the Cross, showing the various stages of Christ's Passion and Death. Carved in Welsh slate, they are the work of Jonah Jones. The Chapel of St Anthony contains a sixteenth-century wooden statue of the saint, while the altar ornaments of the Chapels of SS. Gregory and Augustine and SS. Peter and Paul are of considerable artistic interest. Those in the latter chapel were designed by Sir Albert Richardson and given by Sedbergh School in memory of Paul Nevill, Headmaster of Ampleforth from 1924-1954.

Passing into the 'Old Crypt', we come to four chapels built in 1924. The first, dedicated to the Holy Family of Nazareth, was largely donated by the Wright Family of Derbyshire, four of whose members are, or have been, monks of Ampleforth. The Chapel of SS. Oswald and John contains the tomb of Joseph Oswald Smith, first Abbot of this community, whose carved memorial stands nearby in the ambulatory. The third chapel, that of the English Benedictine Martyrs, commemorates those Benedictines executed under Henry VIII for their refusal to accept the royal supremacy over the Church. The last chapel, that of Our Lady, Mother of Monks, 'Mater Monachorum', boasts an attractive carved reredos, depicting the Madonna surrounded by monks of all ranks and degrees, and a magnificent early Thompson oak bench. This chapel is a memorial to Abbot Ildephonus Cummings. The stained glass in this and the other three chapels of the 'Old Crypt' is by Geoffrey Webb.

JUSTIN McCANN O.S.B. 1882-1959

BERNARD GREEN O.S.B.

Justin McCann was the most eminent Ampleforth twentieth century scholar. He did not have an original mind but he had the temperament of an academic spurred on by a popularising missionary zeal. As a translator and editor, his contribution between 1920 and the late 1950's was significant but has been neglected. He was born in Manchester of Irish extraction on both sides, sensitive, severe, often cheerless, prey to deep depression, not a man of easy friendship, content with a private and bookish life. He had an exact mind, lucid, with a gift for languages. He was patient, persevering, a man of prayer. Shy but gracious, he had a distinguished manner that went well with fine, austere features. He was an enthusiastic walker, spare with a light-footed gait. He inspired affection in few, but commanded respect from all who knew him.

His family ran an importing and distributing business in Manchester, and he joined the ranks of middle-class Lancashire boys at Prior Burge's Ampleforth in 1895. Against family resistance, the promising boy who had won the academic prizes and become captain of the School entered the Monastery in 1900, one of a large novitiate the year behind Paul Nevill. They were a tight-knit group, Dawsons, Willsons, Parkers, Byrnes, Hayeses featuring repeatedly in the clothing book. In 1903, he went up to Hunter-Blair's Hall in Oxford to read Classics, to the house at 104 Woodstock Road where Fr Edmund Matthews had taken his triumphant degree in Classics two years before and which he had just left to become Headmaster. Presided over by the colourful figure of Oswald Hunter-Blair, an Etonian convert baronet and monk of Fort Augustus, they were a gifted group: Placid Dolan, a mathematician of broad and humane interests; Celestine Shepherd, a convert who took a First in Theology in 1905; Paul Nevill reading History. In 1904, the year after McCann's arrival, they moved to roomier accommodation in Beaumont Street and were joined by a brilliant and vivacious young Dominican priest, Bede Jarrett, who was to obtain the best First in History in his year. Jarrett dominated the group, teaching them that holiness included the perfection of the natural virtues, that God's creation was good and to be enjoyed. His influence on Paul Nevill was profound and lasting, and even McCann found his temperamental pessimism seriously challenged. On leaving Oxford, he produced a pamphlet on self-discipline that owes everything to Jarrett and his classical reading. Years later, he recalled a walk to Binsey when he was shaken by Jarrett's dismissal of *The Imitation of Christ*, the spiritual staple of his generation.

McCann's own double First in Classics was remarkable given the inadequacy of his schooling, but it ended his years of study whilst Jarrett went on to Louvain to take a Theology degree. He returned to Ampleforth to teach and after ordination combined his work in the School with the office of Junior Master and the parish at Helmsley. Teaching did not come easily — he was diffident and lacked imaginative sympathy with the stupid, the slow or the lazy. But as a monk, his observance was exemplary and he was made Prior by Abbot Smith in 1916. He began to find leisure for study and in 1917 made a translation of the commentary and text of the Rule of St Benedict by Abbot Delatte of Solesmes, which was

published in 1921. After twelve years in the School he was posted to the Liverpool parish of St Anne's Edgehill in the autumn of 1919, where Celestine Shepherd was a fellow-curate. From there in February 1920 he was sent to St Benet's Hall to replace Fr Anselm Parker who had just been lent to Fort Augustus as Headmaster. The appointment was only provisional but, as is so often with temporary appointments at Ampleforth, it proved lasting. He was to be there 27 years and, of course, this was the turning point in his life.

He moved from Beaumont Street to permanent residence in St Giles in 1922 and remained until 1947. He matriculated 72 men in his time, 55 of them from Ampleforth. He presided over a house that can seldom have numbered more than a dozen and usually fewer, almost all of them Benedictines from Ampleforth and Douai. The regime was spartan, the attitude to the University cautious, the approach to study utilitarian. Most were there simply to get degrees in order to teach. After 1929, when Bede Jarrett fulfilled his ambition of opening a Dominican Priory and house of studies not far from St Benet's in St Giles, a number of Ampleforth monks studied St Thomas there. Only one, Aelred Graham, completed the four-year licentiate, in 1937. To these juniors, bubbling with enthusiasm to get back to join Fr Paul's staff, McCann seemed remote and puritanical. His personal life matched the frugality he expected of them. He was often to be found at prayer in the chapel. Though he could sometimes prove an engaging conversationalist, he could equally lapse into depressions when long walks to Binsey would be conducted in uninterrupted silence. His one obvious peculiarity was a fascination with drains and road works, peering down them to see what was under street level. Unlike the Jesuits at Campion Hall, Fr Martindale in his early years and Fr D'Arcy in his later ones, he made little public contribution to the University's intellectual life with which, for the most part, he was out of sympathy. The central part of his time at Oxford, 1926 to 1939, were the years when Fr Ronald Knox was Catholic chaplain. McCann was Knox's confessor and a valued adviser. Despite regular sparkling performances at the Union and frequent appearances at College High Tables, Knox too avoided too public a role and found a stage for his gifts as preacher, publicist and broadcaster elsewhere.

Oxford gave McCann the opportunity to become a scholar, but it did not prescribe his interests. These derived from personal, spiritual concerns and remained constant over thirty years. Expeditions to Maria Laach in Germany proved fruitful. There he met Abbot Herwegen, one of the greatest European authorities on St Benedict and his Rule. He ran a great Monastery, revived by Beuron in 1892, a centre of liturgical study just starting a new learned journal dedicated to liturgy. Here was a vigorous, modern rival to the Solesmes interpretation of monasticism that had so profoundly influenced the English Benedictine revival. McCann paid homage to Herwegen in articles in 1921 and 1922 and when he came to produce a biography of St Benedict in 1937, he acknowledged his debt to Herwegen. In that same year, he produced his translation of the Rule that remained standard for forty years (especially in its revised form with a Latin text published in 1952). Herwegen challenged the reliability of St Gregory the Great's stories about St Benedict in the second book

of his *Dialogues*, the chief source about his life which McCann also translated. McCann adopted Herwegen's scepticism about Gregory's stories, and immersed himself in the vexed question of the originality of St Benedict's teaching and his alleged dependence on another contemporary rule, almost identical in many passages, dubbed the Rule of the Master. McCann published on this dispute in 1939 and 1940 and returned to it at the end of his life in 1950 and 1959. Here he adopted the more conservative view, which he grudgingly had to modify.

In offering a standard biography of St Benedict and the standard translation of the Rule, McCann had done monasticism a great service. But he also encountered at Maria Laach something that put the whole English-speaking world in his debt: the writing of Karl Adam. In several articles in 1927 in *Blackfriars*, McCann introduced him to English readers as the most important voice of the new movement rediscovering the corporate and sacramental nature of the Church and liturgy. He described with enthusiasm what he had seen at Maria Laach: the Juniors' and lay Brothers' Communion Mass, where they surrounded a table altar bare apart from the Missal and, standing almost throughout, participated in a dialogue Mass with an offertory procession. This formed an astonishing contrast with the remote, silent, hieratic Latin Mass that had remained scarcely changed in Catholic churches since the Middle Ages, with its great emphasis on the priest and the adoration of the Host. Karl Adam was a Tübingen theologian who provided the theoretical underpinning for this liturgical change. In 1924 he produced his classic *Das Wesen des Katholizismus*, read by McCann at Maria Laach in 1926 and translated by him in 1929 as *The Spirit of Catholicism*. It contrasted the true spirit of the Church with historical forms, freely admitting that its leaders had lapsed not only into mediocrity often enough but even into grotesque distortions of Christianity, such as the Inquisition. It offered a revolutionary portrayal of the Church as the Mystical Body of Christ, the sacrament of salvation, organic, composed of the union of its members in Christ and expressed in the liturgy. McCann went on to translate two more of Adam's books: *Christ our Brother*, 1931: which stressed the humanity of Christ and salvation through solidarity with him; and *St Augustine*, 1932, emphasising the modern relevance of his psychological insights into the search for God and pointing to his theology of the Church as the root of Adam's own. These were productive years. He produced a slim volume on the resurrection of the body in 1928, and also translated from French in 1931 *Vestments and Vesture* by Augustine Roulin, a monk who had transferred to Ampleforth after twenty years at Solesmes. Yet it is arguable that McCann shied away from attempting a really major work of scholarship because he could never believe that his position at St Benet's would prove stable and long-lasting. McCann's temperament would not allow him to become a radical, pressing for change. He never sought to propagate Adam's ideas or the liturgical experiments of Maria Laach through influencing the juniors at St Benet's. *The Spirit of Catholicism* was a great success, selling 5000 copies in the first three years, and soon established itself as a classic. But it fell under suspicion in Rome and Adam had to revise the text to avoid a complete ban. Mgr Montini (later Pope Paul VI) got hold of the unsaleable copies of the Italian edition and handed them out to his

friends. In England, it was withdrawn in 1932 and reissued in a revised edition in 1934. Though he accepted the need to revise the text uncomplainingly, McCann was probably shaken by the experience, which marked the end of his interest in Adam. The translation of the Professor's later books were left to other hands, while he followed the safer paths of his interests in monasticism and mysticism.

The later nineteenth-century English Benedictine synthesis of Bakerism and Solesmes monasticism, first attempted by Laurence Shepherd and followed enthusiastically by others such as Cuthbert Hedley, reached its fullest expression in the 1930's at Downside in the Monastery created by Cuthbert Butler, Leander Ramsay and John Chapman. There, a splendid liturgy was celebrated in one of the most magnificent churches in England, by a community whose leaders placed enormous emphasis on the teaching of the English medieval mystics, of the seventeenth-century English Benedictine Augustine Baker and of Caussade. But at its zenith, this synthesis was challenged devastatingly by David Knowles calling for a stripping away of the grandeur of non-Gothic monasticism and the schools that supported it in favour of simpler, more austere forms in which the quest for contemplative prayer might more effectively be pursued. This dispute had only the faintest echoes at the Ampleforth of Edmund Matthews and Paul Nevill, where the re-creation of monastic life and theorising about the contemplative vocation were far less self-conscious or highly developed. But it was played out to some extent in the life of Justin McCann, who clearly leant to the contemplative and especially after 1932, when his interest in the liturgical and monastic experiments of Maria Laach faded. His most significant contribution to pure scholarship lay in the recovery of Augustine Baker's teaching. Augustine Baker was a Benedictine in the first half of the seventeenth-century whose great interest was mystical prayer. He was responsible for the recovery of several of the classics of late-medieval English mysticism, especially *The Cloud of Unknowing*, as well as himself being the leading post-Reformation English writer on mysticism.

Baker was best known through a compilation of his treatises by his disciple, Serenus Cressy, called *Sancta Sophia*. This was the work that Laurence Shepherd had used to teach the Ampleforth novices in the 1850's. But behind Cressy lay a vast number of unpublished manuscripts and McCann devoted himself to researching the true teaching of the original Baker. In 1952, he said of the Baker manuscripts, "on a rough estimate the total number of words is well over a million. The present writer ventures to mention as a curious circumstance that he is the only person on our planet who has traversed this vast expanse of words". And McCann not only read, he copied. Thousands and thousands of words were copied in his uniformly small, legible and regular script — his invariable antidote to depression. As early as 1922 he published Baker's *Confessions* and in 1933 a great mass of biographical material in the lives of him by Salvin and Cressy and a collection of documents for the Catholic Record Society. He returned to Baker again and again in learned articles. While this represents the largely hidden and perhaps inconclusive labour of the pure scholar, his more obvious contribution lay as usual in translation: in 1924, he produced a version of *The Cloud of Unknowing*, which has remained standard, prefaced by an outstanding introduction, following

it with several minor mystical treatises. He was offering the educated reading public, clerical and lay, an alternative to the forms of discursive meditation and popular devotions usually presented as the Catholic forms of prayer.

The search for Baker led him back into English Benedictine history, producing several minor works and one major two-volume history of the Congregation 1850-1900 which has never been published. But he was an annalist rather than an analyst, gathering material rather than interpreting it. Perhaps his ideal was expressed in his unpublished translation of the seventeenth-century life by Ruinart of the greatest of all Benedictine scholars, Mabillon.

His time in Oxford came to an end in 1947. The practical concerns of the Hall, such as a burst boiler, were an increasing burden. Abbot Byrne gave him the opportunity to settle at Ampleforth, but he preferred to go to St Mary's Warrington, where he spent the last twelve years of his life. He was honoured with the titular dignity of Abbot of Westminster. In Warrington, he produced his last, best works — his valuable edition of the Rule of St Benedict and a new translation of his old favourite *The Imitation of Christ* in 1952. In that same year, to commemorate the anniversary of the establishment of the Community at Ampleforth, he was prompted to help produce *Ampleforth and Its Origins*, partly as a way of forcing him to write down some of what he knew. From Warrington, he could travel in to Manchester for lunch with relatives and frequent visits to the John Rylands Library. The work of the parish gave him unexpected fulfilment. But by the end of 1958 it was clear he had cancer. Characteristically he started to gather a collection of accounts of holy deaths from saints' lives. He died in February 1959.

McCann was six years older, and lived two years longer, than his friend Ronnie Knox. His active literary years coincided with the time of Knox's ascendancy in English Catholicism. In many ways they resembled each other. They shared a common classical education and a conservatism and reserve that deeply affected their private lives. Though McCann lacked the humour, the quickness, the verbal dexterity, the ability to talk that made Knox so famous, they both devoted themselves to the task of handing on other men's ideas, especially in the form of translation, rather than discovering something entirely new. Both took the great ideas and themes of the past and re-clothed them in modern dress, presenting them in terms that would seize the hearts and minds of contemporaries. McCann can be placed alongside Knox, speaking a characteristically modern and distinctively English tone to a people who had outgrown the clericalism, the unctious, the contorted style and the religious jargon of the Victorian writers. Their writings could safely be put into the hands of non-Catholics without elaborate explanations, with the confidence that they would read and understand what Catholics really think and really feel. Neither can be entirely said to have escaped fully the manner and forms of the pre-1914 world, the use of "thou" instead of "you" whether in Knox's Bible or McCann's version of the Rule, a deliberate reliance on archaisms to reinforce the sense of the sacred. But Knox, and McCann like him, were changing the face of English Catholicism by the 1950's. Thirty years after his death, many of McCann's translations remain in print, standard versions of recognised classics; but their translator is almost entirely unknown.

BUILDING BRIDGES

CARDINAL BASIL HUME O.S.B.

*Text of a speech made at the North of England 77th Education Conference
Newcastle upon Tyne January 1990*

We have been welcomed today by the leader of the City Council, and we are grateful to him for that. I believe I detected a note of pride in his voice that the City of Newcastle should have been chosen to host this important Conference. I thought too, that he revealed his pride in this City, and that indeed was only right and proper. I share that pride with him.

You who are visitors to this part of the world will, I trust, learn something during your brief stay of its traditions and rich history. In the seventh and eighth centuries no part of Saxon England, indeed no part of Europe, was more civilised or more concerned with the pursuit of learning and scholarship. It is indeed very appropriate that you should be meeting here this year for in 1990 we are celebrating the thirteenth centenary of the death of St Benet Biscop. His name may not be familiar to many of you. He was a major figure here in the history of the monasteries which shaped the religious, cultural and social development of this land. St Benet Biscop founded two monasteries at Wearmouth in 674 and in Jarrow in 682. Although a monk he was surprisingly a great traveller but one with a purpose. His journeys enriched culturally and religiously the monasteries he founded. He introduced stonemasons and glassmakers to this land. He brought back books from Rome and Gaul. He persuaded John the Archcantor of St Peter's Rome to come to teach singing and calligraphy.

Benet Biscop was a superb organiser and administrator. As such he enabled others to benefit from his energy and labours. A young boy, a pupil first at Wearmouth and then at Jarrow, made good use of the books brought back by Biscop. He is remembered still with a certain awe as the Venerable Bede who described himself as one whose "special delight was always to learn, to teach and to write" and this "amid the observance of monastic disciplines and the daily charge of singing in Church". Monks, mystics and scholars — even more than kings and men of action — have contributed to the growth of society and civilisation. We owe much to Bede, our first historian, a profound and scholarly commentator of the Scriptures and, even more, a good human being.

If those who play vital roles in organising and administering education were to look for a patron saint and model, then Benet Biscop will serve. Those committed to the pursuit of learning and to teaching can claim Bede as their own. They are not remote figures from a forgotten past. They embody important values, point to enduring truths. They are part of that ongoing stream of human consciousness and striving which constitutes our single family and our shared history. We are, whether we recognise it or not, the result of our past; we are rooted in the achievements of others, just as our decisions and actions today will help to shape our future tomorrow.

Benet Biscop and Bede would surely feel at home in this assembly, in the company of administrators of education and teachers, men and women of great

experience and considerable expertise. I for my part would not presume to offer you advice on how better to do your particular jobs, but I shall reflect, as I have been invited to do, on certain aspects of education. Education is an enterprise of the first importance and one to which in our different ways we devote much time and energy. My concern like yours is to promote that life-long process of discovery, reflection and synthesis which constitutes true education and maturity.

The world in which our young are growing up is self-evidently not that of Benet Biscop and Bede. Society is immeasurably more developed and complex; the opportunities and problems are greater and more challenging. As they addressed themselves with great courage to the needs of their time, so we in our turn have to take into account the influences at work in our society. We shall have to evaluate the contemporary political philosophies which influence public policies and actions, and at the same time consider those timeless values which are valid for every age. In my own response I shall inevitably reveal something of my own Christian philosophy of life; I can do no other. My thinking and, I trust, my actions have been inspired by the Christian revelation and by the experience of those who have lived out the Christian ideal throughout the centuries.

Let me state at once that I do not, of course, forget that Britain today is a mosaic of many cultures and of different religions. Integrating these cultures and religions into our British way of life is a duty incumbent on us all, and thus on our schools as well. Other religions are to be approached with great sensitivity on account of the spiritual and human values enshrined in them. They command our respect because over the centuries they have given expression to the religious experience and noblest longings of their adherents. They make undeniable demands in education which should be treated seriously and, as far as possible, responded to sympathetically. I can say this without in any way weakening my belief in the truth concerning Christianity.

My task today is to build bridges, to make connections, to show the relevance and inner coherence of a particular vision of life, and, therefore, of the education principles which are the consequence of that vision. As I speak I shall have particularly in mind primary and secondary education, although I would like to think that some of the general principles about education to which I shall refer would apply equally to tertiary education as well.

My starting point is the very first statement in the Education Reform Act of 1988 concerning the purpose of education. It speaks of the duty of the Secretary of State, of every local authority, and of every governing body and head teacher in the maintained sector with respect to the curriculum. That curriculum, we are told, has to be balanced and broadly based, and be one which

- "(a) promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and
- (b) prepares such pupils for the opportunities, responsibilities and experiences of adult life."

It is a noble statement enshrined in an Act of Parliament. These words are the law of the land. It is not without significance that the spiritual development of

pupils and of society is acknowledged, and indeed placed first.

Yet it has to be admitted from the outset that the statement itself begs important questions about the meaning and purpose of education. Behind the assertion that education should prepare pupils for the appropriate responsibilities and experiences of adult life lie a host of much controverted questions about life itself which are too vast and complex to be treated adequately on an occasion like this. What is the ultimate purpose of human life? What is its meaning? I am sure those of us attending this Conference would answer in a variety of ways.

It is characteristic of our age that in the midst of accelerating and radical social change we should fail to agree on the basic meaning and purpose of human life. Behind that disagreement about life lies another with potentially even greater and more divisive consequences. For we no longer agree on a shared understanding of human nature itself, of our personal identity, of what makes us distinctively human. The Judaeo-Christian tradition sees each individual as made in the image the likeness of God, and for this reason regards every individual as uniquely valuable and deserving respect as of right. Once we abandon that belief we begin to call into question not just abstract and theoretical ideas but the very shape of our society, which owes so much to that belief.

Because there is today such widespread confusion about fundamental values in society generally, it is not surprising that there is some disarray and controversy in the world of education. We reflect much of the fragmentation so characteristic of our generation. Because we cannot reach agreement on many vital issues we tend to escape into the details of the administration of the educational process, limiting ourselves to the apparently practical and manageable, rather than face more basic and disturbing questions. Although the recent Education Reform Act intends its reforms to prepare pupils for adult life, that might arguably be described as a short-term view. Might it not be sobering but revealing to reflect occasionally on the wisdom of a former monastic headmaster who at a meeting of the Headteachers Conference claimed: "But we prepare our boys for death". I forbear to comment further on that point.

But I do feel compelled to make another which is not unconnected. It is to stress the importance of having a coherent and intellectually satisfying conviction concerning the meaning of life and its ultimate purpose. Such a conviction is a necessary pre-requisite to acquiring an inner freedom and peace, a serenity and strength that enable an individual to cope with the vicissitudes of life and to give support to those who may be in need of guidance or help. Furthermore, to reflect on the ultimate reasons for persons and things is one aspect of wisdom. To understand experience and to allow it to shape thought and action is another. Introducing and encouraging that reflection and understanding will be one way of responding to that injunction of the 1988 Education Act to promote the spiritual.

Now I would hope that none of us would subscribe to the view that the purpose of education is *primarily* to sustain our economic prosperity, to promote industry and commerce, to produce competent technicians and managers, men and women of enterprise and initiative. All that is important and has its place on our scale of priorities. But training for a job or a profession and education are not

co-extensive. Education will often include training for a job, but education is broader and greater and does not always have to serve a utilitarian purpose.

Even however on the narrow front of preparing pupils for future jobs, all is not well in our present system. I would like now to consider one or two points concerning this aspect of education. One of the striking facts about our society is the sheer pace of change within it. Many of the requirements of commerce and industry today are quite different from those of even twenty years ago, and they will doubtless alter substantially in the future. The range of opportunities open to individuals can and will shift even in the course of one working life.

In such a changing world highly specific skills and training are likely to be of use only for a limited period. Retraining is common in many industries and firms, as they adopt innovations in technology and working practices. But the ability of an individual to adapt to change will be dependent not just on previous training but perhaps more on the kind of education that person has received. Good education gives flexibility of mind and adaptability of skills, understanding of new needs and the confidence to plan for them.

The ability to apply as well as absorb information, to make connections between different areas of knowledge, to think, and to communicate effectively are all qualities which are needed now in industry and commerce as well as in other professions and walks of life. The educational process should stimulate the individual's creative and imaginative potential, draw out and encourage the capacity to reason, to judge, and to act independently.

The age group which concerns many of us at the present time is the 16-18 group. Provision for this age group is of particular importance in today's world. There is a very urgent need to improve and widen the scope of the provision made both for the academic, and the less-academic. We simply cannot afford to let 60 to 70 per cent of the nation's 16 year olds leave school with no further education. It is extraordinary that we do so when other developed countries provide full-time education or training for most 16 to 18 year olds: the staying-on rate is 75 per cent in France; 90 per cent in the USA, Japan and Sweden.

The reasons why our stay-on rate is so low are several. No doubt one factor is the failure of secondary schools to motivate enough students to remain in full-time education. But more important than this is the type and extent of provision available for 16-18 year olds.

At present the less academic are not encouraged to stay on at school; rather they are expected to get a job or join the Government's Youth Training Scheme. Yet there is a shortage of training under the Scheme, and few YTS trainees in practice gain vocational training above the most basic level. Moreover, the vocational training available is on the whole very narrow, and the emphasis tends to be on achieving competence in highly specific skills. There is, at present, little in the way of more general technical education.

I recognise that the Government is making considerable efforts to extend and improve the quality of training available to these 16-18 year olds. I would question though, whether the needs of industry and of society would not be better served if schools and colleges were to provide a curriculum meeting the needs of the

majority of 16-18 year olds, as well as those of the more academic. A combination of vocational and skills training at school together with academic study in key subjects such as Mathematics and English would greatly enhance the mental development of the average student. Instead of leaving school at 16 to be trained for today's needs, he or she would leave at 18 with greater flexibility and adaptability for tomorrow's needs.

As the Financial Times wrote on October 31 1989:

"a shift of philosophy is also required: instead of offering employees part-time training we should be offering students part-time industrial experience. Most 16-19 year olds should be concentrating on learning, not on earning a living."

So far as the more academic are concerned, one must question whether the present system is necessarily in the best interests of young people. Professor Higginson in his recent report points to two main weaknesses of the present system: the courses of study are too narrow, and the system encourages premature specialisation. There can be no doubt that the choices individuals are forced to make in picking A-level subjects are unduly restrictive, and that although there is a great variety of subjects to choose from, no combination of these subjects can be said to provide a properly balanced curriculum.

Although there are also strong arguments in favour of keeping three A-levels, in that individuals can develop an intellectual maturity by the very fact of specialisation, nonetheless serious consideration should also be given to broadening the A-level syllabus, perhaps by expanding the norm to five subjects as Professor Higginson suggests. On balance I find myself in favour of Professor Higginson's recommendations.

I believe it is vital that provision be made so that both the non-academic and the academic students should stay on after 16. We need to develop a social expectation that all young people remain in continuing education, whatever their ability or social circumstance, until 18.

This latter point is important. It is widely recognised that students from disadvantaged backgrounds are less likely to continue in school. They should therefore be encouraged positively to do so, and no disincentives ought to be put in their path. It would be a great pity if finance were to be an additional barrier to participation in further and higher education. It would be most regrettable if, for instance, the introduction of student loans were to deter young people from staying on at college.

The overall mental development of individuals, aided by an improvement in the 16-18 provision, is a vital part of the educational process. Yet as the opening section of the 1988 Act reminds us, the curriculum has also to address deeper needs, and these provide the context in which to place the specific requirements we have already discussed.

The development of vocational and technical skills, and academic achievement do not constitute the totality of what education is. I have already made that point. Education in its broadest sense is concerned with life-long inner growth, with the achieving of personal wholeness and integrity, with the

development to the utmost of personal gifts and creativity. The school is but a phase in this process. There is an Eastern saying that what can be taught is not worth learning. That is meant to jolt us into the realisation that education is not only concerned with putting in, that is with imparting knowledge and information but with drawing out, with the development of the whole self. There has to be release of the inner potential and personal energy of each individual.

I began by recalling the Venerable Bede's delight in study and his eagerness "to learn, to teach and to write". The pursuit and possession of truth for its own sake are values of inestimable importance. Not all study has to be at the service of some utilitarian purpose, as I have already indicated. Simply to know and to rejoice in knowing is sufficient justification for study. The individual grows and is enriched by what he or she knows. In this way we grow as human beings and achieve maturity. Appreciation of what is good and beautiful, an insatiable thirst for knowledge, a fearless embracing of the truth whatever its consequences, these surely are the characteristics of an educated person. We should also seek to develop an attitude which would understand — for example — that the most beautiful creation of the artist is the artist himself. So as part of our educational endeavour we should aim to encourage people to appreciate the arts, to paint, to play a musical instrument, to design and make a thing of beauty, to be fully alive and joyfully creative. The most significant thing is not the level of competence achieved but the human and creative energies released. As Chesterton once observed: "If something is worth doing, it's worth doing badly". He had a point.

It will be clear by now that I am making the case for education in the broadest sense, a process which enables academic and non-academic alike to develop to the utmost, a means whereby the young are prepared for adult life and beyond. It is a matter of building bridges between the rigours and disciplines of academic and technical teaching and the human and spiritual needs of the individual pupil. We should try to keep vivid the sense of wonder and thanksgiving so often carefully and sensitively nurtured at primary school level. At every stage of our lives we can open our eyes to the beauty we see around us and can take delight in wondering how it came to be. A document addressed to Catholic teachers in France expresses it thus: —

"God speaks very gently to children, often without words, the natural creation provides the vocabulary — leaves, clouds, flowing water, a shaft of light. It is a secret language, not to be found in books. One sees a child pause suddenly in the midst of some activity, brought to a silent contemplation of some natural object or living creation or picture ... Here is the quality of looking and listening which brings him close to God, invoking in one act both the concreteness and the mystery of the world of things. The task of the religious teacher is to go beyond the admiration of the poet and the question of the philosopher as to the 'how' of things and allow the child to find the bond linking him with the 'who' — God the Creator".

(Documents Catechetiques)

Such thoughts may seem far from the daily reality of classroom teaching. But we have to cherish our ideals and cling to the dreams which may have taken some of us into teaching. We should not let go of the vision of what could be. The heart and the human spirit have needs as well as the mind and the body. Pressure in schools created by the demands of examinations, the new national curriculum and the regular testing of pupils encourages the tendency to place increasing emphasis on certain kinds of learning and the acquisition of specific skills. It can deaden creativity, neglect human and affective growth and lead to a somewhat lopsided educational effort. That kind of distortion does not show up in examination results; its effects are felt later in emotional and spiritual deprivation and sometimes in anti-social behaviour.

Experience shows that the traditions and ethos of a school and especially the enthusiasm and personal gifts of the teacher can inspire a pupil to glimpse wider horizons and to embark on a process of personal growth. It is one of the teacher's tasks to help develop their pupils' ability to form relationships and to be part of a living and loving community. That part of the teacher's job is highly skilled, vitally important and sometimes lost sight of.

One of the secrets here is to recognise that a school is not an institution, but a community. To place value on building a sense of community in a school is vital. Furthermore, pupils quickly sense what a school really considers to be of significance, and they respond accordingly. The role of the head teacher is central to this task. The head is the leader of a team, not simply an administrator. But if head teachers are worn down by the pressure of bureaucracy, they cannot exercise the right kind of leadership in a school. And if teachers are demoralised and overburdened, they will not be motivated to initiate or participate in the many activities which can transform the school from a place of dreary routine into a lively and stimulating community.

In this connection, we should emphasise that extra-curricular activities have an important part to play. Journeys abroad, visits to the theatre, field trips, competitive sport undoubtedly develop the emotional capacity of a young person and his or her capacity to relate to others. Recent difficulties experienced in maintaining these activities could have far-reaching and negative consequences.

Do I, in all that I have so far said make inordinate demands on teachers? It would be so were it not for the crucial role that parents play in the education of their children and the partnership that must be fostered between the family and the school. In the recent past and in many fields of activity, ordinary men and women experienced an erosion of personal responsibility as the experts and the professionals took to themselves almost complete charge. I believe it is now possible to detect a change in public and private expectations. People increasingly are firmly and properly insisting on their right to be consulted and to be treated as responsible partners in a shared enterprise.

The school and the teacher cannot reasonably be expected to replace the home and family in the development and maturing of the young person. We ought never to forget that parents are the primary educators of their children. Their physical, psychological, emotional and spiritual imprint is something a child carries though

life as a burden or a blessing. Attitudes are being continually and subtly transmitted to the next generation. What takes place in the home is vital and far outweighs in importance the growing power of parents in the running of the school. The influence of parent governors is to be welcomed as well as the involvement of PTAs in the life of the school but it does not stop there.

There is little the school can do to develop the human potential of a young person satisfactorily unless the same values and principles obtain to a fair extent within the home as in the school. Important qualities such as generosity, a sense of service, integrity, honesty, charity and concern for others, these and many other qualities are learned young and integrated harmoniously both by the living example of parents and by the standards they take for granted. A society which professes to take education seriously has to be concerned with strengthening family life and the home. There is much rhetorical attachment to this ideal among politicians but precious little evidence of determination to take practical steps to support it. It is not, however, enough for us to criticise the failings of others. We have to do what we can in our own ways to build more effective bridges between home and school. The two are interdependent and have urgent need of each other.

Practical neglect of family life is equalled by current disregard for the status and role of the teacher. There is a chronic shortage of teachers at the present time. The pay levels of teachers are too low, administrative burdens too great, the pace of change too hectic and unsettling. No reform can be successful if imposed unilaterally from above or outside. The teacher is the key to any educational reform and progress. As an experienced headteacher said to me recently: "you can't rely on competition to improve standards. You need committed staff". I have on other occasions recently expressed my conviction that the way we treat the teaching professions is the truest test of the real importance we attach to the future of our young people and the continuing wellbeing of our country. A society which is in any way sensitive to its moral, spiritual and cultural health shows it by the respect and reward it accords to the teachers and educators of the young. The contribution of teachers, like that of parents themselves, is irreplaceable and literally priceless. Market values are inadequate as a yardstick to measure the appropriate reward for teachers. At the root of this current disregard for the status and remuneration of teachers is a quite distorted view of what is of ultimate significance for our society. Here again there are bridges to be built between the openly commercial and the avowedly spiritual and cultural elements in Britain today.

Turning to even broader issues, it is interesting to note that the opening section of the 1988 Educational Reform Act which I quoted earlier refers to the "development of pupils at the school and of society". The Act thus recognises that the educational process is embedded in and bound up with wider social changes, some of which give cause for great concern.

I would be more sanguine about the future of education and the whole educational process in our country were it not for the damaging impact of some current attitudes and approaches. I would not, of course, wish to infer that those responsible for the Education Act and its administration did not have at heart the welfare and education of young people, but nonetheless I suspect that the pace and

extent of recent changes owe as much to political and social considerations as to purely educational ones. I believe too that the fostering of competition among schools and the introduction of commercial concepts is an undesirable and dangerous development.

Education instead involves partnership. The partnership between parents, school and community in the provision of education is unique and must be safeguarded from the disruption that arises when one of these parties arrogates power to itself. It is inappropriate to regard this partnership in purely commercial terms using the language of consumers and customers. Market forces have a part to play in society but they determine, in the main, only transactions about goods and services that can be bought and sold. Some of the most important functions in society, some of the supremely human qualities of mind and heart carry no price-tag, cannot be quantified, are above the rough and ready requirements of supply and demand. But without them human community and relationships and growth are manifestly impossible.

I recognise, of course, that in practical terms ways have to be found of ensuring that schools in the maintained sector work efficiently and that there is value for money in the resources allocated to education nationally. We do need, however, to be aware that competitive markets always create losers, and as a society we cannot afford to allow any schools which meet a local need to lose out. If we do, we are damaging the pupils at those schools, the education they should have, and which it is within our power to provide.

The partnership of school and home, of parents and teachers in education will be effective only to the extent that both are able to envisage with some degree of clarity the world their children and pupils will inherit. They have to equip the young to be citizens of the third Christian millennium. The global world picture and the European scene are certain to be changed considerably. Already the 1980's have been a decade of great historical importance. We have watched the dramatic collapse of the Communist experiment in social engineering. We are edging towards greater unity and cohesion in the European Community. If the East/West gulf is to be bridged, and there seem solid grounds for believing it will, and if a new set of political structures are created in Europe, I venture to suggest that the young people of our generation will be called upon to fashion new and creative ways whereby individuals can come together and work together in tomorrow's society. Totalitarian socialism has failed just as the Fascist experiments of the Thirties failed. Western Capitalism, despite its apparent economic success, is in danger of being an uneven, and sometimes, an unjust social enterprise.

Such profound and far-reaching changes in social, political and international relationships mean that young people must be educated for a flexible and informed response. They are to live in the next millennium as citizens of a global village in what is certain to be an age of instant communication and information, mutually interdependent as members of a single human family, responsible for the finite resources of our planet. It is little use preparing pupils for a world that is already passing into history. They, and parents and teachers, must look beyond today and gaze, albeit cautiously, into the future and try to glimpse the emerging new order.

My final and problematic task today is to help foresee that future and suggest, however sketchily, some lines of likely development. In building bridges between the now and not-yet we may misread the signs of the times but fear of failure must not be allowed to deter us from the task.

The most striking and hopeful event of the decade has been the peaceful revolution which last year swept through Central and Eastern Europe, brought the Cold War to its end and challenged the Communist Party's monopoly of power. The movement has sprung from the minds and hearts of the people. It lays great stress on the values of truth and justice. The people have risen up to take responsibility for themselves and their future. They demand to be given the respect and liberty which is their due. Their action is in no sense a victory for free-enterprise capitalism nor is their demand for democracy an affirmation of every aspect of Western society. There seems to be a longing for a more caring, more human, more equal society. In Poland that hunger is expressed in a single word *Solidarity* which is a concept directly at odds with undue emphasis on individualism where market-forces and competition are thought to be the guarantee of progress. Perhaps we are witnessing the next stage of social evolution and watching the beginnings of a post-capitalist and post-Communist society. The tension between personal responsibility and community awareness may yet prove to be very creative for society of tomorrow.

It is my conviction that Western democracies may well need changes in thought and attitude as radical as those being undertaken politically and socially in the East. Atheistic communism collapsed upon itself — literally imploded — because its young people in particular refused to give assent to the formulas of Marxist-Leninism. A decade ago Sir John Lawrence estimated that 10% of Soviet university students were believing Christians, probably a higher proportion than in the West. That estimate foretold the inevitable decline and fall of the Communist system. But it must cause us to ponder the significance and possible consequences of the spiritual and religious vacuum at the heart of our society. If democracy itself is not to degenerate into new forms of tyranny it needs values and vision. It needs also to rediscover its own history, to reach back to its own roots, to understand the civilising influences that once gave society its shape and coherence and then to undertake the slow and creative process of integrating past and present, the individual and the community, the material and the spiritual.

Plural society will cease to have value, or even to exist, if its component elements lose their distinctive character and individuality. Christianity has been, and in many ways still is, an integral part of our British way of life. Thus Christianity, revitalized and renewed, still has much to offer this and future generations. It affirms the unique value of each human being, made in the image and likeness of God. It is committed to a dynamic process of human growth. It teaches the vital importance of protecting marriage and the family. It believes, therefore, that it is possible to seek and achieve wholeness at every level. It is that belief which inspires Christian education and the Church's witness to the Good News of Jesus Christ. Because of it, Christianity retains hope and a sense of purpose amidst both the most adverse circumstances and the most promising

situations. There is indeed no blueprint for the future. Renewal itself cannot be imposed from without. We are dealing with the inner world of the spirit and its limitless potential. We are dealing with the growth of the individual, beset by failure and frustration, yet destined to become the image and likeness of the Godhead. We are dealing with the mysterious providence of a loving Creator who weaves the tangled threads of history into a tapestry of His own design.

Our generation has witnessed an almost unbelievable expansion of scientific knowledge. We now know so much more about the cosmos and about the basic components of created reality. The religious response is one of wonder, thankfulness and critical acceptance. It is my conviction that new knowledge must ultimately reshape attitudes. Take, for example, a remarkable book of space photographs published in 1988 called "The Home Planet"; it began by recalling a prediction made in 1948 by the astronomer, Fred Hoyle. He said: "Once a photograph of the Earth, taken from *the outside* is available ... a new idea as powerful as any in history will be let loose". As the book comments forty years later: "Already the vision of the distant, beautiful, vulnerable home planet has, for many of these astronauts and cosmonauts, forever altered their consciousness of themselves, of Earth and of our place in the cosmos". It is no coincidence that mankind's exploration of space and the growth of our sense of responsibility for the environment and the stewardship of earth's limited resources have occurred in the same generation. Both these developments will have a profound effect on the way we approach education and the attitudes and values we attempt to transmit to the generation which comes after us. Solidarity, interdependence, shared responsibility for our common home and the life-support systems of our planet are likely to be at the heart of both education and social renewal in the next millennium. They are all profoundly moral issues — they should receive the attention and concern we have traditionally given to the fostering of personal moral values and individual integrity.

Building bridges is concerned with making connections. Making connections is another way of describing the creative process. I have attempted today to indicate some of the bridges that ought to be built if the potential of the young is to be adequately developed. Education which is truly creative should inspire creativity in others. This is no idle or academic exercise. Our future as a human family ultimately depends upon it. Education lies at the heart of that future. The stark question once posed by Dag Hammarskjöld remains relevant today: "Do you create or do you destroy?" The choice, as they say, is yours.

Some readers may recall that there appeared in the press a few paragraphs taken from this text as indicative of the Cardinal's thinking. Journal readers may like to read the whole text of what was a major contribution to the debate about Education.

VOCATIONS IN THE 1990's

REV JOHN ARMITAGE

One feature of the life of the Church in the West in the last part of the twentieth-century has been the decline in vocations to the priesthood and the religious life. This lack is held up by some as a good thing, on the principle of "every cloud has a silver lining". With fewer priests and religious, there is more room for the laity to take their part in what was a "clergy dominated church". "If God is calling fewer men and women to the priesthood and religious life, is it not also true that he is calling more lay people to a greater involvement in the church's life and apostolate, and is calling us priests and religious to facilitate that call and make room for them?" (Religious Life Review: May/June 1989). While it is a good, and as yet well underdeveloped aspect of the life of the Church, that the laity should play a greater role, surely it is right because it is a natural development from our baptism, not because we are short of priests. It is true that fewer young men and women are coming forward to be priests and join religious orders, but does this mean that there are fewer vocations? Is God calling less people to follow him, in the West, than in the rest of the world? Is the greater involvement of the laity argument a true picture, or a convenient excuse to get us off the hook, and stop us looking at some challenging reasons why we have fewer vocations?

God is still calling, young people are still hearing, even if some are not sure what it is they are hearing. But does the church recognise these vocations? Does it see the pressures of the society in which these young people are hearing the call of God? There are dozens of adverts in the Catholic press for the orders; church caring weeks tour the schools to show the life and work of the orders and the dioceses. But is anyone looking at the lives and difficulties of the young? Young people do hear the call of God, but this call can be deafened when you have been brought up in a world where the call of Christ is often drowned by the call, attractions and amusements of a secular culture. When I was a child in the sixties, I did not know a family where the parents had split up. Today's children are surrounded by this, and millions of them have first hand experience. They receive constant negative images of family life from the television, especially the soap operas which is the staple diet of millions. Films, plays, books, papers all reinforce the negative principle, as portrayed, and for many lived, that it is almost impossible to make a life long commitment. As a priest going into school I have to think twice talking about God the Father, as many of the children will not know what I am talking about! If it has not happened to you, then there is a probability that it has happened to your best friend's parents, your aunt and uncle or your brother or sister. We ask young people to commit their lives to the service of the Church, and wonder why so many drop out of seminaries, and religious formation, and even more are frightened to commit themselves.

The challenge of materialism is both to the individual and to the church. We live in an affluent society, and the constant message of this society is: you are what you have. Advertising reinforces this message constantly, happiness comes from where you live, what you drive, what you wear on your back, what job you have, where you go on holiday. Young people are at the mercy of the salesmen, and the

advertisers, they are often slaves to fashion. Yet Christ calls us to "Sell what you have, give your money to the poor, and come follow me". When young people recognise the emptiness of material things divorced from God's plan, what might they see in the Church and in some homes? Surely there can be no more negative sign to young people today, than a priest or religious who has given up everything to follow Christ, but is seen as a pillar of our material society, by the affluence of his lifestyle. Do our families bring up our children in the faith, but show them that their main concern in life is the desire to make money?

The level of religious knowledge among our young people presents the Church with a particular problem. Large numbers of our young people know little about the faith they profess to believe. The three fold responsibility for religious education by family, parish and school has in the past twenty years suffered from a confusion in both what to teach, and how to teach it. This confusion has been passed on to our young people. Let me illustrate this point. Ask any group of young people what they think about the Mass, and the chances are they will say it is boring. This word "boring", a word often used by young people about many things, reflects the prevailing thinking in much of society that says: if you feel like it, do it; if it feels right to you, do it, as long as you are happy. It reduces the challenges and events of life to judgement by what we feel.

A mother does not feel like getting up in the middle of the night to feed her crying child, but she does it. Why? Because she loves the child she makes a choice. How do we help young people see that the choices we make in life have to be about what we believe. Feelings at Mass are not important in the first instance; Belief is. Once we have said "I believe", our feelings can play their proper part at Mass. We are at Mass not to be entertained, or because of the belief of our parents or teachers, but because we have chosen on the basis of what we believe. Good liturgy and music can help us feel closer to God, but without faith can become a fixed ritual or a concert in a cold building, very boring indeed! It is our faith in the Mass and what it means that takes us beyond the level of "I'm bored so I don't want to go", to I believe in the Mass because this is the gift of Christ to the Church and he has asked us to do this in remembrance of him. We go because we believe "In all his Church teaches, because he has said it and his word is true". But if they are not aware of the nature of our belief in the Mass, and its importance in our daily lives, and the fact that is a gift given to us by Christ, then of course they will be bored, just as I would be bored going to a lecture on nuclear physics, because I know nothing about the subject.

A clear and well presented teaching of the faith will give our young people the tools to make a decision about their future; this firm foundation will help them see through the false values and philosophies that surround them. The Holy Father presents us with a challenge, "A Catholic school (and presumably the Catholic family, and the parish) which not only gives us education in doctrine but also creates an educational environment in which it is possible to share the communal experiences of faith, prayer and service can have an important and decisive role in securing for young people a sense of direction in life inspired by the wisdom of the Gospel" (Pope John Paul II Vocations Message 1989). Young people whose

knowledge of the faith is weak, but who go to Mass regularly, and do all sorts of different good works, are hearing the call of God, but often don't know what to do with it; they are not aware of the importance of the priesthood to the life of the church. They often don't realise the unique way that Christ has called certain people through the priesthood and religious life, to lives of prayer and service.

Mother Teresa of Calcutta's special charism for the Church today is to show us that wanting to do good is not enough. She tells us that we are not simply social workers, but instruments of the love of God and the healing power of the Gospel. "It is not very often things that people want, but what we have to offer them ... the love of God. I have come to realise more and more that it is being unwanted that is the worst disease that any human being can experience. Nowadays we have found cures for leprosy, TB, consumption. For all kinds of diseases there are medicines and cures. But for being unwanted, except that there are willing hands to serve and a loving heart to love, I don't think that this terrible disease can be cured" (Something beautiful for God p99). Good religious teaching is needed to help our young people realise that the call to do something can indeed be a call to priesthood and religious life. An inadequate knowledge of the faith means that many channel the call of God into doing charitable works, commendable in themselves, but they fail to recognise that God is calling them further.

There are three stages in the early development of a vocation. One, God calls; two, we hear and respond; and finally, the church recognises. I find it hard to believe that God is calling less people to serve him, as priests and religious. From the beginning of his public ministry Jesus called people to follow him and be the messengers of the Good News. This was the specific way he chose, to call individual men and women to leave home and family and to give their whole lives to the proclamation of the Word, in the body of the Church. The message of Jesus has been lived and spread in this special way since the time of the apostles. The administration of the sacraments, and the preaching of the Good News by word and example carried out by priests and religious today is a direct continuation of the work given by Jesus to the apostles. Anyone working with young people will be aware of the idealism and generosity in their lives. "It is good to notice the strong desire for justice, for meaning, for community, and for helping others, which is a mark of young people." (Irish Bishops Pastoral on Vocations 1989.)

The hearing of the call of God to do something is very much part of the lives of many young people in the Church today. This something is often a charitable work, a concern for the oppressed, a dissatisfaction with the world around them, and with the materialism that is at the heart of our western society. There is a desire to make sense of this world, and the many problems that face them. Many young people seek opportunities to deepen their prayer life.

For the past ten years I have been Chaplain to the St John Bosco Boys' Camp in Essex. We take about 600 boys on holiday during the summer, many from underprivileged backgrounds. The average age of the 150 helpers is about 23. Each year we have young men come back to help, who give up their holidays, to look after the boys. There is daily mass, and morning and evening prayers. After the Camp each year I have a busy time seeing the helpers who have been unsettled

by the experience of the Camp. Something has touched them deeply, they find it hard to go back to work, it seems so meaningless to them. It's the opposite of "How do you keep them down on the Farm, after they've seen Paris?" They have been living in "Paris" and they have seen the shallowness, the meaninglessness of much of their every day lives and what the world has to offer them; they would rather be "down on the farm" in a dusty old field in Essex, with a bunch of difficult boys. It is here that they feel they are giving of themselves and receiving much in return. You could say that the boys evangelise the young helpers as the catalyst through which they hear the call of God, to do "something".

This experience is repeated by various forms of community service, by going with a pilgrimage to Lourdes with the handicapped, by going on retreat, by the example of good Catholic families, by coming under the influence of priests and religious, and by being at a Catholic School. Very often after these experiences there is a sense of anti-climax, a feeling of wanting to develop the faith experience, but not knowing how to, or what to do. I have no doubt that God uses the above ways, and many more to call our young people to follow him.

The Holy Father in his message for the World Day of Prayer for Vocations writes, "It is not enough to know one's vocation if one is to fulfil it. Today young people often find within themselves not only false images of life but also amusements and habits which can obstruct a free and generous choice". Our young people today are hearing the call of God in a different society than most priests, religious, and parents. It is through a cloud of "false images of life" that they are aware of God's call.

I believe that there are many young people, who are aware of God's call but because of this cloud, of fear of commitment, because of the experience of the breakdown in relationships, because of the destructive power of materialism and the negative images sometimes given by both church and family, because of the lack of the knowledge of the faith, which leads to a lack of understanding for the need for vocations, and the unique role that priests and religious play, many of our young people are confused, and have a great fear of even asking the question about a religious vocation in their lives. We then say there is a lack of vocations. I would suggest that there is no lack on God's part, that the young, despite the difficulties, are hearing God's call, blurred and distorted as this may be, but that there is sometimes a lack on the part of the Church to recognise the reality of their lives and today's society and the many obstacles they have to overcome before they move from hearing God's call to responding to the call.

There will always be young people who are ready, able and willing to offer themselves for service in the Church, but at the moment these are a small number. My experience shows me that there is a large number who have heard the call of Christ, but are confused and fear to take the next step. The ability of the Church to read the signs of the times has been its strength through the centuries and has given it the vision to develop and preach the Gospel to every generation. "The joy and hope, the sorrow and the anxiety of the men of our time, especially the poor and those who are in any way suffering; these Christ's disciples make their own, for there is nothing human that does not find an echo in their hearts". (Gaudium

et Spes.) Surely we must be able to recognise the signs of the times and see their "joy and hope, and sorrow and anxiety" especially the young who have been called by God to follow him. So much time and effort has been put into trying to attract young people into orders and dioceses, and this is called vocations promotion. Is this not sometimes filling the gaps in ailing structures? To see the reality of young peoples lives, and to help them come through the "sorrows and anxieties" is the real work of vocations promotion, and it is the work of the whole Church, to help them make free and generous choices.

Alongside this must go the constant search in dioceses, seminaries, and religious orders to do God's will by renewal of structures, and not simply to "Keep the show on the road" by getting more numbers. Parishes, dioceses, schools, youth organisations need structures which can make "precious contributions to vocational choice in furnishing motivation, fostering experience and creating an environment of faith, generosity and service which can free the young from those pressures which make the reply to the call of Christ seem foolish and impossible" (Pope John Paul II Vocation Message 1989).

This challenge by the Holy Father to create "environments of faith, generosity and service..." is a call to us all. Do families encourage their children to think about a religious vocation? Are there areas of family life that contribute towards the alienation of the young to a life of faith and service? Do our schools show "the converging witness of an education community and the climate of faith ... which constitutes the particular service which a Catholic school must render to the Christian education of the young?" (Pope John Paul II Vocation Message 1989). Do we priests and religious, by the daily living out of our vocation, speak to the young by our words and deeds?

These are the seed beds in which vocations are planted, but we need new structures for today to help the young through the realities of this present age. If we fail them, are we are not also failing God who calls them to follow him? Will we leave them like the rich young man, who walked away from Christ sad, because he could not leave behind him the burdens of his rich life? This is the real challenge. Shall they walk away, or shall we recognise God's wonderful work in the lives of so many of our young, who are looking to the Church to help them find what they are seeking despite the difficulties that face them? As we enter the last decade of the twentieth-century, a decade of evangelisation, can there be any greater priority for the Church than to help the young hear the call of Christ and respond to that call so that they may take their place alongside us as we live and preach the Good News on the threshold of the third millennium?

Father John Armitage is parish priest of St Mary and St Edward's Parish, Silvertown and Beckton, London E16. He is a regular (annual) visitor to Ampleforth to help in House Retreats before the Autumn half-term.

COMMUNITY NOTES

On Monday 1 January 1990, FR ALEXANDER McCABE was ordained priest by the Rt Rev Augustine Harris, Bishop of Middlesborough. On the following day, Fr Alexander presided for the first time at the Conventual mass, and then set off to say Mass at his home parish of St Paul's, Vert Derby in Liverpool, then at the Knotty Ash Carmel, and also for the Sisters of Mercy at the Maricourt High School, Maghull. Fr Alexander will be continuing to teach Spanish, RS and General Studies in the School, as well as being Monastic Choirmaster and Assistant Monastery Guestmaster.

On Saturday 6 January 1990 BR OLIVER HOLMES made his Simple Profession. On Tuesday 16 January 1990, Mr Charles Everitt received the habit from Fr Abbot at the Clothing ceremony at which he took the name Br Gabriel. Br Gabriel had been Curate at the Anglican Church of St Aidan's Hartlepool (his Vicar being Rev Paul Igo, now Br Robert), until he left the Church of England to come to live at Ampleforth in May 1989, being received into the Catholic Church on 24 June.

FR JULIAN ROCHFORD represented the Middlesborough diocese at a private ecumenical meeting of ministers of various churches on 18 October at Durham. The subject for discussion was Possession, and was introduced by a former consultant psychiatrist.

FR HENRY WANSBROUGH is an adviser to the Bishops' Theology Commission, particularly on the new Catechism for the Universal Church.

FR GORDON BEATTIE writes that he continues to be the Northern Patriarch for the Royal Air Force's Highlands and Islands division with his parishioners extending from Ballachulish 110 miles to the west, Kingussie 50 miles to the south and Saxa Vord 250 miles to the north from his base at RAF Kinloss. He maintains regular contact with Pluscarden Abbey 7 miles across the hills through the Monaghty Forrest (Gaelic for Monks Wood). In November he did his annual visitations of the Benedictine Houses appearing in the Benedictine Yearbook of which he is editor. He visited 68 Abbeys, Priors, Convents, Schools and Parishes in a 2000 mile tour. Last year he extended his travels to make a visit to an Oil Rig in the Beatrice Field of the North Sea — courtesy of 202 Squadron based at one of his stations — RAF Lossiemouth. In February he preached at the Morning Service at Gordonstoun School — whose Catholic pupils attend his Mass each week at RAF Lossiemouth.

FR FRANCIS DOBSON has made his consecration in Lourdes as a Titulaire member of the Lourdes Hospitalité; he is the only member of the Community to have done this.

FR BERNARD GREEN, despite a heavy teaching timetable and his pastoral responsibility for St Cuthbert's, was able to find time to preach on the Feast of Christ the King at the Catholic Chaplaincy in Cambridge in November, and in October began a series of articles on Church History in *The Universe*. He continues with the task of organising the Ampleforth Lourdes Pilgrimage.

FR JEREMY SIERLA, as a result of increasing pain and stiffness, was obliged in August to spend a fortnight in hospital for intensive physiotherapy at the hands

of a lady to whom we are now accustomed to hearing him refer as "Olga the Terrible". Despite its gruelling nature, however, the course proved beneficial. In addition to teaching, he has taken charge of the Karate Club and started a Wargaming Society, as well as continuing to write for *The Universe*. He also took charge again of the organisation of the School Retreat, and at the Ampleforth Sunday in London, on the Feast of Christ the King, gave two talks on the theme of "Passing on the Faith to the Young".

PARISH NEWS

31 monks live away from the Monastery committed to full-time parish work, four monks make up the Monastery of St Bede in York, and a considerable number of others are engaged in different types of more specialised work.

From amongst these, FR LAURENCE BÉVENOT, working in Cardiff, writes: "On the Sunday of the Week of Prayer there was an Exchange of Pulpits agreed between us, and the Methodist Minister David Palmer addressed St Mary's after the 8am Mass. At the 11am service in the Conway Road Methodist Church Fr Laurence pointed the way and the necessary removal of obstacles to Unity that only the Holy Spirit can bring about and in His good time". With news of the Anti-abortion Movement, Fr Laurence writes further: "The Latin Torch Choir presented an event on 14 December in the Chapel of Nazareth House entitled *Music and Drama pro-LIFE*. The Advent Carols pointed to the new LIFE of the Incarnation. The Gospel of the Centurion's Servant was one of powerful Healing; and two of the Soprani enacted — simply but movingly — that dramatic imaginary Dialogue between a Mother and her Aborted Child, a poem of real maturity written by a schoolgirl of 16 ... this recitation, made in the presence of Rev Alan Rabjohns, National Chairman of SPUC, was correctly followed by the singing of Good Friday *Reproaches* ...

The Cathedral Prior of Chester, FREDMUND FITZSIMONS, writes from St Mary's Priory Warrington to inform us that work on the Church, which has been in progress for over a year now, is still continuing. The contractors did allow them back into a part of the Church for Christmas and New Year, but another few months' sojourn in the Parish Club still seems inevitable!

From St Austin's, Grassendale, FR LEONARD JACKSON reports on the events marking the parish's sesquicentenary (150 years). He writes:

"The celebrations opened in October 1988 with a visit from the Archbishop on the wettest night of the year and concluded in October 1989 with a visit from Fr Abbot. Also included in the programme was a successful fortnight's mission given by two of our neighbouring Redemptorists from Bishop Eaton. Perhaps the climax of the celebrations was a two-day visit by the Cardinal, which finished on 11 July (Feast of St Benedict) with a plainchant Mass sung by the monks from neighbouring parishes, with Fr Laurence Bévenot at the organ. The rousing "Christus Vincit" at the end was indeed a fitting conclusion. Other events included a Victorian Garden Party, with facsimile copies of the Liverpool paper of the day's account of the Church's opening, and a parish cruise on the River". FR FRANCIS VIDAL writes from Warwick Bridge that FR EDMUND

HATTON took charge as Parish Priest on 1 January, with Fr Francis himself as his assistant. The last bay but one in the superb Pugin church was restored in the autumn, and it is hoped that the restoration will be complete this year in preparation for the sesquicentenary celebrations in May 1991.

FR PHILIP HOLDSWORTH reports how after two terms based mostly at the Abbey, which he describes as "a suitable period for getting re-treads", an abbatial signal had him on his way in the autumn to West Cumbria, where he describes himself as now "living happily every after" as Parish Priest of Workington, thanks to the fraternal support of FR JUSTIN CALDWELL and FR GREGORY CARROLL.

FR JOHN MACAULEY has taken up residence as Parish Priest of Easingwold after 25 years at Workington — having been sent there by Abbot Basil for two, as he thought. He sends us this intriguing note about Tinker Vestments:

"There are a number of ancient vestments at Easingwold dating back to the time when this area was served by the Benedictines — some 200 years before Ampleforth was heard of — it seems that TINKER is the name given to a chasuble that was striped, and counting the stripes on both sides it accounted for all the Liturgical Colours — so the priest had only one chasuble in his Mass Kit as he went about — did they pretend to be tinkers?"

FR PIERS GRANT-FERRIS celebrated the Silver Jubilee of his ordination on 19 July. He writes: The sun was out all day. The Church of Our Lady and St Michael in Workington was full. In the Congregation were Fr Piers' parents, Lord and Lady Harvington from Jersey, and his sister, Lady Brinckman from Gloucestershire, and two cousins from Harrogate. The guests included Bishop John Brewer, and Abbot Ambrose Griffiths who sent Fr Piers to Workington from Warrington in 1977, when Fr John Macauley took over as Parish Priest from Fr Sigebert D'Arcy. Twenty seven priests concelebrated. There were 500 in the Congregation, 80 coming from Warrington. Fr Willi Pellenz came from West Germany with his mother. He goes mountaineering with Fr Piers in the Alps. On one occasion, four years ago, they concelebrated Mass on the highest peak in Switzerland, The Monte Rosa, to pray for peace when cruise missiles in Europe were being aimed at Moscow. Fr Abbot has called him away from Workington, where he has worked for twelve years. This Silver Jubilee Mass was on the theme of Vocations to the priesthood and religious life, but it was also in thanksgiving for 25 happy years in the priesthood, and about half of this time spent in Workington, which he believes is the best parish in England; it is families that make a parish, and Fr Piers believes that our families are the warmest, friendliest and most generous in the land.

From Warwick Bridge, FR EDMUND HATTON writes to keep us up to date with his not inconsiderable travels — flying off in September with Fr Abbot and Fr Columba to St Louis, for the blessing of Abbot Luke Rigby, and then a month later to Rome for "recyclage". He writes:

"There were 12 of us on the recyclage course: one Canadian, one Irish, one Indian, eight United States citizens and myself. From another point of view: two diocesan priests, one Sacred Heart Father and the remainder Benedictines from various

Congregations. The strongest personality among us was George. He was a diocesan priest from the United States. He was a highly gifted person: a concert pianist, a connoisseur of art, intelligent. He spent much of his time seeking out art dealers in Rome and elsewhere, was out at a concert virtually every night, always had to be up in front and in the limelight, and upset some of the Community at St Anselmo by bringing a doggy bag into the refectory. St Anselmo is a vast building: it houses a full university — lecture rooms, administration, the rooms of professors and students, the church, the rooms of the Abbot Primate, etc. This was our residence for the next 10 weeks.

Fr Mark Butlin — an Ampleforth monk, organised the course and had arranged some 21 lectures for us: six on Scriptural topics, six on Theology, five on Benedictine topics and the remainder on miscellaneous topics. Apart from that Fr Mark had arranged for plenty of exposure to Benedictine history and to art and culture. He took us to Subiaco (where St Benedict started his monastic life by living as a hermit), to Norcia — his home town: a little provincial town in the mountains, full of character, and also to Montecassino now fully rebuilt after the war-time bombing. There were also weekends away at Assisi and Florence, as well as local visits in Rome to the English College (full of interest especially to the Americans), to the Headquarters of the Knights of Malta and to the Palazzola (the holiday residence for the English college overlooking Lake Albano and Castel Gandolfo) in order to make a bit of a retreat and to assess the 10 weeks of the recyclage. He also arranged for us to have the privilege of concelebrating Mass with the Pope.

A key person in our exposure to art was Sister Jean. Each week she came and gave a briefing — often with slides and then took us off for a tour to such places as St Peter's, the Forum, San Clemente, the Centro Storico, the Vatican Museums, St Mary Major, the excavations under St Peter's and she came with us and guided us around Florence. Apart from that a number of us went out to Appia Antica. We were fascinated to see such well preserved ruins of a Roman town with hotels, banks, travel agencies, shops, bars, mosaics, a Jewish synagogue and a Christian basilica where possibly St Augustine and St Monica went to Mass.

I also managed to see the mosaics in Ravenna and to visit Siena. When he launched us on to recyclage, Fr Mark said "Firstly you are not here just to update your theology, but for personal reward; secondly, you are not here just for your own sake, but for the benefit of your communities and parishes. We all feel that the ball is now in our court."

ST BEDE'S MONASTERY AND PASTORAL CENTRE, YORK

FR GEOFFREY LYNCH (Prior)
FR AIDAN GILMAN

FR IAN PETIT
FR CYRIL BROOKS

There have been a number of developments at St Bede's since we last reported to Journal readers in the Spring of 1989. The autumn saw the beginning of a much more extensive use of the house and the provision of courses in adult education and other programmes run by local organisations. At the same time the community and a number of IBVM nuns began a series of talks based on the Faith Alive series published in *The Universe* a few years ago. This course has proved attractive to a varied audience and numbers have been surprisingly large. This programme will run through the school year and finish in the summer. A Veritas parenting programme is also in place and counselling courses have also featured. The basement rooms have come into their own and are much used by these groups.

The ongoing group activities such as the City Prayer Group, have been joined by regular meetings of a York Ecumenical Justice and Peace group and a small Youth group. The house also hosts an increasing number of committee meetings for religious organisations, some of which come from a long distance and use the convenience of our siting close to the station as a spur to gathering at St Bede's. Weekend courses have also featured and are continuing to be booked in this current year. Starting in September 1990 is a one-year course leading to a certificate in ecumenical theology which is to be led by our Anglican ecumenical officer, Rev Christopher Ellis.

St Bede's is also helping in the development of a branch of the Association for the Pastoral Care of the Mentally Ill. This organisation has had a Catholic inspiration and there is strong local commitment to its ideals, particularly from Desmond (T53) and Emmy Burdon who run a workshop for those in need of support. The autumn has also seen the development of our awareness of the homeless in York with a regular stream of visitors needing food.

The Community has continued to work around the city and in the diocese, giving talks and helping in other ways. Both Fr Ian and Fr Cyril have been heavily engaged in speaking to ecumenical congregations and others, as well as giving talks in the Faith Alive series. Central Television has made a feature programme on Fr Ian following the publication of his book "The God Who Speaks" (Daybreak 1989 £2.75) and this was broadcast on Sunday 11 February 1990. Fr Cyril is now the Chairman of the York Council of Churches and Fr Geoffrey is the Catholic representative on the Anglican Diocesan Synod. Fr Aidan has continued to preside over a garden and allotment which has developed beautifully in the 1989 summer.

The Community at St Bede's is always eager to see friends and we extend an invitation to anyone who is in York to call. There is Mass at 12 noon and some light lunch afterwards. Thursdays we are closed.

Geoffrey Lynch O.S.B.

21 Blossom Street is located on the main road into York from the A64 approached from Leeds. The Monastery is on the right just before the traffic lights by the Bar and which lead by a left turn to the Station 400 yards away. From the Station, therefore, turn right and right again at the traffic lights to find the Monastery on the left, just past the Bar Convent Museum and Youth Centre. Tel. No. (0904) 610466.

45th ANNIVERSARIO PHOENIX '89

FR ALBERIC STACPOOLE writes:-

During Whitsun weekend and beyond, there was celebrated at the rebuilt town of Cassino, between Naples and Rome, the 45th anniversary of the four terrible battles (Cassino 12 Jan — 18 May, 1944). Such a large celebration of remembrance has not occurred before.

Above the new town, towering over it, is the Abbey of Montecassino (Americans would call it 'Archabbey'), home of St Benedict himself and scene of the working out of his famous Rule for monks. It is a phoenix abode, destroyed by the Lombards, the Saracens and the Normans; and then bombed to destruction by Allied warplanes in February 1944. Rebuilt as a witness from total wreckage, it was reconsecrated by Pope Paul VI in October 1964, when St Benedict was declared 'Patron of Europe'.

This has been the first international gathering to remember the dead of 1944, the huge figure of 55,000; though small nation-pilgrimages have come at earlier times. Little remains at all from before the Second War; but now Cassino town harbours large, spacious and beautifully tended shrines of remembrance, the war cemeteries. The Commonwealth cemetery, where lie 4,300 troops from India and New Zealand, Gurkhas and Canadians, as well as from the United Kingdom, is set out within the town. There on Pentecost morning a memorial service was held in the presence of officials (including diplomats and senior servicemen) and many veterans — war wounds and medals abounding. The service was taken by a blessé, Very Rev Horace Dammers, Dean of Bristol, with a German Monsignor on his right and a monk of Ampleforth and Oxford on his left. The theme of military remembrance gave way to that of spiritual reconciliation.

On Pentecost pm two other such services occurred. The Polish cemetery, where lie a thousand of General Anders' troops (and he too from 1970), is dramatically set out below the monastery's walls. There, under the obelisk on Point 593 where is written in four tongues: "...Nos âmes à Dieu, nos corps à l'Italie, nos coeurs à la Pologne", ancient Poles covered in medals (up to 14, with the *Virtuti Militari*) made their peace with God and with the German parachutists. The German cemetery, 5 kilometres to the north of Caira, contains 22 thousand burials from more widely in Italy. In the twilight Monsignor Völk and ex-battle captains asked remembrance and offered reconciliation in a most moving eucharistic service. Our hearts turned away from 1944 towards 1992.

Next day the scene removed high up to the Abbey on Point 516. First, Dom Alberic Stacpoole led the Mass of Pentecost, concelebrant priests being Italian, German, Polish and English. The theme of his homily was: "Patriotism is not enough", that we must begin to see those conflagrations as the civil wars of

Europe; and Europe hence-forth as a brotherhood in Church and State, in prayer and economy, that is a permanent reality. Secondly, an unveiling service/ceremony was conducted by the Abbey's Prior with Dean Dammers. Madron Seligman, MEP from Sussex, spoke for the artist of the unveiled windows, Isabelle Fisher; and for those who planned these and further windows. Left and right of St Martin's chapel altar (near the cell of St Benedict) the Commonwealth and the Polish memorial windows were presented to Montecassino. Soon should follow those of the Italians, Germans and French, and finally the Americans.

Next day was marked by a parade through the city, Cassino turning out to applaud. The band and pipes of the Queen's Own Highlanders led two sections; and pipers from the Black Watch, the Argylls and Irish regiments took up the running. As those who marched none have so many medals proudly on their breasts, and such memories within. Men limped on sticks or hobbled on feet blown about by mines, or were guided in their blindness by another arm as they marched to the Municipalia. There stood their gift to Cassino: a black marble stone on which was written, "*Succisa virescit* — the impossible victory". Remembrances and forgiveness were completed in those days; and a new European brotherhood for future pilgrimage in time had been started. The Holy Spirit was strongly at work at Cassino this Pentecost.

As Dom Alberic said in a civic speech, our symbol should be the person of the German field commander, Panzer General Fridolin von Senger und Etterlin (d.1963). He was a resolute and brilliant defensive warrior, an oblate of a Bavarian Benedictine monastery, a Rhodes scholar of St John's Oxford, and headmaster of Salem School (a twin of Gordonstoun, where some of our Royal family are educated). "He was a good man; he did good things".

LECTIO DIVINA — ed. James Callaghan O.S.B.

"Idleness is the enemy of the soul. Therefore, the brothers should have specified periods for manual labour as well as for LECTIO DIVINA" (The Rule: Chapter 48).

However the expression be translated ("sacred reading" — McCann; "prayerful reading" RB80), the Constitutions of the EBC emphasise the importance of Spiritual Reading. Constitution 49 describes it as "an essential element of the monastic life, by which the monk hears and receives the Word of God, especially in the Scriptures, the Fathers of the Church, and the living Christian tradition", and Const. 50 continues: "The life of the monastery is to permit and encourage the faithful practice of Lectio divina. Each monk is to devote at least half an hour (a day) to it". It is not proposed here to examine St Benedict's stipulations concerning the place of Lectio divina within the horarium, but it is nonetheless worth noting that in Chapter 48 he clearly encourages spiritual reading as an integral part of the spiritual life, to be stepped up as the season (eg. Lent, Sundays) demands. Indeed in the following chapter he recommends extra reading as a suitable exercise for Lent — and we may be sure that the reasons for this are by no means "penitential".

For St Benedict, in fact, spiritual reading is an indispensable means of

deepening the spiritual life — that is, one's love of God. Hence in chapter 73 he asks: "What page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life? What book of the holy catholic Fathers does not resoundingly summon us along the true way to reach the Creator? Then besides the "Conferences" of the Fathers, their "institutes" and their "Lives", there is also the rule of holy father Basil. For observant and obedient monks, all these are nothing less than tools for the cultivation of virtues..."

St Benedict was writing for monks, but there can be no doubt of the appropriateness of his exhortations regarding spiritual reading for all Christians, for as the Benedictine tradition has amply demonstrated our very prayer life is nourished by what we read of God and his dealings with us. Those Christians caught up in the hectic rush of hard, demanding work and daily troubleshooting will know how difficult it is to pray when one's whole input has been provided by the media, one's business, and often even the domestic front, which is frequently far from the peaceful oasis of familiar joy and tranquility which the pundits would have us imagine. All the greater, then, is the need to find some spiritual input, which will provide a perspective not readily granted by the world. Abbot Delatte understood this when he wrote in his Commentary on Chapter 48: "First, then, under pain of suffering the springs of our prayer to dry up, we must reserve the best moments of the day for "sacred reading", properly so-called." For true spiritual reading is not just a matter of reading a book about God for half an hour; nor is it a matter of ploughing through a classic, simply to be able to say that one has read it. For reading to be truly spiritual, one must begin by asking the Holy Spirit to help one to understand the truth of what is being read, to digest it and practise it in one's own life. It should never, therefore be a question of mental gymnastics, being on the look out for interesting new ideas, or, worse still, a means of increasing one's personal store of knowledge. For reading to be "spiritual" it should be undertaken meditatively and lingeringly with no worry about the number of pages read in the half hour; what is going on, therefore, is an encounter in faith and love, with God himself, who is as it were speaking to us through what we read, prompting us throughout to prayer of thanks, praise, adoration, contrition and intercession.

The question is often, with spiritual reading, where to begin; what book should I choose? There is, as a visit to any good bookshop will show, no dearth of printed material; the quality, of course, is another matter. So working on the basis that every monk is almost bound to have one or two "favourites" we consulted the Community, to ask what books they would like to recommend. The response was overwhelming; it would scarcely be possible to include even half the suggestions which arrived. Here, then, is a selection of titles which members in the Community have found helpful, a selection from which it is hoped all readers of the Journal may benefit.

THE AMPLEFORTH JOURNAL
SPIRITUALITY

- C.S. Lewis
Ian Petit O.S.B.
D. Bonhoeffer
Martin Israel
Oliver Davies
Martin Israel
Andrew Louth
- The Four Loves
The God who Speaks
Letters and Papers from Prison (Collins '65)
The Dark Face of Reality (Collins '89)
The God Within (DLT '88)
The Question of Wholeness (DLT '89)
Origins of the Christian Mystical Traditions (Clarendon '87)
Discourses and Sayings (Kalamazoo '77)
Costing Not Less Than Everything
Introduction to the Devout Life
Damburst of Dreams
Opening to God
When the Well Runs Dry
Searching for God
To be a Pilgrim
God Matters
Half Way to Heaven
Praying for Inner Healing
On Death and Dying
Love, the Eternal Link (Ebor)
Selected Writings (SPCK '87)
Le Milieu Divin
Ascent to Love (DLT '87)
Seeking God (Fount '84)
Revelations of Divine Love (Penguin '66)
Cloud of Unknowing (Penguin '61)
God of Surprises (DLT '85)
In Search of a Way (DLT '86)
The Way of Paradox (DLT '87)
A Touch of God (SPCK '82)
Elected Silence
I Sought and Found (DLT '84)
Journey without End (DLT '87)
Community and Growth
The Desert is Fertile
Silent Music
- Dorotheos of Gaza
Jock Dalrymple
St Francis de Sales
Christopher Nolan
T.H. Green S.J.
T.H. Green S.J.
Basil Hume O.S.B.
Basil Hume O.S.B.
Herbert McCabe O.P.
Bruce Lockhart
Robert Faricy
Kubler-Ross
Caroline de la Hey
St John of the Cross
Teilhard de Chardin
Ruth Burrows
Esther de Waal
Julian of Norwich
Gerald Hughes
Gerald Hughes
Cyprian Smith O.S.B.
Maria Boulding
O.S.B. (ed.)
Thomas Merton
Carlo Carretto
Carlo Carretto
Jean Vanier
Meldra Camara
William Johnston S.J.

PRAYER

- C.S. Lewis
(A. Carthusian)
Br Lawrence
Anthony Bloom
- Reflections on the Psalms
They Speak by Silences
The Practice of the Presence of God
Courage to Pray (DLT)

COMMUNITY NOTES

- Jean-Marie Lustiger
Jock Dalrymple
Ruth Burrows
Thomas Merton
Anthony Bloom
Anthony Bloom
Ruth Burrows
Maria Boulding O.S.B.
Simon Tugwell O.P.
Simon Tugwell O.P.
Henri Nowen
Carlo Corretto
- First Steps in Prayer
Simple Prayer
Our Father
Contemplative Prayer
School for Prayer
Living Prayer
Guidelines for Mystical Prayer
The Coming of God
Prayer (2 Vols)
The Beatitudes
The Way of the Heart
Why, O Lord?
- (Fount)
(DLT '89)
(DLT '86)
(DLT '73)
(DLT '71)
(DLT)
(Sheed)
(SPCK)
(DLT)

THEOLOGY

- J. Zizioulas
J.P. Arendzen
Michael Henesy CSSR
T.A. Snail
T.A. Snail
C.H. Dodd
F.J. Sheed
John Paul II
A. Macintyre
Bishop Butler O.S.B.
Bishop Butler O.S.B.
- Being as Communion
The Holy Trinity
Len Chimbley's Dream
The Forgotten Father
The Giving Gift
Founder of Christianity
Theology and Sanity
Christifideles Laici (CTS)
After Virtue (Duckworth '85)
An Approach to Christianity (Fount '81)
The Theology of Vatican II (DLT '81)

HAGIOGRAPHY

- St Thérèse of Lisieux
Robert Llewelyn (ed.)
Ida Gorres
Monica Furlong
Hugh Farmer
Joan Ashton
Karl Rahner S.J.
- Autobiography
Julian, Woman of our Day (DLT '85)
The Hidden Face (Thérèse of L.)
Thérèse of Lisieux
St Hugh of Lincoln (DLT)
Mother of Nations (Visions of Mary)
Mary Mother of the Lord

LITURGY

- George Guiver
Gerald Vann O.P.
Karl Rahner S.J.
- Company of Voices (SPCK '88)
The Son's Course (Fontana)
The Eternal Year

SCRIPTURE

- Denis McBride
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The Christian in the Theology of St Paul

THE ESSENTIAL FEMININE

LUCY BECKETT

The issue of the ordination of women has become, as one can clearly see in Monica Furlong's "Down the Tiber" in *The Tablet* of 14 October, a progressive cause hitched to the juggernaut of "advance". This has given large number of Anglicans and Catholics, men and women, both a sense of the inevitability of the change, and a sense of shame in the gut negative feelings which they discover in themselves but are afraid to articulate for fear of sounding, or being, merely reactionary.

Monica Furlong's picture of the Church of England as a male enclave of power fighting a defensive campaign against the admission of women, on the pattern of the Bar, the Royal College of Surgeons, Oxbridge and the House of Lords, is both accurate and inaccurate in instructive respects. In so far as it is accurate, it reflects the nature of the Church of England as a national Church which is also a self-regulating professional body responsible to the Crown. There is no more reason for excluding women from all ranks of this organisation than there was for excluding them from other British organisations once they were free to acquire the qualifications enabling them to take their due place in them. But in so far as Monica Furlong's picture is inaccurate, it distorts the nature of the Church of England as, also, part of the catholic and universal body of Christ, seeking reunion with Rome and seeing itself as heir to the English Church of Augustine of Canterbury, Bede and Wilfrid, Hilda and Julian of Norwich, and even Thomas More. The reason, of course, that the Church of England finds itself in such deep and painful turmoil over the ordination of women is that the issue has exposed the duality, the deliberate compromise, of the Elizabethan settlement, as nothing else ever has.

Monica Furlong sees the several hundred women who want to be priests, and herself, as members of a "one-sex Church" in which embattled men, in the interests of hanging on to "domination", refuse to listen to what women say or to "share their concerns and grant their reasonable requests", thus demonstrating a lack of love and reinforcing with a Christian seal of approval every other structural injustice in the world. If this accusation is levelled at the Church of England, with how much more force must it be levelled at the Roman Catholic Church, which has so far been an influence holding the Church of England back from following the lead which the Protestant Churches have given.

As a Roman Catholic and, to an ordinary professional extent, "liberated" woman, I simply fail to recognise this loveless and "bankrupt" Church. Nor, and for the same reasons, do I recognise the issue of the ordination of women as a progressive cause whose triumph must in time be ensured by inevitable movement "forward". Too many impoverishing changes have already been allowed to take place in our society because those wanting them have managed to present them as "advances".

Monica Furlong believes that the ordination of women would be a blow against sexism in England — against "the kind of suffering which the domination system provokes". She sees the spread of pornography as part of this system, which of course it is. But the rapid and pervasive spread of pornography in the last decade

has happened because freedom from censorship is a progressive cause. We have made easy (and profitable) the replacement of an ancient set of images (Adam and Eve in Eden both before and after the Fall, Mary and the angel of the annunciation, Mary and her baby son, Mary and her dead son, Mary Magdalene and the Risen Christ) with the daily destructiveness of pornographic imagery in the minds of both men and women.

This has not, as Monica Furlong seems to think, occurred because the Church, by not ordaining women, is lending respectability to "the domination system". Men will bully and exploit women, as women will bully and exploit men, not because the Church encourages them to but because they are not listening to what the Church is telling them, about relations between the sexes as about very much else.

The favourite Pauline text used to support the case for the ordination of women — "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ" — does not deny that the Christians in Galatia were either Jews or Greeks, either slaves or free, either men or women. They were. It declares, as the whole Gospel does, that Christ reveals the equality of all before God, the dependence of all on God, in Christ, as his Church, and the possibility of redemption out of the power-corrupted fallenness of men and women into the lucid interdependence of man and woman in Paradise. It was the Reformation that warped and shrank Catholic tradition, in which equal value is given to the consecrated celibacy of men and women, and the figure of Our Lady is presented to both as the pattern of the whole Church, obedient to God and in all circumstances, whether joyful or dreadful, conforming her will to his: a tradition shot through with sexual differentiation and the recognition of its force, and uncontaminated by sexual injustice. But the reformers subtracted consecrated celibacy and the figure of Our Lady from the lifeblood of the Church, leaving Protestantism without the essential and equal acknowledgement of the feminine which is central both to Catholic language and to Catholic reality.

The subtraction diminished women to dependence on men rather than on God: "he for God only, she for God in him" is a deeply Protestant formulation. And it diminished men to a masculine autonomy which left outside the sacred life of the Church both genuine mutuality in God between men and women, and due recognition of the feminine in men. Holy and creative friendship between celibate men and women is a much to be treasured Catholic pattern which depends for its value on a shared recognition of male/female equality before God. Jerome and Paula, Francis of Sales and Jane de Chantal, Teresa of Avila and John of the Cross: only a thoroughly secular, post-Freudian, understanding of sexuality can detract from the Christian, and actually specifically Catholic, significance of these relationships. Similarly, depriving men of their share in the feminine receptivity to God exemplified in Our Lady and characterised in the long-familiar and, to every Catholic, inalienable language which calls the whole Church Christ's body and every faithful Christian his bride, encourages in them the biological instinct for domination from which, among other things, Christ came to redeem them.

Why is the Magnificat, the prayer of praise, joy and obedience of the pregnant

Virgin, the daily prayer of the whole Church as the body of her son, of every believer as the willing recipient and bearer of what God the Father has given? Surely because the whole of creation since the beginning has been generative and relational. God is father and son; Mary, his daughter, his mother, his sister, represents us all, men and women, the material (maternal) upon which he fathers whatever in us is good. While the priest is sacramentally representing God, his maleness is that ordinary but deeply resonant fact without which the feminine receptivity and fertility of all the rest of us, men and women, cannot be made real. God "calling the lapsed soul" in and through the sacraments, acting on his patient faithful, must be represented for us all by a male priesthood, just as the rest of us, both men and women, are at these most serious, most attentive, most open and most hidden meeting-points with him, most perfectly represented by a woman.

In the context of this living and, to most Catholic men and women, profoundly fair and profoundly appropriate tradition, the demand for the ordination of women comes as a keenly felt shock. The often unspoken conviction that priests must be male has been formed by habits of thought and feeling so far rooted in the ground of Catholic tradition that it is hard to pull them to the surface and inspect them with clarity. To argue, for instance, that Christ's choice of 12 male apostles enforces the following of his example for evermore, or alternatively that it need not be copied now because it was so conditioned by the social circumstances of his time, scratches the surface only.

To dig deep for a moment: we see the priest at the altar and the priest speaking the words of absolution as the living representative of both God the Father and God the Son, receiving and offering the redeeming sacrifice of his body, making his word incarnate in and for us in bread and wine and in forgiveness. And we, in relation to these sacramental mysteries, and through them in relation to God himself, are his children, his brothers and sisters, our souls his brides, our whole selves the bearers of the fruits of his impregnating spirit.

Catholic Christianity at its heart — in the sacrament of penance and above all in the Mass — is in this way profoundly and specifically relational. The necessary maleness of the priesthood is only one of a number of consequences. Another, as sketched above, is the sanctification in God of natural human relations, between husband and wife, between parents and children, between friends, and God's acceptance, as made to him and for him, of the sacrifices always demanded in them.

In this context, Monica Furlong's applause for "women's sense of existing in and for themselves in the same way as men do" has about it the ring of a call away from Christianity itself. No Catholic of either sex *can* have a sense of existing in and for himself or herself. The heart of Christianity is our common dependence, in union with Christ, on the fatherhood of God who made and redeemed us and asks us only to exist for and in himself.

In the Autumn of 1988 The Tablet ran a series of articles discussing the issue of the ordination of women which was debated in the general Synod of the Church of England. As part of that series which discussed the issue from different standpoints, both for and against, Lucy Warrack, Head of English in the school, wrote the following under her maiden name. It is reprinted with permission of the Editor of The Tablet.

AN ESCAPE FROM THE TERROR 1795

DAME EANSWYTHE EDWARDS O.S.B.

On an October day of 1793, after nearly 170 years of quiet, contemplative life, disaster suddenly struck the Benedictines of Cambrai, the only Community of nuns belonging to the English Benedictine Congregation at that time. They had often been alarmed during the previous months by the troubled state of affairs all around them, but they had been assured that, so long as they laid in provisions for six months against the expected siege, and remained within their convent, they would not be molested. However, in the words of Dame Ann Teresa Partington, who wrote as an eye-witness:

"On Sunday October 13th 1793 the District of Cambray sent four of their Creatures to fix the public seal on the papers and effects belonging to the Nuns. These Commissioners arrived at the Convent about half past eight at night. The Religious were retired to their Cells having to rise at Midnight to perform their Matins Office so that it was some minutes before Lady Abbess Lucy Blyde could open the Inclosure Door; at which they seemed displeased. The Very Revd. Mr Walker, who out of a motive of charity assisted the Nuns as their Spiritual Director, was only just recovering from a very dangerous illness and was in bed, but on hearing what was going forward got up and came into the Convent."

"All the Nuns being assembled, one of the men who seemed the most cruel of the Company read a very long paper the purpose of which was that all the Effects belonging to the Nuns were confiscated to the Nation. Mr Walker began to expostulate with them, but their brutality soon silenced him. They then proceeded to fix the seals on all the Books, papers, etc... Having secured everything, they told the Nuns that they were now prisoners, and then they wrote a long account of their proceeding, at the close of which they added by the desire of the Community that the religious wished to remain prisoners in their Convent under a Guard rather than be removed to any other place of confinement. This paper the Lady Abbess and Procuratrix signed. They went out of the Monastery about Eleven o'clock and put the public Seals on everything in the outward buildings and apartments one of which was appointed for the use of the Confessor, this they did with the utmost severity..."

From the moment the Commissioners from the District entered their house on Sunday night, the Nuns found themselves strictly guarded, but they were still made to hope that they might remain in their Convent as they had desired... That this was all treachery the Nuns were afterwards well assured — for the day after this SOLEMN PROMISE had been made them, Friday the 18th of October 1793, they were seized upon by a body of light horse Guards, part of whom surrounded the Street Door whilst the rest entered into their Convent with a crowd of blackguards at their heels."

Here we may let the Portress, Dame Anne-Joseph Knight, take up the story. She wrote many months later:

"I had the keys of the great door at the time, and when I opened the door, I saw three great men with clubs in their hands. I never was so frightened in my life. They told us we were to go out just then. We begged for a small space of time,

but could only obtain half-an-hour at most. All our 'linning' (so she spelt it) was in water for the wash, and our bread in the oven, and you must imagine in the bustle we were then in we could not do much. I for my part went to my cell to gather a few things and make up my bundle, but in all my hurry I took chiefly rags and left all that was good for anything."

The nuns, 21 in number, were hustled into a coach and two open carts, guided by a detachment of Hussars with drawn swords, they set off on a five day nightmare journey for Compiègne. They suffered many insults and injuries from the populace on their way, though the Hussars showed much compassion for them, some being even moved to tears. Eventually they reached Compiègne, where they were imprisoned, together with 31 other prisoners from Cambrai, in a Convent formerly belonging to the Visitation Nuns. While here, they suffered incredible hardships, from which four of their number, and also Fr Augustine Walker, who had been brought to the same prison, died.

When the nuns had been in their prison for about 8 months, they were joined by sixteen Carmelite nuns, who were lodged in a room opposite their own. They were very strictly guarded, and the Benedictines were forbidden to communicate with them. Nevertheless, during the three weeks the Carmelite nuns stayed in the prison at Compiègne, Lady Abbess Mary Lucy Blyde twice contrived to speak with them, "though with much fear", as she afterwards related. On 12 July, the Carmelites were ordered to be removed immediately to Paris. After repeated requests, they had at length obtained leave to wash their clothes, and were engaged in doing so when they were hurried off, evidently still wearing the religious habit they had resumed in place of their secular garments. Thus, according to contemporary accounts, they were able to go to execution clad in the white mantle of their Order, whilst the clothes left behind in the wash-tub were to be handed over to the Benedictines, as related below.

The Carmelites were executed on 17 July 1794. They had offered their lives to God for the ending of the terror, and 11 days later, on 28 July, Robespierre was overthrown, and guillotined with 20 of his adherents. This fact probably saved the Benedictines from sharing the fate of the Carmelites.

To take up the account of Dame Ann Teresa Partington:

"Two or three days after the Carmelites were taken to Paris, the Mayor... called upon us in the prison. We were still in our religious dress, which he had frequently wished us to change, but we always alleged that we really had not money sufficient to furnish ourselves with any other clothes than the ragged habits we then wore. The same day he returned to us again, called two of the Nuns aside, and told them that they must put off that uniform, as he called it, that he durst no longer permit them to wear that prohibited dress, that should the people grow riotous we should be more easily concealed in any other dress than in the religious one. The truth was he expected like the Carmelites we should soon be conducted to Paris for execution... Being again assured that we had not money to purchase other clothes, he went himself to the room which the good Carmelites had inhabited while in prison and brought some of the poor clothes they had left behind them there. These he gave to us, telling us to put them on as soon as

possible. We were in great want of shoes, the Mayor (Citoyen Scellier, who seems on several occasions to have shown the nuns real consideration) civilly said he would get us what we wanted, but one of the jailers bluntly told the Procuratrix we should not want shoes long. On leaving the room, the Mayor turned to Mr Higginson (the priest who had been assistant to Fr Walker) and said 'Take care of your companions' — as much as to tell him 'Prepare them for death', for he had nothing else in his power as the Mayor well knew.

"The next day the news became public that the poor Carmelites had been all guillotined. The old clothes which before appeared of small value were now so much esteemed by us that we thought ourselves unworthy to wear them, but forced by necessity, we put them on, and those clothes constituted the greatest part of the mean apparel which we had on at our return to England."

From another document, the Register of the Comité de Surveillance at Compiègne, we learn exactly what were the clothes left by the Carmelites: 34 caps, 34 neckerchiefs, 17 skirts ("deshabilles") and 17 jerkins or bedgowns ("fourreaux"). As mentioned above, four of the Benedictines had died of hardship, so now they numbered only 17. The Carmelites also had been 17, until one had to leave them to see to some family business. She thus escaped the fate of her Sisters. This was Soeur Marie de l'Incarnation, (Francoise-Geneviève Philippe). After the fall of Robespierre, she returned to Compiègne, and frequently visited the Benedictines in prison. She gave them many details concerning her Sisters who had been put to death, including their names and ages.

The following winter, 1794-5, was extremely severe. At the same time, the very coarse bread, which by now was all they were allowed to eat, was becoming more and more scarce all over the country, owing to the war. Perhaps this was the chief factor that prompted the Mayor to advise the nuns to apply to Paris for passports to return to England. Be that as it may, ten days after their application, their liberty was announced to them. With the help of the Carmelite who had escaped the guillotine, they managed to procure what was necessary for the celebration of Mass — the only Mass they had had since they were driven from their convent 18 months before. As Dame Ann Teresa said "We were in the greatest fear the whole time of it".

Two years earlier, Mr Edward Sheldon, (who later took the name of Constable on coming into that estate), foreseeing that the nuns might find themselves in difficulties, had given them leave to draw money from him in England. Now, in their penniless condition, they were thankful indeed to make use of this generous offer. The money was drawn by way of Hambourg, though at a great loss. The army had requisitioned most of the horses, and it was only with great trouble that they procured a coach and two carts to take them to Calais. Here they found a Danish vessel to carry them to Dover. The party consisted of 17 nuns, with Fr James Higginson and the Hon. Thomas Roper, (a relative of Dame Frances Sheldon), both of whom had shared their imprisonment. At Dover, where they arrived on 2 May 1795, it was decided that one of the nuns, Dame Bernard Haggerston, was too ill to proceed with the others, so she was taken by relatives to their home in Guildford, where she died on 16 July following.

The remaining 16 nuns were taken to London, where they rested for about 12 days, and were the recipients of great kindness and hospitality, especially from the Marchioness of Buckingham, formerly quite unknown to them. During this time, it was decided by President Cowley that they should go to Woolton, near Liverpool, where Dr Bede Brewer O.S.B. had charge of the mission there, and of a very small school for young ladies, which he handed over to them. They were grateful to have a roof over their heads, and at least some means of livelihood. But the house was far from ideal for a community of enclosed, contemplative nuns, as Dr Brewer, who soon after became President, freely admitted, and in 1807 they readily accepted the offers of Mrs Stanford to take over, rent-free, her house at Abbots Salford, near Evesham. Here they lived happily for thirty years. But Salford could not be a permanent home for the nuns, since the estate was entailed, and Mrs Stanford could only guarantee it to them for her life-time. What is more, they were growing in numbers, and a larger residence became necessary. So it was that, in 1838, they moved to Stanbrook Hall, near Worcester. Here they continued to live happily, singing the praises of the Lord, thanking Him for His great mercies, and interceding for the needs of all mankind.

The full MS. of 'A Brief Narrative of the Seizure of the Benedictine Dames of Cambray, of their Sufferings while in the hands of the French Republicans, and of their arrival in England. By one of the religious, who was an eyewitness to the events She relates.'

(Signed) Ann Teresa Partington,
is preserved in the Stanbrook Archives. It was published in the Catholic Records Society, Vol. XIII. The letter of Dame Ann-Joseph Knight, quoted in the present article, is also in the Stanbrook Archives.

Stanbrook Abbey 1989

BOOK REVIEWS

HANDWRITING SHEETS

by PATRICK BARRY O.S.B.

(Cardozo Kindersley Editions, Cambridge — £3.95)

A Review Article by Rt Hon Patrick Nairne G.C.B., M.C.

Bad writing, it has been said, is "bad manners, like mumbling." A new edition of Patrick Barry's "Handwriting Sheets", first published in 1953, will be warmly welcomed by all who care about good handwriting, and particularly by the admirers of the Abbot of Ampleforth as an artist and craftsman.

Those who already try to write well will recognise the truth of Patrick Barry's own words, quoted in the new introduction by Lida Lopes Cardozo:—

"Spontaneous handwriting will be rapid, individual and never faultless."

For them the disciplined flow of Barry's hand will be a fresh stimulus to improve their own. For a wider public — and especially for those who wish to reform their handwriting — the clarity and brevity of the "Handwriting Sheets" offer a compelling introduction to the functional merit, as well as to the simple elegance, of the italic style.

Four short pages explain what italic handwriting is about; five sheets follow as copybook models for practising the hand. On the back page there is up-to-date information about nibs and pens. Only one thing is lacking: advice on how to hold the pen. I am sure that Patrick Barry would endorse the importance of holding the pen fairly lightly between the thumb and first finger, with the edge at an angle of about 45° to the writing line of the paper.

Lida Lopes Cardozo and David Kindersley, who came to Ampleforth to carve an inscription (illustrated in the booklet) for a new building, are to be congratulated on their initiative in deciding to reprint the "Handwriting Sheets", with the fine cover by Father Simon Trafford, who learned his skill from Father Abbot.

The booklet retains the original introduction by Sir Sydney Cockerell, the eminence grise in his day of calligraphy and the art of lettering in England. Cockerell encouraged Alfred Fairbank, the first President of the Society of Scribes and Illuminators and a disciple of the Italian writing masters of the Renaissance, and Fairbank's teaching of italic handwriting influenced Patrick Barry. We must hope that the "Handwriting Sheets" will remain in print as a monument to Father Abbot's skill with a pen which will complement his beautiful carvings at Ampleforth. His own influence as a teacher, and that of Father Simon Trafford, have in their turn encouraged good handwriters among successive generations of Ampleforth pupils.

But how wide an impact and influence can we expect from the reprinted Sheets today? They were not written simply to be admired as examples of the calligrapher's art. Sydney Cockerell's Introduction explains that they were originally reproduced "for the use and instruction" of Patrick Barry's pupils; and their publication over 35 years ago coincided with a high tide of interest in the reform of handwriting by way of the italic script. That tide had risen slowly from the abundant source of William Morris, whose Kelmscott Manor Volume of

Italian writing books influenced Edward Johnston and his seminal book of 1906, "Writing and Illuminating and Lettering", and then Alfred Fairbank, who became the apostle of the italic hand over half a century. The second of two illustrated tracts on English Handwriting, edited by the Poet Laureate, Robert Bridges, and published in 1927, contained an impressive article on "Penmanship" entirely written in italic script by Fairbank, which may perhaps be regarded as marking the start of the revival of the italic hand associated with his name. His first book, "A Handwriting Manual", was published in 1932 and is still in print as the classic textbook of italic handwriting. Fairbank and other calligraphers of 50 years ago produced writing cards and books for schools (the Dryad cards and Beacon books) and played a part themselves in instructing teachers in the italic script in place of the older copybook style.

An increasing concern for the deteriorating standards of handwriting, as well as a growing general interest in calligraphy, contributed to the success of Fairbank's second book, "A Book of Scripts", which became the Penguin Book of the Year in 1949. In 1952 a wider interest in the reform of handwriting led to approaches to the Society of Scribes and Illuminators, which under Fairbank's leadership initiated the founding of a new and separate Society for Italic Handwriting. A director of education, Joseph Compton, was elected Chairman and none other than the Lord Great Chamberlain, the Marquess of Cholmondeley, accepted the office of President. Its first journal, published in Autumn 1954, included a reprint of a Times Literary Supplement review of two publications about italic handwriting, one of which was the first edition of "Handwriting Sheets" by Patrick Barry.

Ampleforth soon developed a reputation for good handwriting — as the work of some of Father Abbot's pupils in the 1950s illustrated. Ampleforth boys were regularly commended, and were in some years the winners, in the annual national competition sponsored by the Society of Italic Handwriting. The competition still continues, with prize money recently contributed by the new Irene Wellington Educational Trust — a trust set up in memory of another outstanding calligrapher of the twentieth-century, Irene Wellington, who also produced a delightful italic copybook, first published in 1957 and recently republished in 1983.

But the tide of enthusiasm for handwriting reform and the spread of the italic hand appears to flow less strongly today — though it has certainly not gone out. Crowded school curricula have left less space for the teaching of handwriting; and many teachers in primary schools, with poor handwriting of their own, have lost confidence in their ability to teach it. The report of the inquiry, under the then Sir Alan Bullock, into the state of literacy in the United Kingdom, which was published in February 1975, commented on the need for practice and continuity in handwriting:-

"The ability to write easily, quickly and legibly affects the quality of a child's written output, for difficulty with handwriting can hamper his flow of thoughts and limit his fluency. If a child is left to develop his handwriting without instruction, he is unlikely to develop a running hand which is simultaneously

legible, fast-flowing and individual and becomes effortless to produce. We therefore believe that the teacher should devote time to teaching it and to giving children ample practice."

But the committee gave no firm guidance about a model for handwriting, though it did criticize print-script — the ball and stick method — and went so far as to say that:

"A modified cursive or italic script makes possible a much smoother evolution to a running hand."

The Society for Italic Handwriting, in which school teachers are well represented, have made considerable efforts in recent years — though with only limited success — to draw the attention of the teaching profession to the functional merits of the italic hand as an easy and attractive model for children. Cheap italic pens and inexpensive books on italic handwriting are widely available; but the ascendancy of ball-point and felt-tip pens (though they need not be an obstacle to good handwriting), and the arrival of the computer and wordprocessor, have inevitably reduced further the amount of handwriting with a pen nib.

Nevertheless, standards of good handwriting and the teaching of the italic hand are to be found in some schools today with as good results as in the past. The Society for Italic Handwriting has a membership of around 800, including members in the USA, Europe and the Far East. Tom Gourdie, who received the MBE for his contribution to better handwriting, has successfully promoted the italic hand in Australia as well as in the United Kingdom, and he is only one of several authors of italic handwriting books for students. Handwriting developed as an art is calligraphy, and the widespread enthusiasm for calligraphy has also had a good effect. New pens have come on the market; and the pen still flourishes in an ancient City tradition. The Worshipful Company of Scriveners, which has a history of over 600 years, continues to exercise its ancient right to present a quill pen each year to the new Lord Mayor of London and also to the Sovereign at the time of a Coronation.

Thus the cause of good handwriting and the italic script is not lost, though the practice of it and the ability to teach it are confined to too few people in too few places. It is never too late to reform one's handwriting; but a good hand can best be acquired early in life. That is why the young at school should be helped to recognise that trying to write well is a skill which can be practised with enjoyment every day; that it can relieve the tedium of making notes in the classroom; that it can promote confidence in writing examination papers; and that italic is the most rapid and readable script to adopt.

I remember my own first meeting with Alfred Fairbank, when I was a junior civil servant in the Admiralty and he was Civil Assistant to the Director of Dockyards, whom I had been summoned to see. As I waited in the Admiral's outer office, I saw Fairbank's fine italic handwriting on the cover of two Admiralty files and commented with admiration on its elegant beauty. He instantly jumped down my throat:-

"Beauty is nothing to do with it," he said, "the point about the italic hand is that it is the fastest, clearest, functional handwriting".

That is the message which the "Handwriting Sheets" convey. Father Abbot has recently told me in a letter that he had three principles in teaching:

"1) that the act of writing should be relaxed which called for time spent on pen-hold etc;

2) that there should not be a complete break in style followed by meticulous following of a new mode; I recommended 5 to 10 minutes of careful practice a day followed by normal unselfconscious writing;

3) I did not care much about careful special performances, eg for competitions; what mattered was everyday writing done at speed which should not be meticulous degenerating into formal writing".

His opening words in the booklet sum it up:

"Handwriting should be simple, legible and rapid."

There are many today, at Ampleforth and elsewhere, whose handwriting is nothing of the kind. May this new edition of the "Handwriting Sheets" encourage them to take heart and set about improving their manners by improving their writing. "Manners maketh man": good handwriting makes a cultivated one.

"Handwriting Sheets" can be bought, or ordered, at the College Bookshop.

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Sir Patrick Nairne was Permanent Secretary, Department of Health and Social Security 1975-81 and Master of St Catherine's College Oxford 1981-88.

Examples taken from Fr Patrick's Introduction and Sheets 1-4.

Handwriting should be simple, legible and rapid. It should have a rhythm based upon the correct formation and spacing of letters and words. Spontaneous handwriting will be rapid, individual and never faultless.

CAPITALS

A B C D E F G H I J K L M N O P Q
R S T U V W X Y Z

SMALL LETTERS

a b c d e f g h i j k l m n o p q
r s t u v w x y z
abcdefghijklmnopqrstuvwxyz

DIAGONAL & HORIZONTAL JOINS

Joins from the letters: a c d e h i k l m t u n
are diagonal springing almost from a point.

mun lit head amuck kill tin mean
A diagonal join may also be made from p s & z
pan star zip span sin pass zulu

From the letters b f o r v w x the joins are all
horizontal; f is crossed at the height of a: fa

ASCENDERS & DESCENDERS

b d f g h k l p q r y y

dredge forage hedge khaki ledge

The tops of ascenders may be slightly curved
but these curves should be restrained: b l h

bubble delve knight blade half

Ascenders and descenders should not be exaggerated, nor should they be flourished.

JUDGEMENTS OF VALUE by Martin Cooper (Oxford University Press)

REAL PRESENCES by George Steiner (Faber and Faber)

On the face of it, these two books might appear to have little in common. *Judgement of Value* is a collection of articles, reviews and broadcasts, mainly about music, written over a period of thirty years by the chief music critic of the *Daily Telegraph* (father and grandfather of Ampleforth boys), who died in 1986. *Real Presences* is an essay in criticism, in the broad and deep sense familiar from the most ambitious projects of Arnold and Eliot, written as a single work by the formidably learned academic who has been acclaimed, justly, as one of the few critical thinkers in England who is passionately interested in ideas (and who has delivered two memorable lectures at Ampleforth). There are evident differences here, of age (Cooper a generation older than Steiner), of background (Cooper an Englishman of the privileged classes and a convert to Catholicism; Steiner a cosmopolitan Jewish polymath), and, most of all, of intended weight. Cooper's pieces are almost all ephemeral, meant to wrap the fish or to accompany, via the Third Programme, the cooking thereof. Steiner's book has the portentousness of a considered, and, as it happens, deeply anguished, description of the present condition of our civilisation — or, as both Cooper and Steiner would see it, of civilisation itself. For all these differences, the connexions and parallels between those two books are many and instructive.

Both writers are Europeans, in the sense suggested by the phrase 'civilisation itself'; each is familiar with the Greek and Latin classics, with half a dozen languages and literatures of post-renaissance Europe, and with enough times and places significant in the history of thought and of the arts for a shared sense of period, and of decline, to emerge from their books. This familiarity is what gives Cooper his wonderful sureness of touch in the placing of the less than great within what seems a secure context of assumptions about true greatness. Meyerbeer, Gounod, Scriabin, for example, each mistaken by contemporaries for a more substantial composer than later judgement has confirmed, are thus placed, with remarkable sympathy and depth of historical understanding, as are many other musicians and works in shorter but not necessarily slighter pieces of writing. The profound pessimism of Steiner's book, which would deny the validity of any such assumptions as those within which Cooper's placing judgements are made, persuades the reader to look closely at the provenance and convincingness of Cooper's habits of thought. Some Cooper articles on religious topics, notably those on Kierkegaard (first published in this Journal in 1967), Fénelon and von Hügel, and a luminous broadcast on the Passion of Christ, help here.

Cooper's criteria for greatness in music turn out to be depth, humanity, lack of inappropriate pretension and, above all, relatedness to, even dependence on, a context of meaning outside and beyond music itself. He describes Beethoven's *Missa Solemnis* as 'itself a religious profession and experience, making the actual rite superfluous', and adds, 'Once music had been shown to possess this power of embodying a whole new vision of the world, any less ambitious objective came to seem too little for a self-respecting composer to claim.' He says, in a sharply

observant talk 'Music in the German *Novelle*', 'With the romantic writers, music is something entirely different — a form of magic, an intoxication of the senses, a secret language of the emotions, and a symbol of imaginative freedom and power'. In these and other passages the reader catches the note of danger, the sound of something cracking that may never mend again, that Cooper hears near the beginning of the nineteenth century, in the generation born in the 1770s (the generation of Wordsworth and Coleridge as well as of Beethoven). He understands the quickening collapse, in more recent decades, of generally acknowledged meaning, but he knows when and how, in the arts, it began. He also, most importantly, hears and sees it as a reflection of the world in which it took place. A crucial passage in a *Telegraph* piece written in 1970 runs:

"The whole ethos of European art, founded in moral and religious presuppositions that needed no explicit statement, has been slowly changing for at least two hundred years, and that process has recently been so accelerated that we now, for the first time, find ourselves in a world where no scale of values can be confidently predicted in approaching any work of art. We have passed through the 'transvaluation of all values' foreseen by Nietzsche and entered a no-man's-land where the very word 'value' has a faintly ironical ring."

This passage might, at first glance, be taken as a simple and unexceptionable summary of the cultural nihilism of the late twentieth century which is the subject of Steiner's book and which he explores with very much more persistence and subtlety than Cooper anywhere expends on a general topic. But there are instructive differences. Steiner analyses accurately the no-man's-land of post-Nietzschean transvaluation in which meaning itself, backed by no transcendent guarantee, either believed in or merely assented to as a useful fiction, has evaporated from our thought and lives. But he gives its onset too late and too specific a date; and he also blames the arts for initiating what Cooper knows they no more than mirrored. Steiner writes of "the covenant between word and world", by which he means the general recognition of meaning in the signs of language, music and art, having been "broken for the first time... in European... culture and speculative consciousness during the decades from the 1870s and the 1930s". He goes on to accuse 'Mallarmé's disjunction of language from external reference and... Rimbaud's deconstruction of the first person singular' of splintering "the foundations of the Hebraic-Hellenic-Cartesian edifice in which the *ratio* and psychology of the Western communicative tradition had lodged". This explanation of our no-man's-land, our time, as Steiner defines it, "of the 'after-Word' ... the *épilogue*", both conflates too much to allow the protracted collapse of Christian belief — Cooper's "moral and religious presuppositions" — its central place in the story, and allows Steiner to retreat further back than 1870 into full Romantic wishful thinking about the arts.

He is right to identify, later in the book, the terrifying deconstructionist finalities of Derrida, Barthes and de Man as not more than the conclusive and, in their own terms, irrefutable end to the progress in the destruction of meaning that was helped forward by Nietzsche, by Freud, by positivist philosophy, and by the atheist consensus among twentieth century intellectuals. He is also right to see

how deep this challenge goes: there can ultimately be no intelligibility of the sign, no meaning in language in general as in the work of art in particular, without the transcendent guarantee, by which, at last, only God can be meant. As Cooper said, concluding the passage quote above, "The whole future of our civilisation depends on how this vacuum will be filled, for filled it will certainly be." In the second and more interesting half of his book Steiner proposes to fill this very vacuum with something which he calls "a postulate of transcendence" and which he finds suggested, above all, in and by the arts.

Steiner is keenly aware, of course, of the embarrassment to be suffered among "the relaxed ironies and liberalities" of secular orthodoxy, never mind among the rigours of academic deconstructionism, by anyone even mentioning such a postulate. Perhaps for this, but perhaps for some more profound reason, he shies away, in the end, from the kind of commitment that such a postulate really demands. He argues for "a wager on transcendence" but rests his case for making such a wager only on the aesthetic. The arts, poetry, painting and above all music, are both his evidence and his test for the existence, to be assented to as a consoling hypothesis, of "the transcendent". This case — and here his choice of 1870 as the critical starting-date of meaninglessness is revealed as specially significant — suffers from the disabilities which have for two centuries lamed all Romantic substitutions of the aesthetic for the true. To ask from the arts satisfaction which for whatever reason is refused from religion is to raise more, and more uncomfortable, questions than it settles. Steiner says: "the ascription of beauty to truth and to meaning is either a rhetorical flourish, or it is a piece of theology... For poets, these matters are straightforward: over and over, a Dante, a Hölderlin, a Montale tell us of what poetry is saying when, exactly when, words fail it. So does the light at the Vermeer easement. And all great music." It is clear even from this short passage that Steiner is ascribing not beauty to truth and meaning but (all?) truth and meaning to beauty, and that this is dangerous ground. Take the phrase "all great music". Which music is meant? "Great" for whom? When? What is to be said about music that Steiner would consider bad but which gives someone else an intimation of the transcendent? And there are more questions. As with all such theses, including the substitutes for religion adopted by such writers as Yeats and Lawrence (quoted by Steiner to support his case), too many kinds of people, screened out on a class/education/taste sieve only too familiar in English life, are excluded from the proposed possibility of sufficient meaning. What is more, too many value judgements await a critical resolution they cannot receive without a context of assumptions external to art. It may well be that only a critic like Cooper, who is asking no work of art to carry ultimate meaning for him, can make such judgements.

Music, the art which is clearly of supreme personal importance to Steiner, leads him furthest into the minefield of unanswerable questions. He knows that Western music has often had an explicit relation to Christianity. "But", he says, "the core-relation far exceeds any specific religious motive or occasion... Music puts our being as men and women in touch with that which transcends the sayable." We are here not far from the atmosphere of pre-revolutionary Russia,

brilliantly described by Cooper in his Scriabin broadcast, and its search through the arts for "ecstasy's sake". Steiner must know that religious content is in the end, however unsayable, of the word, the logos, and that to confuse music with God-beyond-logos by deverbalising its relation to religion is either a piece of Romantic wish-fulfilment or an evasive trick, not unlike his unsurprising conflation of Christianity with pre-Christian myth in the hope that the Christian demand for assent to the truth of the story it tells will thus be rendered ignorable. Equally evasive, and equally Romantic, is the blurring of the difference between finding, which generates humility, and making, which generates pride, in the creative artist's relation to religious truth. Steiner will have constructivist painting and sculpture of the 1920s immersed in "significant emptiness" "no less than the virtuosi of contemplation in Patristic and medieval Christianity". Such a comparison is only possible in a context which assumes the falsity of Christian claims to truth.

The atmosphere of Steiner's book is one of admitted and irrevocable loss which is not defined in specifically religious terms. Cooper in the 1970 article already referred to dares to mourn the kind of loss that Steiner never defines. Neither performers nor audiences, Cooper observes, can any longer be relied on to feel the precisely expressive force of the hundreds of works of art whose point is "frustrated love, i.e. the enforced submission of sexual desire to limitations dictated by principle, moral or religious", still less of those — and his example is again the *Missa Solemnis* — which presuppose the understanding of supplication in "a creature — by his very nature dependent on a creator". It is possible for Cooper to be thus exact; for Steiner it is not. Nor does he ask, any more than Leavis did (and they have much in common in their nostalgia for "that in being which is not ours") — Steiner's phrase for what he says the arts "most clearly" relate us to, how long the finding in the arts of meaning which is derived from but is not identical to religious meaning is likely to survive the ignorance of religion which Cooper is unembarrassed enough to deplore. To preserve what Steiner would have preserved, the meaning guaranteed to the aesthetic by the existence of God, will involve a deeper and a braver effort than his book can bring itself to contemplate.

"We must read as if", says Steiner, intending, in reference to Pascal's wager, "as if God exists". But Pascal, writing more than three centuries ago for contemporaries who already felt embarrassed by belief in "the God of Abraham, of Isaac, of Jacob, of Jesus Christ", was not recommending reading or listening to music as if, but living. Steiner sounds often as if he wants the aesthetic only to mean something; really he needs it to mean everything. The last page of his book betrays this need conclusively. Here he uses the Passion and Resurrection of Christ as metaphors for the misery and hope of the world. But it is not as metaphor, only as truth, that the one can redeem the despair of the other. As Pascal said at the end of his argument for the wager on the existence of God: "Now what harm will come to you from choosing this course?"

Lucy Warrack

THE REVISED ENGLISH BIBLE WITH THE APOCRYPHA

(Oxford and Cambridge University Presses, 1989, £9.95)

Any edition of the Bible must justify itself. Gone are the days when it was sufficient that the edition should be in English or in good, modern English. Even within these limits the reader has a bewildering choice, the RSV, the NIV, the NEB, the JB, the NJB. What selling-points has this?

It is a handy volume, reasonably light and easy to carry, compact and well bound. It will stand a good deal of handling and use without falling apart. The print, though fairly small, is handsome and easy to read, typical of the courtesy and style of the OUP and CUP.

Consistent with this, it is a reader's Bible, not a student's. Take it around with you, but use another version for the desk. There is none of the apparatus which makes for ready-reference or solving of problems, no maps, no indexes, virtually no cross-references, no glossary of names or terms, not even attribution of quotations of the Old Testament used in the New. The only introductions are a couple of pages to each Testament, mostly justifying decisions on manuscripts and textual matters. Nor, in such cases as the synoptic gospels, is there any attempt to show detail of similarity and difference between related texts. All this makes it clear that the primary purpose was not to provide text for students, but an attractive Bible for the general reader. Nevertheless, the result is still perhaps a little stark and unhelpful.

The translation itself is a delight, finding the pleasing phrase time after time. The reader is pulled up short by awkward, antique phrasing less than in any biblical translation I know. It may be taken for granted that the quaint 'thou' and 'thee' of the NEB has been entirely superseded. This translation is fast-flowing, simple and modern, full of little re-touches to the already readable NEB which make it even more so. And yet the revisers did not take refuge from exactitude in the snare of paraphrase. Two examples:

The Beatitudes (Mt 5:3-10):

The strange and antiquated 'How blest' becomes 'Blessed'

The paraphrase 'those who know their need of God' returns to 'the poor in spirit'.

'Those of a gentle spirit' becomes 'the gentle', for the Greek has no mention of the spirit.

'God shall call them his sons' regains the passive of the Greek, and uses inclusive language, 'they shall be called God's children'.

The opening of the Prologue of St John's Gospel

In NEB the opening words were, 'When all things began, the Word already was'. REB has, 'In the beginning the Word already was'. This is much more literal, and gives the parallel with the opening of Genesis, surely intended by the author.

In the same verse, 'The Word dwelt with God' becomes the fine and tranquil 'The Word was in God's presence', a brilliant and faithful translation of a difficult expression.

Finally the third phrase, often roughly and inaccurately translated 'the Word was God' (the Greek here lacks the article which would be necessary for such a substantive use of 'God') keeps the NEB's bold and inventive 'what God was, the Word was'.

Such careful linguistic work has been done with meticulous care throughout the Bible. One need only consult favourite passages to be delighted by their freshness and cleanliness. 'Love envies no one ... There is nothing love cannot face', cries the hymn to love in 1 Corinthians 13. Other fine examples are to be found in the Good Shepherd psalm, Ps 23, or the promise of redemption after the Fall, in Gn 3:16-19.

Language both pleasing and accurate is one requirement of a translation; another is the utilisation of modern research. Scholars continually have new insights and refine or refresh theology in ways which should be mediated by a translation. Here the REB shows itself aware of current research, but tending towards the conservative. It is of course a moot point to what extent a popular Bible should keep to the assured results of scholarly research, and to what extent it should share with the reader the excitement of new discoveries. Three examples will suffice.

1. The great Christological hymn at Philippians 2:6 is possibly a pre-Pauline hymn incorporated by Paul, and so showing the very earliest Christology of the young communities. Previously it was understood as proclaiming the divinity of Christ, 'For the divine nature was his from the first'. Now it is recognised that the singer sees Christ as the Second Adam, created in the image of God, but contrasting with the first Adam by humbling himself rather than arrogantly grasping illegitimately at divinity. So REB echoes the creation story with 'He was in the form of God'.

In other passages REB does not adopt the conclusions of modern research:

2. The vexed question of the exceptive clause in Mt 5:32 used to be read as allowing divorce in the case of 'unchastity'. Modern research (especially, but not exclusively, Roman Catholic) translates the Greek word *porneia* here as 'illegitimate marriage'. Matthew would then be allowing the dissolution of a marriage contracted by pagan law which was illegitimate in Jewish/Christian eyes, that is if it was, e.g. within the forbidden degrees of relationship. REB does not adopt this translation.

3. Modern linguistic study has established that the text of Jn 19:13 should normally read not 'Pilate brought Jesus out and took his seat on the tribunal', but 'Pilate had Jesus brought out and seated him on the chair of judgement'. Historically it seems rather improbable, but theologically it fits well with John's stress on the kingship of Christ, especially in the passion narrative. A decision is required here, and the grammatical run of the sentence is in favour of the newer interpretation.

The most glaring example of the failure of the REB to accept modern research is over the Apocrypha. This is a tricky and complicated case. Certain books and parts of books of the Old Testament were written originally in Greek rather than Hebrew. They were not adopted by the Palestinian Rabbis into the Jewish canon

of scripture, but were used by the Christian Church and gradually settled into the Christian canon — with demur only by St Jerome, that doughty and irascible old fighter — and into the bible universally used by Christians till the Reformation. Luther objected to these so-called Apocrypha, partly because they contained doctrines of which he disapproved, and the Reformers' Bibles therefore excluded them. For the whole of this century, however, scholarly opinion has considered them a part of the full Bible, and their exclusion regarded as a temporary aberration by the Reformers. By now such a view is taken entirely for granted; the last time I even heard it argued (and entirely accepted) was at a large, international and non-confessional conference in Oxford in 1971. It was not even that their acceptance was argued; it was more that the course of their re-acceptance over the last decades was charted. The REB does include the apocryphal writings, though an edition is also available without them. But instead of incorporating these writings at their proper places — and in some cases the apocryphal parts are several sections of one book, added in Greek at several different parts of the Hebrew text — they are lumped together as a sort of appendix to the Old Testament. It is tiresome to have little bits of books, such as the additions to Esther (p. 66) and Daniel (p. 148), all alone. Either they are not fully accepted by the editors or the editors are bowing to conservative prejudice.

Another conservative feature of the REB is the extent to which inclusive language is adopted. Several policies are possible here. At the extreme end of the scale it might be possible to avoid treating God as male, though this would be a gargantuan task, and leave much of biblical imagery about the fatherhood of God in tatters. A minimal courtesy to modern susceptibilities is to avoid the generic 'man' in such phrases as 'man's desires' where what is meant is 'human desires'. Within these limits a whole range of practice is possible, and it is surprising to find how far modern non-theological English usage has gone, not only in public statements where it is a legal requirement but in private, everyday conversation. American usage and the international usage of English has gone far further. It is not simply a matter of embracing such clumsy locutions as 'X acted as the committee's spokesperson', but of rephrasing. 'The committee's views were voiced by X', would be an automatic and natural result.

The preface to the REB claims to have avoided 'the use of male-oriented language', and this does occur in many passages. At Gn 6:1 'Mankind' gives way to 'The human race', and in Jn 7:53 'each to his home' gives way to 'they all went home'. But this is not done as thoroughly as many, and certainly the American and international market, will require. We still have 'Man is not to live on bread alone', and little attempts to avoid exclusively male pronouns in such verses as, 'Whoever loves himself is lost, but he who hates himself in this world...' (Jn 12:25).

Opposite the title page is found a list of ecclesial communities whose representatives 'planned and directed' this edition (the Director was Professor W.D. McHardy), which includes the Roman Catholic Church in England and Wales, Ireland and Scotland. On the whole, Catholic sensibilities have been respected, though I doubt that the Catholic representatives had an entirely free hand. The Apocrypha would hardly have had their present underprivileged

position, and other textual decisions, such as the relegation about the Woman Taken in Adultery (Jn 7:53-8:11) to an appendix, might have been different. But the translation as such is no less pleasing to Catholics than to other Christians. In spite of some reservations, it must be welcomed as a significant advance in bringing the Word of God into the life of the modern world.

Henry Wansbrough

THE NEW JEROME BIBLICAL COMMENTARY

edited by E. Brown, Joseph A. Fitzmyer, Roland E. Murphy

(Geoffrey Chapman, 1989, £60)

For some years now American Catholic biblical scholarship has been, if not actually leading the field, at any rate well to the front of the field of Catholic scholarship. By contrast to other areas of the English-speaking world, both bishops and religious superiors in the North America have made numbers of able men and women available for this task. It is remarkable that a massive commentary of really world-class scholarship should need to look for authors outside the North American continent only on very rare occasions. It is pleasing to see that the Dominican *Ecole biblique* at Jerusalem, that cradle of Catholic biblical scholarship, retains enough strength to contribute a smattering of major articles. But otherwise the editors have seen fit to invite non-American major contributions only from two acknowledged authorities in their subjects, Frans Neirynck of Leuven on the Synoptic Problem (a superbly incisive and comprehensive article) and the Australian Francis Moloney on Johannine Theology. The result is a worthy monument to American achievement.

Perhaps more striking than this achievement is the advance in biblical studies over the last 20 years which the book demonstrates. There is now a confidence in handling issues of historicity and development in theology which was certainly absent a quarter of a century ago. The great impetus to Catholic biblical studies came from the Papal Letter of 1943, but freedom from the paralysing restrictions consequent on the Modernist Crisis followed only in 1955, and positive guidance on using modern findings about the composition of the Gospels came from Rome only in 1964. The first *Jerome*, actually published in 1968, followed close on the heels of this. The intervening years have been a time of consolidation and growing confidence, for the Sixties were still overshadowed by Bultmann's anti-historicism, John Robinson's *Honest to God* and a feeling that Catholics were new boys in the field of critical biblical studies.

Now, on the other hand, Catholic biblical scholarship has won respect, and there is little difference between Catholic and non-Catholic studies, except that Catholic studies are felt, both within and outside the Church, to derive a certain solidity and security from the tradition from which it grows. Differences of interpretation do not follow confessional lines, even on the question so hotly disputed at the Reformation, which books belong to the canon of scripture; in scholarly discussion some years may elapse before the church adherence of partners becomes known. Similarly joint research and joint authorship of works

between Catholic and non-Catholic is no longer a rare phenomenon.

The *New Jerome* is a monument also to the three editors, the same trio who were responsible for the original *Jerome* just over 20 years ago. It is remarkable that they should have had the distinction then and the endurance now not only to produce but also to write large portions of this book — and while I have nothing against Robert Karris' article on Luke, I reckon that the reader is somewhat cheated by being denied one by Fitzmyer, who has just produced such an excellent commentary on that gospel in the Anchor Bible series. Perhaps his large contributions on the Pauline writings were considered sufficient. In the same way Raymond Brown, author of the great Anchor Bible commentary on John, has forgone that gospel in favour of PHEME PERKINS — one of several distinguished women writers included in the volume.

If one is to single out any of the authors of particular articles it must be these two. The articles by Fitzmyer on Paul's Life and Theology (a fascicule printed in advance and reviewed by the present writer more fully in *Priests and People*, October 1989, p. 382-3) exemplify perfectly the renewal of New Testament studies within the Church. The sureness of touch and clarity of thought evinced by this veteran teacher provide the reader with a glowing introduction to the texts. Perhaps the most noteworthy feature of the article on Paul's Life is the nuanced presentation of the history, eschewing certainty where none exists, and yet presenting a rounded and very human portrait of the apostle. On Pauline Theology a splendid introduction to a theology of salvation is given by the comparison of the Effects of the Christ-Event to a ten-sided figure, a decagon of images or aspects of the work of Christ.

In the topical articles on the New Testament the breadth of Raymond Brown's scholarship appears again and again in the witty and open-minded discussions of so many topics, ranging from Christology through an exciting article on the early Church to modern Church pronouncements (up to 1988). One does not expect such comprehensive dictionary articles to make absorbing reading, and yet the vigour of the writing makes them hard to put down. In an *aperçu* of this length it is impossible to discuss the commentaries on individual biblical books, but at least many of these are similarly pithy and helpful. The comment on Ps. 110.3 is hilariously but justly despairing!

Perhaps the difficulty in the present state of scholarship of producing a one-volume commentary on the Bible is the reason why there has been none such in recent years. The existing one-volume commentaries are all sadly out of date and tired. For a recent one-volume commentary I could point only to the *Collegeville Bible Commentary*, and this lacks the general articles which add such depth to the *New Jerome* as well as the detailed commentary. It will be hard to rival this magnificent achievement.

Henry Wansbrough

OLD AMPLEFORDIAN NEWS

DEATHS

George M.R. Wilson	(W42)	1989
Bernard J. Collins CBE	(A27)	25 July 1989
Michael J.D. Robinson	(J67)	23 September 1989
Edward F. Ryan	(O32)	4 October 1989
Cyril Patrick Neeson	(W33)	5 October 1989
William R. Marriner	(T64)	9 November 1989
Anthony B.M. Phillips	(E71)	12 November 1989
A. Garnett Bush	(A38)	26 November 1989
Alan G. Oddie	(O43)	27 December 1989
Andrew Constable-Maxwell	(1924)	18 January 1990

BERNARD COLLINS CBE (A27) 1909-1989

David Eversley wrote in The Guardian on 31 August 1989: —

The standard obituaries of Bernard Collins present a distinguished career in the conventional sense, but at a late stage in his life he played an important role in changing the direction of planning in Greater London and the South East Region.

His beginnings had been traditional. He had the planning and surveying training that came with serving articles in a good town planning and architectural practice. He saw a great deal of active service in the war, and with his punctilious bearing and clipped speech could have been mistaken for a retired senior army officer. His care of his subordinates may have looked like squirearchical paternalism (though it was nothing of the kind).

At the early age of 38 he became County Planning Officer for Middlesex — a key post for London under the 1947 Act. There followed many official and honorary posts, chairmanships and presidencies. His special professional contribution was to the Royal Institute of Chartered Surveyors, though he also became President of the Royal Town Planning Institute. He was created CBE in 1960, and that might have been the peak of his career.

His service, however, brought him to innovation on a much larger scale. He had been, briefly, Chief Executive of the Commission for the New Towns. In 1964, he became Director of Planning for the newly created Greater London Council. Under the Act which brought it into being, the new Council was obliged to produce a Greater London Development Plan. Such a plan had last been attempted by Abercrombie, towards the end of the war, and a new concept was overdue — indeed this was one of the principal reasons for creating Greater London.

Collins set about the task with immense vigour. He recruited highly qualified and enthusiastic young people, while also having to re-deploy the old hands from Middlesex and the LCC. Numerous surveys were taken in hand. The odds against a successful outcome soon became apparent. The transportation engineers imposed their scarcely visionary concept of three London ringways as the skeleton for the new structure, and as this was the only part of the plan the press could grasp, it was soon assumed that it was solely concerned with accommodating motor cars.

With Peter Stott, the first Director of Transportation, and, from 1969, Joint Controller, Collins drafted the new plan in a hurry. It really consisted of two parts, scarcely related to each other (roads, and then everything else). Stott, like Collins, had a wider vision of what London was about, but they were constrained by their terms of reference, and the time limits imposed. By 1968 it was clear that the GLDP would not make sense. When Arthur Peterson was appointed Director General, with the bitter experience of the Department of Economic Affairs behind him, the three men set about initiating the total re-thinking of the Plan before the first version had appeared in print, or the Panel of Inquiry into the GLDP had been appointed.

This is where Collins showed his mettle. Against the advice of the profession, he created a new structure in his department where development control was given to the conventional planners, the background survey and monitoring work to an Intelligence Branch, and the task of formulating the new policies to a Strategy Branch. The latter was entrusted to a provincial academic historian who could not draw a line with a ruler, and had never been in a local government office. The Royal Town Planning Institute fulminated against its ex-President.

Collins stood firm. He cleared the decks for the revision work. His tactics, vis-à-vis the overtly hostile Layfield Panel, were to concede the validity of many criticisms, and to show that the new plan was already in progress. Nationally, Development Plans had already been abolished under the 1968 Act; structure Plans, with their strong emphasis on social, economic, and environmental issues, had been accepted. Layfield insisted that the GLC was not allowed to produce a Structure Plan, and it had to be a Development Plan, and it could not concern itself with anything more than the narrow land-use issues. Collins, already over 60, gave the main evidence on the relevance of the "new" issues, and outlined the Council's proposals. He not only had to fight the Panel, but also other GLC departmental heads who thought he was trespassing on their preserves — the Director of Housing, the Architect, the Valuer. Collins' Proof of Evidence survives in print, but not his stout-hearted defence of the new planning against the onslaught of the pettifogging lawyers.

The Plan was re-written by the GLC; Layfield produced his own version with a civil servant in the Department of the Environment; the GLC responded with its own final version, Collins last act in office. This draft received the blessing of the Secretary of State in 1976. By that time, of course, it was a dead letter. The Department of the Environment was not going to tolerate a Greater London Council which actually made policies for its own area and sought to take a leading part in shaping the South East Region. Five years later, the GLC was under sentence of death.

When the history of those years comes to be written, Bernard Collins should be remembered as the champion of the new planning: social policy-orientated, strategic, regional, and concerned with the quality of life, rather than two-dimensional land use patterns and urban motorways.

As it was, he never received the public recognition due to him. He was a gallant man who preserved an open mind, received fresh insights, and then fought for the new policies, and for those who formulated them, outwardly indifferent to the hostility this stand created.

He carried great weight in committees — politicians respected his integrity

and his judgment, regardless of party. It was not his fault, nor that of the politicians at County Hall in his time, that London self-government was suppressed. Collins defended great ideals (though he was no idealogue), and it is for these that he should be remembered, not only the honours and offices that came to him at earlier stages of his career.

Clifford Dann in The Independent on 16 August 1989 sums up other qualities as follows: —

There were other attributes which came to the fore in "off duty" hours. His piano playing was quite superb, especially his renderings of Chopin. His love and concern for his family were always uppermost. In all this his Christianity was the underlying strength. Often, when abroad at an international conference, he would be missing at breakfast time, and when teased later for presumably oversleeping would reply quite simply, "I was at early morning mass."

He was fluent in French, an ability which won him many international admirers, including members of the *gendarmérie*. On one occasion we were driving back from a conference in Switzerland and my speed through a French village was obviously too high, for we were flagged down by two policemen on motorcycles; it was decided that Collins should be spokesman and, after a subtle display of their native tongue he had them saluting us with obvious awe and giving us a mounted escort. I never did discover what explanation had been given.

"The world's organisation still leaves much to be desired," said Bernard Collins 20 years ago. "Science is one thing, and the progress of human living another. Surveyors compose a profession which works to relate the two." He himself was a professional who did just that.

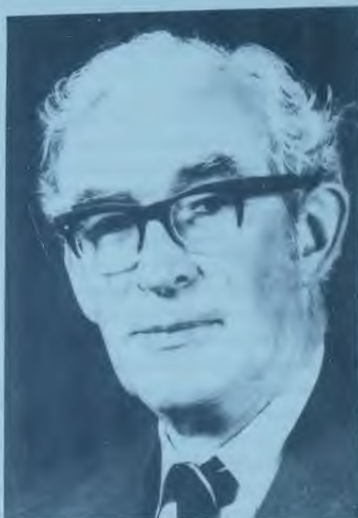
His son Crispin Collins was in St Hugh's 1960-1965.

JOHN A RYAN (C34) 1915-1989

Frank O'Reilly (C40) writes

On 26 September 1989 John A Ryan died in St Vincent's Hospital, Dublin, leaving behind a void in the life of that City which will indeed take a long time to fill. He was a clear example of a true Christian whose life of kindness, dedication, courage and determination inspired so many within the family circle, at his many places of work and, not least, at play. Those who knew him during a long and busy career were most fortunate and all were much better for the experience.

Born in Tipperary in 1915 he was one of the famous Ryan clan of that County, and of Limerick, known throughout the foxhunting world for their famous pack — the Scarteen Black and Tans. These hounds have been with the Ryan family for generations and are now regarded as literally part of the family! John went to Ampleforth in 1929, to St Cuthbert's, and spent seven successful and very happy years there. One of three Amplefordian brothers he followed Jim, and in turn was followed by Clem, a trio which did Ampleforth proud and who invariably acted in the great traditions which they had acquired at "Shack". John was not only Head of House and a School Monitor but also Captain of Athletics and of Rugger and managed to complete some satisfactory study as well, leaving in 1936 for Trinity College, Cambridge, where he obtained his M.A.



Returning to Ireland he joined the family firm of John Power and Son Ltd, Distillers, Dublin, which had been established in 1791 and where his father, William Ryan, was a Director and responsible for running the production side of the Distillery. This was to prove the start of an extremely busy and particularly distinguished career in both Industry and Banking. Apart from the distilling industry where he soon became a Director of Powers and subsequently of Irish Distillers Group (after the merger of all the distilling companies in Ireland in 1966) he was actively involved in other and varied fields also. He joined the board of the Bank of Ireland in 1949 becoming its Governor in 1958 and again, for a second term of office in 1970. This was unique and had never before occurred in the long history of that Bank. In 1948 he had been appointed by the Government to the Electricity Supply Board and he went on to serve it until 1982 achieving the distinction of being the longest serving non-executive director of any State company in the history of Ireland. In 1975 the National University of Ireland conferred on him an honorary doctorate in recognition of his outstanding contribution to the business world in Ireland.

His sporting activities were not neglected. In golf he was Captain of his Club, Carrickmines, County Dublin, in 1950 but his real love was sailing and what fun and joy it gave him! A member and Trustee of the Royal Irish Yacht Club, John spent many many happy hours at sea and in 1988 sailed right around Ireland — an ambition he had dearly wished to achieve.

Writing however briefly of John's remarkably full life and achievements would be incomplete if mention were not made of his great generosity of time and effort in working for the sick and the less well off. All of this was invariably carried out quietly and unobtrusively and many have cause to remember him with gratitude for his help and assistance.

John had the great privilege of being part of a happy family and the good fortune of enjoying the very special benefits and blessings of a Benedictine education at Ampleforth. In turn he was greatly blessed with his wife, Sybil, whom he had married in 1941, and with a wonderful family. Sadly Sybil died in 1974 and this was a tremendous blow and a time of much suffering for them all. Later his second marriage to Bunty was a source of great happiness and bliss and we now feel so much for her and all the family and their irreparable loss.

In giving thanks to God for a really outstanding life at school, at university, in business and banking, in sport, in assisting others and, above all, with his family we feel privileged to have known him. A final word must be said of his last illness — courage, cheerfulness, thoughts of others not of himself and never a word of complaint but just a wonderful demonstration of faith, hope and charity. "*Fidelis servus et prudens, quem constituit dominus super familiam suam*".

The name 'Ryan', divided among several clans, is currently the largest on the lists of those who have been educated at Ampleforth with 40 names listed. John A (as he was often called) was one of three brothers educated at the school, all of whom had sons in their turn, and their sister Margaret was the fourth member of the family to have boys at Ampleforth. The full list is: —

Jim Ryan (A32) RIP
W.J. (Pip) (A58)
Mark (A60) RIP
Michael (A63)
Charlie (A66)
Jamie (C73)

John A Ryan (C34) RIP
John Clement (C60)
Benedict (C67)
Fr Stephen SJ (C70)
Michael (C71)

Clem Ryan (C37)
Philip (C69)
Andrew (Gilling)

Margaret Roche
Gerard (C62)
Nicholas (C69)

CECIL FOLL (W41) 1923-1989

Archie Conrath (B40) writes

Man and boy, Cecil exuded his presence; a presence which was always full of laughter and kindness tinged with the attractive element of schoolboy wickedness. His first appearance at Ampleforth was at 13 years of age, when trying for a scholarship. His success on that occasion being restricted to organising a nightly game of bowls, with the few other scholarship aspirants, utilising the china jerries to be found under the beds at Gilling, where the aspirants were housed. In the Winter Term of 1936 Cecil arrived at St Wilfrid's under Fr Columba's

Housemastership, with whom Cecil spent four and a half happy memorable years. It is probably wrong to try and assess what important seeds germinate in a person's make up, whilst they are at school, that blossom to influence that same human being later in life; so may the following choice be kindly read with the understanding that human frailty touches us all.

Cecil grew the seeds of fun and total commitment. Not too many boys, of substantial structure and weight, would agree to dress themselves up as the "Fairy Queen" for the Shack pantomime, then climb high up into the back of the stage on a swing suspended from the "flies", subsequently to make a dramatic appearance by letting go and flying high over the audience across the auditorium, to be greeted by the heavy "wolf whistles" of the time. Cecil reconfirmed this love of bringing laughter by partnering one of his great school friends, George Hume, touring the Country at the outbreak of War, in a Red Cross Concert Party organised by John Ryan (Pugwash, Catholic Herald cartoonist). Cecil and George appeared and sang together kitted out as "Two girls from St Trinians".

Cecil grew the seeds of courage and patience. With the declaration of War blackout boards arrived in all classrooms. Cecil won a wager by successfully concealing himself (with discovery during a daytime R.I. lecture) for the full 45 minutes, behind a small blackout board located close to the Monk's lecture desk. This ability of silent concealment was much more seriously contested within his wartime years of Naval Service in H.M. Submarines, where courage of the highest order takes priority.

Cecil also grew the seeds of loyalty and adventure. In embryo these seeds first appeared by his achievements on the Rugby field as a loyal member of the successful Shack side under George Hume's captaincy. Subsequent to leaving the Navy at the end of hostilities, Cecil studied medicine at the Middlesex Hospital, where his further outstanding Rugby achievements (Captain for three years of the United Hospitals side) provided him with a sound insurance policy on the extended road to his medical qualifications, finally achieved in 1954. Two years earlier he married Meta, and their family of Susan, Anthony and Christopher arrived in 1953, 1955 and 1956 respectively.

Upon qualifying, Cecil at once decided that his talents were best suited to a wider field of endeavour than the sometimes restricted areas of General Practice. He went straight into the Medical Service of the British Petroleum Company and served out in Aden. After some years he switched into Burmah Oil with whom he served in Burmah and Assam as Chief Medical Officer. Cecil's next appointment covered five years with the World Health Organisation specialising in Malaria Research, which took him into Nigeria and India. He became a member of the Livery of the Apothecary's. In the seventies Cecil joined the pharmaceutical side of Weddell and then Wellcome Laboratories; towards the end of that decade Cecil had become Chief Medical Officer in the Lockheed Corporation, in Riyadh. It was in Riyadh that he underwent a kidney operation, after which Cecil took a less pressurised but still demanding job of Medical Director of the American firm Stirling Winthrop with whom he served eight years in Greece and finally three years in America. He was a founder member of the Anglo-American Medical

Society and served as its Secretary for a couple of years. Retiring and returning home to the UK in 1988, together with Meta, they settled in Salisbury Cathedral Close, where Cecil died a few months later, his brother John having died some twelve months earlier.

When abroad, Cecil always made the best of local problems and exuded his ever cheerful manner into many aspects of life. Perhaps rather typically he once explained that he was not fond of dancing but, when needs must, he preferred dancing with well endowed ladies who were a good foot taller than himself; this way there was always the chance of a good cushion upon which to rest one's head.

Cecil's great friend George (now the Cardinal) visited him in hospital just two weeks before Cecil died, to be greeted on arrival with the remark "I think I know why you have come but, sorry to disappoint you, you have probably wasted your time". Later the Cardinal received a letter from Cecil, in which he said quite simply that he was going home to die.

The Cardinal travelled to Salisbury to say the Requiem Mass. He and Cecil's other friends lovingly join Meta his wife, Anne his sister, Susan his daughter, and Anthony and Christopher in knowing that we shall all miss Cecil dearly. Today, and surely tomorrow, when Cecil's name is ever mentioned, to Fr Columba ("my dear old Housemaster") and any of Cecil's many friends, the first thing one sees is a great big smile developing; Cecil always had that happy effect. May he now be happy resting in God.

AMPLEFORTH SUNDAY

25 November 1990

One-day retreat for Old Boys, Parents and Friends
with Fr Abbot at the

Digby Stuart College, Roehampton Lane, London SW15

Price per ticket £12 (Creche available)

For tickets or further information write to:
David Tate, 87 Dovehouse Street, London SW3 6JZ

PARENTS' SATURDAYS

Next day on Saturday 20 October 1990

A day on spiritual matters for parents of Old Boys

For further information contact:

Fr Stephen Wright O.S.B.,

Junior House, Ampleforth College, York YO6 4EP
(tel: 04393-259)

BIRTHS

- 18 May 1989 Charlotte and Stephen Hay (C75) a daughter, Matilda Blanche
- 24 May 1989 Penny and David O'Kelly (C81) a son, Charles David Ellison
- 5 August 1989 Justina and Alasdair MacWilliam (T65) a son, Luke Peter MacGregor
- 22 August 1989 Henny and James Petit (W77) a son, William Francis
- 1 September 1989 Tessa and Gerald Russell (H68) a daughter, Emma Rose
- 10 September 1989 Fiona and Patrick Lees-Millais (C76) a son, Marcus
- 25 September 1989 Rachel and Simon Wright (T74) a son, Thomas Alexander
- 27 September 1989 Deborah and Thomas Fitzherbert (C74) a son, Rory
- 9 October 1989 Lucinda and Martin Cooper (C73) a son, Edward Alexander Stewart
- 23 October 1989 Hilary and Michael Whitehall (D57) a daughter, Molly Louisa
- 24 October 1989 Frances and Charles Lochrane (C71) a son, Alasdair Horatio Francis Ross
- 1 November 1989 Julia and David Humphrey (O75) a daughter, Olivia Rebecca
- 2 November 1989 Kristin and James Brodrick (D79) a daughter, Hannah Karen
- 24 November 1989 Kathryn and Andrew Fleming (C75) a son, Giles William Slane
- 14 December 1989 Lucy and Nick Morris (D65) a daughter, Pandora
- 19 December 1989 Pippa and Simon O'Mahony (H72) a daughter, Sophie Georgina
- 19 December 1989 Katie and Francis Stafford (C72) a daughter, Camilla
- 23 December 1989 Nicola and Nicholas Butcher (T65) a daughter, Victoria Mary Ruth
- 21 January 1990 Lucinda and Christopher Rose (O78) a son, Alexander George
- 24 January 1990 Rachel and Dennis Clive (C66) twin sons, Michael & Oliver
- 26 January 1990 Clare and Joe Horsley (T77) a son, Charles Frederick

ENGAGEMENTS

- | | | |
|----------------------------|----|------------------------------------|
| James Aldous-Ball (C83) | to | Victoria Prichard |
| Philip Aldridge (D78) | to | Caroline Cadell |
| Jeremy Birtwistle (W72) | to | Edwina Murray |
| Dominic Channer (D83) | to | Ann Elisa Comacho Guerrero |
| Jonathan Connolly (D79) | to | Viktoria Clemence |
| Gerard Davies (A78) | to | Caroline Bennetts |
| Russell Duckworth (A77) | to | Eloise Schmid |
| Timothy Dunbar (B80) | to | Janice Wimbury |
| Andrew Duthie (H84) | to | Andrea Ahearne |
| Julian Fellowes (B66) | to | Emma Joy Kitchener |
| Alexius Fenwick (E76) | to | Lady Sophia Crichton Stuart |
| Nicholas Gay (T78) | to | Serena Macready Sellars |
| Timothy Gillow (T78) | to | Elizabeth Longrigg |
| Capt Patrick Grant (A80) | to | Catherine Vitr |
| Paul Johnson-Ferguson | to | Barbara Menke |
| John Levack (E77) | to | Dominique Moulart |
| Major Francis Lukas (D72) | to | Julia Budd |
| Hugh Macmillan (W81) | to | Carolyn Bell Tulipani |
| Flt Lt Timothy Mann (D76) | to | Sarah Lund |
| Julian Mash (H79) | to | Camilla Anna Maria de Sousa Turner |
| John McKeever (A81) | to | Susan Harvey |
| Hon Edward Noel (O78) | to | Lavinia Bingham |
| Sebastian Odone (B78) | to | Anne Cahill |
| Edward Oppe (H79) | to | Sophia Travers |
| Robert Peel (O79) | to | Elizabeth Mary Green |
| Gregory Pender (J78) | to | Jane Evelyn Heslop |
| Mark Tate (W76) | to | Caroline de Bertodano |
| The Hon John Vaughan (W70) | to | Sandra Cooper |
| Julian Wadham (A76) | to | Shirley Cassedy |
| Major John White (O75) | to | Maira Softley |
| Peter Wood (H83) | to | Laura Jane Baggett |

MARRIAGES

- 25 June 1988 Justin Jansen (B82) to Rachel Whitehead (St Katherine's, Royal Citadel, Plymouth)
- 14 January 1989 Simon Gompertz (H80) to Laura McLaughlin (St Peter's, Hammersmith)
- 8 April 1989 Patrick Gompertz (H79) to Margaret Briffa (Farm Street)
- 9 September 1989 Timothy Williams (T75) to Jane Woodage (St James', Heyshott)

MARRIAGES

- 19 September 1989 Mark Fitzgerald-Hart (C63) to Ann Wood (St Joseph's, Bishop Thornton)
- 20 October 1989 Harry Buscall (J81) to Kathryn Hill (St Mary's, Cadogan Street)
- 18 November 1989 Andrew Thompson (A81) to Elizabeth Miers (St Catherine's, Barmby Moor)
- 9 December 1989 Simon Jansen (B84) to Rebecca McDonald (Ruthrieston South, Aberdeen)
- 21 December 1989 Nicholas Arbuthnott (E76) to Tracey Brett (London)
- 27 January 1990 Adam Beck (A77) to Elizabeth Stuart-Smith (St Lawrence's, Abbots Langley)

PETER BERGEN (W80) is working in American television. He left ABC after five years' experience in production, to take up the position of Associate Producer/Field Producer with CNN in their new investigative unit. He will be Associate Producer on longer investigative pieces and produce short feature pieces. His recent feature on Patty Duke received considerable acclaim from colleagues, critics and viewers.

ROBERT BISHOP (A73) is working as a Marine Consultant for the Chinese National Oil Co. He is at present moving rigs etc in the South China Sea.

PETER DRURY (W51) has been elected President of the Liverpool Medical Institution for the Session 1989/90. Professor T Cecil Gray CBE KCSG (A31) writes: - "This is a very considerable honour. The Institution is, I think, the oldest provincial medical society in the country. It was the direct descendant of the Liverpool Medical Library founded in 1779 which became the Liverpool Medical Institution in 1837."

DESMOND FENNELL QC (A52) has been appointed a Justice of the High Court, assigned to the Queen's Bench Division.

PATRICK GOMPERTZ (H79) is a Registrar at White Cross Hospital, London.

SIMON GOMPERTZ (H80) is a financial journalist on BBC "Breakfast Time".

ALEXANDER, LORD HESKETH (W66) has become in effect "Heritage Minister" as part of his duties as Under-Secretary of State at the Department of the Environment.

KEVIN LOMAX (J66) is Chairman of Misys, the fifth-biggest computer-services company in Britain. Misys will graduate from the Unlisted Securities Market to a full listing later this year as it looks toward further expansion.

STEPHEN NEWTON (O72) is an Associate of the Chartered Institute of Banking. He has recently been appointed Business Manager for Barclays Bank in Hereford.

MARK NEWTON (B73) was recently awarded the degree of MA in Curriculum Studies by the University of Surrey. He has been appointed Deputy Headmaster of Edgehill Junior School, Burton upon Trent.

STEPHEN O'MALLEY (W58) has been appointed to be a Circuit Judge on the Western Circuit to sit in Somerset and Devon. He has also had his work (as joint author) "European Civil Practice" published by Sweet and Maxwell. This is a legal textbook for use in English civil and commercial litigation with European transnational elements.

MAJOR JONATHAN PAGE (B77) Parachute, Regiment, has been awarded the MBE (Military) in the Northern Ireland Gallantry Awards.

JAMES PETIT (W77) has recently resigned from Richard Ellis after eight years where he was an associate partner to take up the position of Director at Chartwell Lane plc, a subsidiary of Kingfisher PLC.

JOHN SHERIDAN (C42) retired from the Dunlop Company in 1984 and has since been appointed Secretary of the Irish Timber Growers Association and the Landowners Association. He is still on the boards of Dunlop and Mercantile Credit Company of Ireland and has recently become Chairman of Universal Honda — the distributing company for Honda in Ireland.

COLONEL DAVID STIRLING (O34) has received a Knighthood for services to the military, not least the founding of the S.A.S.

NEWS FROM ST DUNSTAN'S

PETER SLATTERY (44) has retired but is now working as company secretary to a new exhibition at the Barbican: "Royal Heritage".

DR JOHN HUME (46) was installed as a Knight of the Holy Sepulchre in 1987, and has been appointed Honorary Vice-President of the Durham County Branch of the British Red Cross Society and a Life Member, after 30 years service.

DAVID SLATTERY (47) has been elected Dean of the Faculty of Occupational medicine at the Royal College of Physicians.

PETER RYAN (49) works for UNIDO, the United Nations Industrial Development Organisation.

PAUL MORRISSEY (58) is working on electronic funds transfer for the medical profession.

RICHARD THOMPSON QC (62) is Inspector General of the Canadian Security Intelligence Service.

MIKE BARRY (62) is a Lieutenant Commander and Principal Lecturer in Mathematics at RNEC, Manadoc, Plymouth. He has arranged, jointly with Plymouth Polytechnic, an international seminar on the teaching of engineering mathematics.

DR TONY HARRIES (68) is working at the Liverpool School of Tropical Medicine, after some years in Africa. He was appointed Lecturer in 1983 and was immediately seconded to Maidgwin University Medical School, Nigeria. He came back to England in 1985 and then went out at the end of that year to Mdown as Medical Specialist until July 1988. He is now based at the Fazackerly Regional Infectious Disease Unit as a lecturer in Tropical Medicine.

GUY BOURSOT (72) has worked for the last 18 years with Berry Bros and Rudd, but is setting up his own wine business.

MICHAEL FRANKLIN (72) is working in computing after doing a degree at Liverpool University. After working freelance for some years he is with a company in Cirencester and is specialising in lecturing.

FR THOMAS TREHERNE (72) has finished his stint as Secretary to Bishop Cormac Murphy O'Connor and has been appointed Pastoral Director of Womersley Seminary.

SEAN GEDDES (73) is the resident golf professional at the Sandy Lane Hotel and Golf Club in Barbados, where he is employed for the winter high season. He goes to the Aga Khan's Pevaro Golf Club in Sardinia for the summer season.

JULIAN ROWE (75) has sold his travel business and is working with a firm of European management consultants as a business analyst. Both he and his wife are members of the Focolare movement.

SIMON LIVESEY (76) has become a partner in the solicitors' firm of Dawson and Co.

ROBIN BURDELL (76) is working with Fisons in Nottingham.

JAMES CHANCELLOR (78) is working with Warburg's in New York.

PAUL MCKIBBIN (78) is Financial Controller of Mirrlees Blackstone, a subsidiary of Hawker Siddeley.

PAUL FLETCHER (78) is at Manresa House in Birmingham, the Jesuit noviceship.

PAUL ARKWRIGHT (79) is on his first foreign posting for the Foreign Office, with the British Military Government in Berlin.

ANDREW CHANCELLOR (79) has returned from South Africa and is working as a consultant with Robert Walters, in the field of Corporate Finance.

GEORGE ALLARDICE (79) is with Wedgewood, having returned from Japan.

MARK DUNHILL (79) is living near Toulouse while he manages a project for BP.

BUSTY KEVILL (81) is a partner in Alsopp's, a Chartered Surveying partnership in the City.

NICHOLAS CHANNER (81), a Captain in the Royal Highland Fusiliers, has been on the junior staff course at the Staff College, Camberley.

ANDREW WESTMORE (81) is with the Harvey Bowring syndicate at Lloyds.

MARTIN MCKIBBIN (84) has qualified as a doctor and is working as a House officer in Sunderland General Hospital.

CHARLES O'MALLEY (85) has been working for his Final Examination at Oxford, where he was also Secretary of the O U Boxing Club.

SIMON JOHNSON-FERGUSON (85) is in his fourth year at Charing Cross Hospital, where he has been Captain of the Medical School Boat Club and Secretary of the United Hospital Boat Club.

PAUL KELLY (85) took a II.1 in both Prelims and Part 1 of the Japanese Tripos at St John's Cambridge and has spent a term at the International Christian University, Tokyo, as well as travelling round Thailand, Japan and the Caribbean.

RICHARD CHANNER (85) gained a II.1 in History at Newcastle. Other old members who completed their degree courses include DOMINIC DIBBLE at Edinburgh, DUNCAN GREEN at Bristol, ADRIAN FARRUGIA at Newcastle, and ANDREW MOLLET at Warwick.

RICHARD O'MAHONY (88) is in South Africa, having spent most of 1989 in Hungary, helping to teach English in the Piarist School in Budapest.

NEWS FROM ST THOMAS'S

RUPERT SYMINGTON (81) is working for Namura in London as a food and drinks analyst.

MICHAEL HAMILL (82) has got his law degree and was called to the Bar in November and is planning to work in Malaysia and Australia before doing a pupillage next Autumn.

JAMES MASSEY (82) is working for Saatchi and Saatchi in Singapore.

PHILIP BRODIE (83) is an area manager with Texaco and spends a lot of his weekends training with the Territorial Army.

ONATHAN GOODMAN (83) is in New York where he is on a NATO post-doctoral fellowship at Columbia University. He is hoping afterwards to return to Cambridge as a research fellow at Clare College.

TOBY SASSE (83) is a barrister on the Northern Circuit based in Manchester.

DOMINIC CHEETHAM (84) has qualified at the end of his four year course in chiropractic and is working in a practice in Covent Garden and Croydon.

JAMES HAMILL (84) got his degree in textile technology at Huddersfield Polytechnic and is working as a trainee buyer for Burtons retail in London.

PETER KERRY (84) is a design engineer with a firm of consultants in Ashford.

DAMIEN BYRNE-HILL (85) was on the St Giles holiday for handicapped children here last summer and then in October returned to help to run the Junior Retreat. After finishing his history degree at Cambridge, he is still at Peterhouse reading Law and has recently flown out to Chile for a retreat with the Manquehe movement at St Bendito.

PIERS DE LAVISON (85) has finished his engineering degree at Durham.

NICK DUNSTER (85) has been working with deprived children in London and is working in a short-term residential unit with children who are awaiting fostering.

SEAN FARRELL (85) after finals at York University has gained a place at the Royal Academy. He toured America with the Schola, playing the organ on their summer tour.

PETER WARD (85) obtained his engineering degree at Manchester last summer.

DANIEL MORLAND (83) was awarded First Class Honours in Electronic Engineering at Leicester; he specialized in computer programming and Computer Aided Design. He is now working in the Office Systems division of ICL.

MAX DE GAYNESFORD (86) obtained First Class Honours in History at Oxford and went to Subiaco during the summer to find out how much St Francis owed to the Benedictines. He joined the Franciscans in September and was clothed in the habit on 8 December.

EDWARD FOSTER (86) is in the tea trade and has gone out to India, having obtained his degree in civil engineering at UCL.

MEREDYDD REES (86) has completed his Earth Science degree at Oxford. He had captained the Oxford Rugby League World Tournament at York. He won a sports scholarship to Salford University on the strength of this and went there in October for a year to do a Master's degree in Business Studies.

CHRISTOPHER MCCORMICK (84) is doing a civilian job with the Metropolitan Police.

PAUL CAREY (87) is organising concerts in Oxford. He is the secretary of joint faculty consultative committee and organist and choirmaster at the Catholic chaplaincy.

JOSEPH HOUGHTON (87) travels the world with the Choir of Kings College Cambridge.

NEWS FROM ST BENET'S HALL

Fr Alberic Stacpoole (C49) writes: -

"On the Oxford Degree Day of 4 November, there was a decidedly Catholic undercurrent. Charles Bostock (H83) of St John's College received at once both his MSc and BA. St Benet's Hall put up for their MAs four members including: - Captain Nicholas Channer (D81) of The Royal Highland Fusiliers, and Nicholas Plummer (T74). Then, Joe (O59) and Linda Slater were seeing their son at LMH receive his BA: Joe had spent early years in the Ampleforth Abbey juniorate, and is now Senior Language Master at Christ's Hospital."

MANCHESTER HOT POT

The Manchester Hot Pot was held on Wednesday 8 November, courtesy of Tony Brennan (E52). The following were present: -

B.W. Abbot (D58)	D. Drabble (A82)	J.P. Orrell (H75)
J.B. Ainscough (C82)	T.P. Fattorini (O50)	C.A.P. Oulton (A82)
M. Ainscough (C75)	A. Fazackerley (D56)	A.P. Peel (W59)
G.O. Barton (B40)	P. Fazackerley (E73)	D. Poole (A56)
J.P. Barton (O41)	C.P. Flynn (J84)	M.J. Poole (A69)
L.E. Barton (B38)	P. Flynn	Judge Prest
R. Barton (T68)	C.E. Freeman (J62)	C. Roberts (A72)
S.P. Barton (D70)	K. Garrett (D64)	G.P.H. Ryan (B66)
W.M. Barton (T64)	P. Hartigan (W87)	M.J. Ryan (O37)
J.A. Bianchi (D53)	H. Inman (D52)	H.J. Rylands (A73)
J.R. Bianchi (D82)	A. Loughran (O83)	J. Scotson (A47)
R. Bianchi (D88)	E.J. Massey (B51)	P. Shepherd (B68)
R.P. Bianchi (D55)	P. McKibbin (D78)	D.A. Sutherland (E50)
W. Bianchi (D87)	G.M. Moorhead (A50)	J.P.H. Sykes (D77)
P.A.D. Biggs (A66)	R.J. Murphy (D67)	J.R.H. Sykes (D75)
R. Burke	S. Nuttall	D.W. Tarleton (T62)
P. Butler (W88)	P. O'Brien (H62)	E.L. Thomas (J81)
C. Cambell (A56)	K.E.J. O'Connor (H73)	H. Umney (C87)
J. Cozens (B88)	G.B. O'Donovan (B55)	K.A. Wilcox (D75)
J. Cunliffe (H61)	J.P. O'Loughlin (T50)	O.R.W. Wynne (B52)

Also: -

Fr Felix Stephens (H61)	Fr Piers Grant-Ferris (O51)
Fr Aelred Burrows	Fr Raymond Davies
Fr Bernard Boyan (A28)	Fr Richard ffield (A59)
Fr Michael Phillips (E51)	Fr Wilfrid Mackenzie (O30)

THE AMPLEFORTH JOURNAL

SCOTTISH AREA DINNER

A dinner was held by the Scottish area of the Ampleforth Society at the New Club, Edinburgh on 21 October 1989. This was the first such dinner in Scotland for many years and proved a success. It was presided over by John George, Kintyre Pursuivant (C49) in his usual jovial manner and some seventy Old Boys, parents and wives had the pleasure of meeting Fr Walter and Fr Felix who were the principal guests of the evening. Fr Walter delighted us all with his enchanting reminiscences and Fr Felix brought us up to date with what is happening at Ampleforth at the moment and reminded us that both our spiritual and temporal support is a constant need. Mark Lawson (C57) kindly proposed the vote of thanks. Through the good offices of Henry Lorimer (W58) Messrs Justerini and Brookes very kindly provided half a dozen bottles of Champagne which Kintyre awarded, rather like colours, (although Diana Lorimer actually handed them out) to the following: - Fr Walter, as the senior Old Boy (C32) present; Fr Felix for all the hard work he and Mrs Thackray had put in to sending out the circulars; Ian Dalziel (current parent of two boys in St Bede's) for buying the first ticket; Peggy Wittet for buying the 50th ticket; Mark Lawson (C57) for coming from the furthest north and braving the rigours of Drumochter Pass to join us and Nigel Oxley (B55) as being the senior Old Boy currently serving in Edinburgh Castle. Margaret George then presented Henry Lorimer with a brace of pheasant for being runner up to Fr Felix in helping to get the event off the ground. The party started to break up around midnight but even then various portly gentlemen were spied comfortably seated in large armchairs having a final dram with each other before being driven home by their ladies.

It is probably needless to add that the house best represented was St Cuthbert's. It is hoped that further functions of one sort or another can be arranged for Scottish and Borderer Amplefordians in the not too distant future.

JCGG

OA's present were: -

A.

1958 McCann, P.J. *
1969 Ogilvie, D.C.N. *
1973 Bishop, R.Mc.N.
1979 Henderson, G.P.

B.

1950 Maxwell-Stuart, M. *
1955 Oxley, Major N.F.M. *
1971 Myles, T.A.M. *

C.

1932 Maxwell-Stuart, Rev Walter O.S.B.
1949 George, J.C.G. Kintyre Pursuivant

C

1957 Crichton-Stuart, F.J.P.
1957 Lawson, M. *
1961 Scrope, P.A. *
1961 Nander Robertson, J.A.
1961 Pattison, R. *
1969 Gilbey, T.N.

D.

1959 Burn, C.J.
1969 Barry, H.N.A. *
1976 Lochhead, A.D.H.
1976 Mann, Flt Lt T.

OLD AMPLEFORDIAN NEWS

E.

1965 Lukas, M.H.K. *
1976 Carroll, A. *

H.

1961 Stephens, Rev Felix O.S.B.

J.

1964 Wittet, I. *
1976 Copping, C.A. *

O.

None

T.

1958 Scott, Hon S.P. *
1971 Campbell, A.
1979 Schulte, M.

W.

1950 Petrie, I.A. *
1958 Lorimer, H. *
1989 Lorimer, H.J.

* wives present

Also present were: -

Mr and Mrs C.A. Anderson (c.p.)
A. Copping (f.p.)
Mr and Mrs I. Dalziel (c.p.)
Mrs H. Davenport (f.p.)
Mr and Mrs J.H. Duffy (c.p.)
Mr and Mrs J.M. Farrell (f.p.)
Mr and Mrs K.W. Garden (c.p.)

Miss A. Harper
Dr B. Kilkenny (f.p.)
Miss S. Lund
Miss S. Maclean
Mr and Mrs R.A. Price
Mr and Mrs M. Wittet (f.p.)

LIVERPOOL DINNER

The 114th Liverpool Ampleforth Dinner was held on Saturday 6 January 1990 at the Liverpool Medical Institute, 114 Mount Pleasant, Liverpool L3 5SR. A speech was given by the Chairman, the Very Rev Benet Perceval, and the dinner was attended by: -

Basil Blackledge (D44)

David Blackledge (O52)

Ewan Blackledge (O37)

John Blackledge (E77)

Nick Blackledge (E78)

Robert Blackledge (E75)

William Blackledge (E76)

Fr Bernard Boyan (A28)

Christopher David (O44)

David Donnelly (A78)

Mike Donnelly (A73)

Rodney Tracy Forster (B36)

Cecil Gray (A31)

Tony Gilberson

Tim Hardwick (W79)

Brian Hawe (A51)

Harry Howell

Donald McCulloch

Jim McEvoy (A48)

Nick Moroney (J73)

Ver Rev Fr Benet Perceval (W34)

John Read (C60)

Jack Rees

Tony Sheldon (D62)

Ian Watts (T78)

Walter Watts

Fr Benedict Webb (A38)

Next year's dinner has been provisionally booked for Saturday 5 January 1991 at the Liverpool Medical Institute.

1989
1990

THE SCHOOL

SCHOOL STAFF

Headmaster Fr Dominic Milroy M.A.

HEADMASTER'S GROUP

Deputy Headmaster Fr Timothy Wright M.A., B.D.
Director of Activities Fr Leo Chamberlain M.A.
Director of Studies C.J.N. Wilding B.A.
Fr David Morland M.A., S.T.L.
Mrs L.C. Warrack B.A.

HOUSEMASTERS

St Aidan's Br Terence Richardson B.Sc., M.Div. *Design*
St Bede's Fr Felix Stephens M.A.
Director of Development, History, Editor: The Journal
St Cuthbert's J.G. Willcox M.A. *Languages*
St Dunstan's Fr Leo Chamberlain M.A. *Head of History*
St Edward's Fr Edward Corbould M.A.
Head of History, Oxford & Cambridge Entrance
St Hugh's Fr Christian Shore B.Sc., A.K.C. *Biology*
St John's Fr Timothy Wright M.A., B.D. *Head of Religious Studies*
St Oswald's Fr Justin Arbery Price B.Sc., PhL., M.Ed.
Biology, Theatre
St Thomas's Fr Richard Field B.Sc., A.C.G.I., A.M.I.Mech.E. *Physics*
St Wilfrid's Fr Matthew Burns M.A., Dip.Ed. *Languages*

MONASTIC COMMUNITY

★ Fr Vincent Wace M.A. *Design*
★ Fr Julian Rochford M.A. *Religious Studies*
Fr Simon Trafford M.A. *Classics*,
Officer Commanding CCF
Fr Charles Macauley School Guest
Master, Religious Studies, Design
Fr Michael Phillips M.A. *Procurator*
Fr Alban Crossley M.A., S.T.L. *Scouts*
Fr David Morland M.A., S.T.L. *Head of Classics*
Fr Bonaventure Knollys S.T.L. *Design*
Fr Gilbert Whitfeld M.A. *Classics*
Fr Francis Dobson F.C.A. *Politics*
Fr Alexander McCabe B.A.,
Cert.Ed. Languages
★ Fr Cyprian Smith M.A. *Languages*
Fr Bernard Green M.A., M.Phil.
Religious Studies, History
Fr Hugh Lewis-Vivas M.A., Cert.Ed.,
S.T.B. *Languages*
Fr Jeremy Sierla M.A. *Religious Studies*,
English
Br Andrew McCaffrey M.A., M.Phil.,
M.Ed. *Classics*

THE SCHOOL LAY STAFF

★ W.H. Shewring M.A. *Classics*
E.J. Wright B.Sc. *Mathematics*
W.A. Davidson M.A. *History*
B. Vazquez B.A. *Classics*
E.G.H. Moreton B.A. *Classics*
E.S.R. Dammann M.A. *History, Head of General Studies*
★ J.J. Bunting F.R.B.S., A.R.C.A.,
M.D.D. *Art*
D.B. Kershaw B.Sc. *Music*
J.B. Davies M.A., M.Sc., M.I.Biol.
Head of Biology
A.I.D. Stewart B.Sc. *Physics*
T.L. Newton M.A. *Classics*
R.F. Gilbert M.A. *Chemistry*
A.I.M. Davie M.A. *English*
C. Briske B.Sc., Ph.D., A.R.I.C.
Head of Chemistry
P.A. Hawksworth B.A. *Languages*
K.R. Elliot B.Sc. *Head of Physics*
D.S. Bowman Mus.B., F.R.C.O.,
A.R.M.C.M. *Music*
S.R. Wright F.R.C.O., A.R.M.C.M.
Music
J.J. Dean M.A. *English*
G. Simpson B.Sc. *Mathematics*
F. Booth M.A. *Geography*
R.V.W. Murphy B.A., D.Phil.
Director of Computing
C.G.H. Belsom B.A., M.Phil.,
F.I.M.A. *Mathematics*
T.M. Vessey M.A.
Head of Mathematics
J.D. Cragg-James B.A. *Languages*
E.I. Magee M.A. *Head of Economics*
F.M.G. Walker B.A. *English*
A.C.M. Carter M.A. *English*
P.M. Brennan B.A.
Head of Geography
C. Simpson
Manager St Alban Centre
Mrs L.C. Warrack B.A.
Head of English, Theatre

D.J.K. Hansell M.A., A.R.C.O.
Music
Mrs B.M. Hewitt B.A. *Languages*
★ Mrs J.M. Hansell B.A. *Music*
P.T. McAleenan B.A. *Economics*
A.T. Hollins B.Ed. *Mathematics*
M.N. Baben B.A.
Director Sunley Design Centre
D.F. Billet M.Sc., Ph.D. *Chemistry*
J. Fletcher M.Ed. *Art*
J.A. Allcott M.Sc., B.Ed.
Head of Physical Education
J. Astin M.Sc. *Mathematics*
W. Leary *Music*
M.J. McPartlan B.A. *Languages*
W.M. Motley B.Sc. *Biology*
Ms M.U. O'Callaghan B.Mus. *Music*
R.H.A. Brodhurst B.A. *History*
P.S. King B.Ed. *Art*
G.D. Thurman B.Ed.
Games Master, Physical Education
H.C. Codrington B.Ed.
Head of Careers
★ Mrs S.M.E. Dammann B.A.
English, Languages
K.J. Dunne B.A. *Languages*
W.C. Ross B.A. *Head of Languages*
M. Wainwright B.Sc., DRpaed.
Chemistry
P.S. Adair B.A. *Design*
S.G.G. Aiano M.A. *English*
P.W. Galliver M.A., M.Phil. *History*
A.P. Roberts M.A., M.Th. *Classics*
★ Mrs J.E. Sutor B.Sc. *Chemistry*
M.A. Barras B.Sc. *Physics*
R.D. Devey B.Ed.
Physical Education, Geography
F.H. Eveleigh B.A., A.L.A. *Librarian*
I.D. Little M.A., Mus.B., F.R.C.O.,
A.R.C.M., L.R.A.M.
Director of Music
D.R. Lloyd M.A. *English*
Mrs P.J. Melling B.Sc. *Mathematics*
D. Willis B.A., M.Ed. *Mathematics*

THE AMPLEFORTH JOURNAL
SCHOOL OFFICIALS

Head Monitor

J.P. King

Monitors

St Aidan's	R.J. Parnis-England, R.E. Hamilton, A.A.G. Myers
St Bede's	R. Hosangady, C.K.S. Wong
St Cuthbert's	N.C. Hughes, A.J.P. Morrough-Ryan, J.E. Hughes
St Dunstan's	A.J. Finch, A.J. Hickman, B. Cunliffe
St Edward's	J.M. McKenzie, R.R. Elliot, O.J.W. Heath, E.P.G. Spencer
St Hugh's	P.A.L. Brenninkmeyer, P.J.A. Brennan
St John's	J.B.J. Orrell, T.E. Tutton, J.R. Butcher
St Oswald's	T.J.M. Reid, C.M.M.M. Williams, W.X. Unsworth, J.D. Morris
St Thomas's	M.J. Tyreman, J. Burke
St Wilfrid's	D.J. McFarland, C.J.T. Vitoria, M.C.R. Goslett

GAMES CAPTAINS

Rugby	N.C. Hughes (C)
Golf	J.D. Morris (O)
Squash	B.S. Scott (E)
Swimming	R.R. Elliot (E)
Water Polo	R.J. Parnis-England (A)
Shooting	O.J.W. Heath (E)
Master of Hounds	J.M. McCann (C)
Librarians	S.M. Carney (A), D.J. Robinson (A), O.H. Irvine (O), J.E.O. Brennan (O), R.G.M. McHardy (D), P.J. Dunleavy (T), C.H.S. Fotheringham (E), M.J. Mullin (B)
School Shop	R.E. Hamilton (A), A.J. Hickman (D), J.R. Howey (C), J.P. King (T), J.M. McKenzie (E), J.D. Morris (O), A.R. Nesbit (B), D.J.S. Thomas (O), M.J. Tyreman (T)
Bookshop	M.R. Bowring (T), H.T.D. Boyd-Carpenter (B), M.S. Brocklesby (H), R.E. Haworth (T), N.P. Kenworthy-Browne (E), P.G. Moorhead (A), C.J. O'Loughlin (C), A.D. O'Mahony (D), N.M. Studer (D), R.F. West (B), M.R. Wilson (T), D.E.J. Wiseman (D)
Stationery Shop	C.B. Davy (W), A.J. Finch (D), G. Finch (D), T.C. Wilding (D)
Computer Monitors	J.B. Beeley (E), D.J.L. Blount (C), R.A. Burke (O), P.J.H. Dunleavy (T), N.P. Kenworthy-Browne (E), J.C. Leonard (W), G.F.G. Lorrimer (H), B.D. Morgan (A), J.E. O'Brien (B), C.J. O'Loughlin (C), D.J. Robinson (A), M.J. Verdin (J)

THE SCHOOL

The following boys left the School in December 1989:

St Aidan's	D.J. Robinson, E. Sobolewski
St Bede's	N.W. Prior
St Oswald's	F.G. West
St Thomas's	D.P. Cowell
Junior House	R.C. Caldwell, D.J.K. Potts, T.J. West.

The following boys joined the School in September 1989:

From schools other than J.H. and Gilling:

T.H.P. Bedingfeld (E), M.S.P. Berry (T), P.C.I. Black (D), E.L. Buxton (W), C.A. Carnegie (C), T.W.C. Clive (C), B.G.J. Constable Maxwell (E), K.E.D. Crichton-Stuart (E), A.M.T. Cross (H), W.M. Crowther (H), H.L.J. De Philly (H), J.I. de Uriarte (A), M.C. Dickson (D), J.E.C. Dilger (O), D.T. Douglas-Hamilton (O), R.P. Dunleavy (A), M.G.H. FitzGerald (C), I.A. Fotheringham (E), G.H. French (J), R.J. Gallagher (B), E.P. Gretton (O), D.C. Guthrie (E), L.J.E. Hall (W), J.A. Hamilton (E), D.I. Harrison (D), Miss C.F. Hewitt, H.P. Hickman (O), J.J.D. Hobbs (D), O.J.E. Hodgkinson (A), M.J.B. Horsley (W), T.E.A.G. Kerrigan (O), P.G. King (T), N.C. Lemis (J), G.C. Leonard (O), M.J. Leonard (W), S.D. Martelli (E), A.J. McKenna (J), R.P. McNeil (O), T.J. Mostyn (J), E.M.C.-A.Y.H.W.M. Moy (B), V.M. Murombe-Chivero (T), I.A. Ogilvie (E), M.J. O'Brien (W), M.J. O'Neill (C), J.P. O'Shea (B), J. Pearce-Barker (A), L.A. Poloniecki (H), N.W. Prior (B), N.A.O. Ramage (A), C.R.N. Roberts (A), A.H.D. Robinson (D), A.N. Russell-Smith (H), W.E.J. Scott (J), S.J. Tarrant (B), C.P. Thomasson (C), D.R. Thompson (W), B. To (A), Sh-Y Tsang (B), N.A.P. von Westenholz (E), R.G. Ward (T), H.W.Y. Wright (T), H.C. Young (T), K.K. Zaman (H), M.J.J. Zoltowski (H).

From Junior House:

A.C. Andreadis (A), J.A. Benady (D), T.E. Cadogan (W), T.G. Charles-Edwards (A), A.D.J. Codrington (J), H.J.R. Dalziel (B), S.L. Dann (H), E.A. Davis (O), C.C. Dawson (W), E.A.G. de Lisle (W), L.S. Ferrari (B), J.F. Fry (E), R.H.L. Greenlees (W), C.S.A. Hammerbeck (J), E.H.G. Haynes (T), A. Kass (D), J.F.J. Kennedy (D), N.J. Kilner (B), F.P.V. Lenehan (A), T.R. Leonard (W), J.A. Lowther (O), J.F. McConnell (T), P.J.A. Miller (C), J.P. O'Connell (O), M.R.M. Parnell (C), R.F.P. Pintado (B), A.J.E. Porter (H), M.K. Pugh (T), D.A. Richardson (T), D.A. Rigg (A), Hon J.H.H.J. Savile (E), E. de W. Waller (A), B.H.G. Walton (D).

From Gilling:

A.S.T. Adamson (B), M.A. Brightman (A), J.G. Camm (C), J.E. Evans-Freke (E), J.H.T. Fattorini (O), S.M. Fay (C), N.E. Foulser (W), J.P. Freeland (B), T.B. Greig (J), R.E. King-Evans (T), R.D.B. Lewis (W), C.C. Little (H), J.P. McGrath (O), W.E.J. McKenzie (H), A.S. Medlicott (J), M.J. Middleton (A), C.J. Minchella (H), R.L. Morgan (J), J.S. Murphy (C), R.D. Pepper (D), A.A. Richter (B), J. St Clair-George (T), D.R. Telford (A).

THE AMPLEFORTH JOURNAL
MAJOR SCHOLARSHIPS

W.E.P. McSheehy	Gilling Castle and Ampleforth College
R. Pepper	Gilling Castle
D.F. Erdozain	Gilling Castle and Ampleforth College
A.M.T. Cross	Chorister School, Durham
M.A. Brightman	Gilling Castle
B.G.J. Constable	Pilgrims' School, Winchester
Maxwell	
J.J.D. Hobbs	Winterfold House, Chaddesley Corbett

MINOR SCHOLARSHIPS

E.P. Gretton	St Richard's, Bredenbury Court
J.H.T. Fattorini	Gilling Castle
M.S.P. Berry	Buckfast Abbey School, Devon

MUSIC SCHOLARSHIP

Major Instrumental Scholarship —
Simeon L. Dann Junior House, Ampleforth College

The following gained places (or received conditional offers) at Oxford and Cambridge in December 1989.

OXFORD

A.K.J. Boyle (H)	St. Edmund Hall	Metallurgy & Science of Materials	1991 c
P.J.A. Brennan (H)	Lincoln	Classics	
A.E.G. Brittain Catlin (W)	Worcester	History	
W.A. Eaglestone (E)	St John's	Ancient & Modern History	
R.R. Elliot (E)	Wadham	Biochemistry	1991
R. Hosangady (B)	Balliol	Classics	
M.J. Killourhy (H89)	St Peter's	History	
T.D.J. McNabb (T)	Exeter	PPE (History & English)	1991
J.S. Pring (T89)	Magdalen	History	
J.T.M. Reid (O)	Christ Church	English	1991
M.J. Tyreman (T)	University	History	1991

CAMBRIDGE

A.J. Finch (D)	Trinity	Natural Sciences	c
Miss C.L. Fox	St John's	English	c
J.E. Hughes (C)	Peterhouse	History	1991 c
A.J.P. Morrogh-Ryan (C)	Magdalene	Architecture	c

c = conditional offer

The Pheasant Hotel, Harome, Helmsley

(0439 71241)

A 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 recommended by all the good hotel guides.

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.

Whitwell Hall Country House Hotel

(Whitwell-on-the-Hill 065381 551)

(Fax 065381 554)

Lovely Country House set in 18 acres delightful grounds overlooking Vale of York. Every comfort provided and good food assured. Tennis Court, Indoor Heated Swimming Pool, Sauna and Croquet on lawns. Egon Ronay recommended.

Crayke Castle, Crayke

(Easingwold 0347) 22285)

A Grade 1 listed 15th Century castle offering guests all the comforts of the 20th Century! Luxurious accommodation, excellent cuisine and fine wines but above all a warm welcome.

Ryedale Lodge, Nunnington

(Nunnington (04395) 246)

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

Blacksmiths Arms Restaurant, Aislabey, Pickering YO18 8PE

(0751 72182)

Comfortable five-bedroomed accommodation. Restaurant with open log fires, serving local produce, game in season and fresh vegetables, plus a full vegetarian menu. Open throughout the year.

Fairfax Arms, Gilling

(Ampleforth (04393) 212)

Under the new ownership of Neville and Sandra Kirkpatrick, this popular inn has now been completely refurbished to a high standard. We now serve bar meals and grills every lunchtime and evening. Two holiday cottages are also available.

The Feversham Arms Hotel, Helmsley

(0429) 70766

An historic coaching Inn luxuriously modernised retaining its old charm. 20 bedrooms with all facilities. Some with four poster bed and de-luxe bathroom. Superb food specialising in shellfish and game. Own tennis court, swimming pool and gardens. Autumn-Winter and Spring Bargain Breaks available for parents visiting Ampleforth. AA three star, RAC three star and Egon Ronay recommended.

Hawnby Hotel, Hawnby

(Bilsdale 202)

Eight miles north of Ampleforth, in beautiful countryside. Eight bedrooms, four with private bathrooms. Fully licensed. Trout fishing. Colour TV. Non residents should book for dinner.

1987 LEAVERS UNIVERSITIES

Bidgood A.J.P.
Winn M.P.

Engineering
History

Loughborough
Exeter

POLYTECHNICS Andrews M.B.

Business Studies

Bristol

1988 LEAVERS UNIVERSITIES

Arbuthnott G.S.
Blake James B.T.
Bond S.D.
Bozzino J.M.
Bull A.M.J.
Byrne P.J.
Churton D.H.H.
Codrington A.K.J.
Cotton T.D.P.
Coulborn J.W.
Crane G.F.B.
Cutter J.B.M.
De Palma R.K.P.
Elliot J.R.
Foshay W.W.
Garden A.D.
Ghika C.J.
Gladitz R.I.C.

History
Medicine
Drama
Economics
Mechanical Engineering
Computer Science
Politics
English
Business Management Studies
English
History & Archaeology
Chemical Engineering
Medicine
History

Modern Languages
History/Politics
German/Russian

Edinburgh
London — Royal Free
Hull
Warwick
London — Imperial
Cambridge — Trinity
Reading
St Andrews
City
Kent
Wales — Lampeter
Edinburgh
London — Royal Free
Oxford — St. Anne's
Harvard (USA)
Cambridge — Jesus
Newcastle
Cambridge — Gonville
& Caius
Durham
Oxford — Oriel
Exeter
Newcastle
Bristol
London — Goldsmiths
Cambridge — Clare
London — U.C.L. (Slade)
Cambridge
Edinburgh
Newcastle
Edinburgh
Leeds

Goodall J.A.A.
Gordon A.G.
Graham D.B.
Honeyborne J.C.
Inman C.D.C.
James M.S.T.J.C.
Jenkins C.D.M.
Kelly B.G.
Kennedy J.P.
Lyle J.A.
MacCulloch R.N.
McNally A.E.R.C.
McNamara H.D.

History
Theology
English & Drama
Biology
Medicine
English & Drama
History
Fine Art
Engineering
Theology
History
History
History

Meehan R.D.C.	Town & Country Planning	Heriot-Watt
Morris C.D.	Mechanical Engineering	Exeter
Nester-Smith T.A.	History	Exeter
O'Mahony C.R.	Philosophy	Liverpool
Osborne C.P.H.	Veterinary Medicine	London — Royal
		Veterinary School
Radcliffe E.E.J.	Chinese	Durham
Roberti C.B.	History	Oxford — St Peter's
Roberts L.O.M.L.	History	Oxford — Balliol
Robertson I.D.	Agriculture/Business	Newcastle
	Management	
Royston P.S.	Electrical & Electronic	Manchester
	Engineering	
Scrope C.R.A.	History	Newcastle
Titchmarsh G.H.R.	Biology/Geography	Exeter
Turner R.T.	Combined Studies	Newcastle
Vigne J.E.H.	Molecular, Biology &	Durham
	Biochemistry	
Wade S.C.	Chemistry	Exeter
Whitelaw R.J.R.	History	Newcastle
Wigan D.E.	Chemistry	Newcastle
Thompson P.A.	Chemistry	Durham
van den Berg J.E.	Dentistry	Birmingham — Dental
		School
POLYTECHNICS		
Bianchi R.A.	HND Business & Finance	Salford College of
		Technology
Blasdale C.P.	English & Classics	North London
Burnand C.G.	Business Studies	Portsmouth
Goodhart J.H.	HNC Business Studies	Newcastle
Hawe J.A.C.	Marine Studies	Plymouth
Marsh B.H.	Business Studies	Dorset Institute of
		Higher Education
Morrogh-Ryan D.G.O.	Estate Management	Bristol
COLLEGES		
Lebbon E.R.	HND Rural Estate	Royal College Agriculture
	Management	— Cirencester
1989 LEAVERS		
UNIVERSITIES		
Auty M.T.	Metalurgy	Brunel
Baker D.A.	Business Studies	City
Balfé A.J.M.	Chemistry	London — King's College

Brisby P.C.	History	Oxford — Worcester
Caley F.A.	Agriculture	Reading
Clough J.A.	Computer Science/Artificial	Edinburgh
	Intelligence	
D'Netto C.N.	Mathematics & Philosophy	Manchester
Dow B.T.	Business & Psychology	Vermont (USA)
Everett-Heath T.J.T.	History	Cambridge — Peterhouse
Ferraton V.G.P.	International Business &	Aston
	Modern Languages	
Gannon A.G.	Classics	Oxford — Lincoln
Gilbert W.R.	Management Studies/	Leeds
	Psychology	
Giordano G.N.R.	Dentistry	Newcastle
Grant C.E.	Classics	Oxford — New College
Griffin S.E.	Music	Newcastle
Hague J.N.	Medicine	London — Royal Free
		Hospital
Hargan P.E.M.c	Classics	Oxford — Oriel
Kassapian P.G.	Theology	Warwick
Knight T.J.	History	Edinburgh
Le Duc C.M.	French & International	Bath
	Business	
Llambias D.H.J.	Psychology/Business	Aston
	Administration	
Malone J.J.	Theology	London — King's College
Mayer A.G.	History/International Relations	Reading
Nevola F.J.D.	History	Oxford — University
		College
O'Donovan R.M.	Ophthalmics	City
Pattison J.M.R.	Production Engineering	Brunel
Reynolds A.W.T.	PPE	Oxford — Exeter
Stanton C.J.	Theology	Edinburgh
Steel R.E.	Engineering/Management	Birmingham
Thomas S.P.H.	Medicine	London — St George's
		Hospital
Watson G.H.	History	Newcastle
Wright D.J.Y.	Chemical Engineering	Bath
POLYTECHNICS		
Holgate M.P.	Business Studies &	Liverpool
	Information Technology	
Holroyd T.D.S.	Accountancy	Kingston
McNicholas A.	Business/Management Studies	Newcastle
Powell J.J.	Combined/General Arts	Manchester
Sellers D.A.	Applied Physics	Portsmouth

COLLEGES

Kemp S.F.	Performer's Course	Royal College of Music
Mangham D.G.B.		Oxford School of Drama
Parker K.F.C.	2 year Foundation Course	Blackpool College of Art & Design
Thompson J.H.	1 year Foundation Course	Hartlepool College of Art
Wales L.A.	1 year Foundation Course	Central School of Art & Design

UNIVERSITY DEGREE RESULTS 1989

David J.S.M. (A84)	Edinburgh	II.i History
Pennington A. (A84)	Hull	II.ii Electronic Engineering
Edworthy N.A. (C84)	Edinburgh	II.ii English
Fawcett R.P. (C84)	Edinburgh	II.i Psychology/Business St.
Dibble D. (D84)	Edinburgh	II.ii English
Green D.C.A. (D84)	Bristol	II.ii French
Preston G.R. (E84)	St Andrews	III Arts Ordinary
Kirby P.J. (H84)	Oxford	II.i Classics
	Corpus Christie	
Brown A.G. (J84)	Edinburgh	II.i History
French P.R. (J84)	Edinburgh	II.i English
Verdin C.P. (J84)	Edinburgh	II.i Spanish
Vincent P.M.C. (O84)	Edinburgh	I Philosophy & Maths
Connelly R.J. (T84)	Wales Swansea	Pass Civil Engineering
Lindemann K.M. (W84)	Bristol	II.ii Law
Griffiths, Miss R.M. (85)	Bristol	II.i History I
MacHale J.J.P. (A85)	London	II.ii History
	Queen Mary	
Kennedy S.J. (B85)	Edinburgh	II.i History
Hart-Dyke J.T. (C85)	Manchester	II.i Architecture
Somerville-Roberts M.J. (C85)	Cambridge	Hons Manufacturing Eng.
	King's	
Channer R.B.D (D85)	Newcastle	II.i History
De Farrugia A.F.M. (D85)	Newcastle	II.ii History
Mollet A.C. (D85)	Warwick	II.i Philosophy
Chambers S.G. (E85)	Manchester	II.ii Economic & Social Stud.
Hall B.J.D. (E85)	Newcastle	II.i History
Gage M.J.G. (J85)	Manchester	II.i Zoology
Hare R.W. (J85)	Exeter	II.i Mathematics
Breslin S.W. (O85)	York	II.i History
Walton T. (O85)	Manchester	II.i Modern History & Econ.
Byrne-Hill D.J. (T85)	Cambridge	II.i History
	Peterhouse	
De Lavison P.A.G. (T85)	Durham	II.ii Engineering

Farrell S.A. (T85)	York	II.i Music
Sasse J.A. (T85)	Cambridge	II.ii Manufact. Eng. (Part I)
	Jesus	
Wales G.J. (T85)	Exeter	III English Literature
Ward D.P.M. (T85)	Edinburgh	II.i History
Ward P.M. (T85)	Manchester	II.ii Civil Engineering
Helm G.F. (C86)	Bristol	II.i Chemistry
Swann-Fitzgerald-Lombard A.J. (C86)	Durham	II.i Chemistry
Elgar E.B. (E86)	City	II.ii Property & Evalu. Man.
Lindemann S.A. (E86)	City	II.ii Economics/Accountancy
Jackson S.J. (H86)	Durham	II.i History
Lefebvre D.C. (H86)	Durham	I Physics
Dormer J.P.A. (J86)	Birmingham	II.ii History
Fattorini A.H.T (O86)	Durham	II.i Natural Sciences
Morland A.F.X. (T86)	Liverpool	II.ii Combined Arts
Prendergast D.H.P. (W86)	Bristol	II.i Philosophy
Aspinall E.A. (B87)	Cambridge	II.ii Theology Part I
	Robinson	
Lodge A.E.J. (J87)	Cambridge	II.ii Theology Part I
	Robinson	
Corbally C.G.E. (O87)	Cambridge	I Nat.Sci. Part I
	Queens	
Pritchett M.B. (W87)	Cambridge	II.ii Engineering Part 1A
	Gonville & Caius	

THE COMMON ROOM

TEDDY MORETON (1930-1989)

The Common Room has lost a long-standing President and a trusted friend by the sudden death of Teddy Moreton at the end of the Christmas term. He had been recovering at home after the major heart surgery which he underwent earlier in the term, and was looking forward not only to being back with us in January but to his own forthcoming re-marriage. To his family and financee, Rosemary, we offer our sincere condolences.

It was some thirty years ago that Teddy joined the Staff, coming to us from Hurstpierpoint. An Old Boy of both Stonyhurst and Manchester Grammar School (where his High Master was Eric James), his subject was Classics, his special field of interest the history of the Roman Empire. Indeed, a sense of Roman *gravitas* seemed rightfully to belong to him, as he made his unhurried way from one part of the school to another. Nor was there anything slovenly or slap-dash about him: alike in dress, in his handwriting (clear and open like his character), in the precision of his English, the standards proper to a schoolmaster never deserted him. To his classical work, he later added the teaching of English.

He was an enthusiastic musician, often to be seen at a school concert, either

in the audience or the orchestra, where his absorbed and evident delight in his own flute-playing would be sure to cast an aura of Pickwickian benevolence about him. With his interest in music (carried, as with English, into the classroom, where for some time he taught music appreciation), went an enthusiasm for cricket: his house, 'The Martlets', bore witness to no ornithological leanings on his part but (as Philip Smiley assures me) was so called after a Sussex cricket team.

As the years went by, he took an increasing part in the organization of the School, one that we came to take for granted. The start of each academic year was marked for each member of the staff by the arrival of a large envelope, addressed in Teddy's hand, containing a whole directory of information: staff lists and departments, telephone numbers, administrative staff, classroom allocation, and much other information on which we came to depend; and throughout the year he remained unruffled and courteous whatever the demands we made upon his time and patience.

So far, an unexceptional schoolmaster, perhaps. But there was much more to Teddy than that. Honest and open himself, he was as frank and impartial in his dealings with the Headmaster as he was with his colleagues who, recognizing his qualities for what they were, elected him President of the Common Room for an unprecedented run of nine consecutive years, an office he still held at his death, and in all likelihood would have held longer.

With him, people really mattered. With boys, I don't think he could ever have been unfair or unkind; for his colleagues, their families and all they did, he had an instinctive sympathy. Not only in public, at the start of the first Common Room meeting of the term, was he punctilious in congratulating its members, whether on the birth of a child, a win by the Sevens, an Iceland expedition, a concert or other success, but in private he listened to what one had to say, welcomed new members of staff and made them feel at home, and by an equal share of his attention gave everyone a sense that they were important.

In his fairness and impartiality, in his quiet persistence and refusal to be silenced when there was something he felt had to be said, Teddy played a major part (a later-day Cicero, perhaps?) in furthering harmonious relations between the Orders of our own society at Ampleforth — the Headmaster, the teaching staff, the ancillary staff (both administrative and domestic). Especially at the time when we were to move into the new Central Building and when, with that change, there came a change too in our previous isolation as a Common Room and closer integration with the monastic staff, Teddy's quiet authority counted for much. Like Virgil's elder statesman, *pietate gravem ac meritis*, he too 'earned our respect by fulfilling his obligations and by his services to others.'

Homo amicus nobis (if Terence may give him an epitaph), *homo antiqua virtute ac fide*: 'a man who was our friend, with sterling qualities you don't find so often nowadays, one who would never let you down.' Unpretentious and uncomplicated (or so he seemed), he enjoyed simple pleasures: an Agatha Christie serial on the television, or the broadcast of the Young Musician of the Year. He enjoyed, too, listening to some latest piece of scandal, when he permitted a wry smile to spread across his features. As for the rising (or sinking) fortunes of the country's

itinerant headmasters, these he followed in successive Public Schools Yearbooks with all the avidity of a schoolboy engaged in a game of Snakes and Ladders. Surely on Teddy's soul, if on anyone's, the Platonic *Idea* of Schoolmaster had left some elemental imprint?

No Staff meeting, almost, could properly be considered closed without a question from Teddy to the Headmaster: did he (asked Teddy long ago of the then Headmaster, when women's lib. had not yet advanced even to the extent of admitting their inclusion on our teaching staff, much less on the School roll), did he have any plans for the education at Ampleforth of the *daughters* of the lay staff? The reply was diplomatic, but discouraging, and Teddy's daughters did not grace our classrooms with their presence.

Antiqua virtute: perhaps Teddy was Victorian in some of his ways. Perhaps, like Albert, he too was never quite accepted on his own terms, never quite played the role he envisaged for himself. This is no place for judgement on that score: let another great Victorian, marking the Funeral of his own Grammarian, have the last word:

*That low man seeks a little thing to do,
Sees it and does it;
This high man, with a great thing to pursue,
dies ere he knows it.
That, has the world here — should he need the next,
Let the world mind him!
This, throws himself on God, and unperplexed
Seeking shall find him.*

May Teddy find Him, and in Him eternal rest.

Bernard Vazquez

THE EDITOR writes:— Two thoughts to add to Bernard Vazquez's text. First, cricket, second pastoral interest. Teddy was a faithful and ever-present member of the cricket XI which was put out by the monks in the monastic 'Juniors' Cricket Week' during those years when there were sufficient cricketer monks to make up the bulk of an XI. In earlier days it had been Fr Denis Waddilove and Fr Peter Utley; later Fr Simon Trafford and Fr Edward Corbould; the final innings of these cricketer weeks had Fr Felix Stephens supported by Fr Timothy Wright, Fr Matthew Burns and Teddy Moreton. He was a better player than Tim Rice (career average 7.00) but no less an enthusiast. Never to be forgotten is the 50 he scored against Ampleforth Village, a mixture of front foot drives and square cuts, occasional fours and scampered singles, then leaning on his bat as he puffed away to regain his breath, holding up play on one occasion but purring with pleasure. The dignity with which he returned to the pavilion, bat aloft, head raised, radiant smile, in the guise of one of his heroes (Denis Compton) told the English story of one who has found fulfilment in his cricketer career. Nor was he any slouch as a wicket-keeper and he caught more at first slip than many who have volunteered to go there.

Secondly, between January and July 1984 Teddy Moreton was Assistant Housemaster of St Bede's for the many absences of Fr Felix during the Appeal. It had long been an ambition of Teddy to have the opportunity of understanding the nature of the role of the Ampleforth Housemaster. Given the opportunity to exercise care and concern in the closeness and proximity between boys and Housemaster he fulfilled his duties with a straightforward enthusiasm and simple willingness to learn and he was always thereafter proud of his association with the house, constantly asking about the boys and showing interest in their well-being and development. And the experience added much to his knowledge of the way the school worked, thus giving him many an opportunity to make a comment here or give a guiding hand there when helping colleagues in the important pastoral but also professional relationship between staff and housemasters.

J.F.S.

We welcome seven new colleagues. Colin Bailey joins Junior House after three years at the Perse School, Cambridge. Michael Barras joins the Physics department after ten years at Gilesgate Comprehensive School, Durham City, where he was Head of Physics. Richard Devey who was recently awarded a B.Ed. degree by Exeter University is a new member of the Geography and Physical Education department. Ian Little is our new Director of Music, succeeding David Bowman who, after nearly twenty years as Director of Music, continues to teach as a full-time member of the music staff. Mr Little was previously Director of Music at Dean Close School, Cheltenham. Derek Lloyd comes to the English department after a few years in America, and before that, Principal of Whitstone Head School, North Cornwall. Phyl Melling who has been teaching in the department on a temporary basis since January, 1989 becomes a permanent member of the Mathematics department. Finally, but not least, we welcome David Willis to the Mathematics department after five years at Downside School. To all these new colleagues, to Mr Bailey's wife and children, to Mr Barras's wife, to Mr Little's wife and children and to Mr Willis's wife and children we extend a warm welcome. We hope that they will be happy with us at Ampleforth. We also congratulate Mr and Mrs G.D. Thurman on the birth of a daughter, Holly Elizabeth, on 28 December.

ed. T.L. Newton



1930

E.H. (Teddy) Moreton

1989

HEADMASTER'S LECTURES

Autumn 1989

ISSUES OF THE MOMENT: 4 Amplefordians explain

LAW

DESMOND FENNELL QC (A52)

Chairman of the Bar

Law and Market Forces: justice, prudence, wisdom in the relationship between Government and the legal system

WATER

BERNARD HENDERSON (E46)

Chairman: Anglia Water Authority

Water and the Environment: the case for privatisation

TELEVISION

ANTHONY SIMONDS-GOODING (B53)

Chief Executive: British Satellite Broadcasting

Television and the Media: 'Quality, Choice, Competition'

— the future of television in the U.K. as a result of the satellite revolution and its effect on BBC/ITV

THE CITY OF LONDON

ANDREW HUGH SMITH (E50)

Chairman: International Stock Exchange

A World in Ferment: the city and the markets

An introduction by FELIX STEPHENS O.S.B.

Law Reform, Water Privatisation, the post 'Big Bang' International Stock Exchange, Satellite Broadcasting and the Broadcasting Bill: four topics not likely to set the imagination alight or to rouse passions or intellectual enquiry. Nevertheless it was these four topics which encompassed the Autumn 1989 series of Headmaster's lectures.

It was a notable series for three reasons. First, all the issues were of current moment: — Government Bills to reform the Law and to set the future direction of British Broadcasting are currently on the floor of the House of Commons; with Water Privatisation a fact, we awaited within weeks the flotation of the water companies; the Stock Exchange adjusting still to the fall out from 'Big Bang' was installing a new Chief Executive within days of the lecture.

Secondly, a re-reading of the lectures reveals the standard of preparation and intellectual depth of these lectures. There is no pandering to adolescent minds. The lectures were instituted to bridge a gap between school A level teaching and university style lectures and intellectual endeavour. If the boys — and staff also — felt at times out of their depth, the end-purpose was achieved: serious issues addressed with all the intensity of 'the players in the game' arguing their case; a

HEADMASTER'S LECTURES

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window on the real world opened up for the boys and staff; a realisation of the complexity of issues of current moment; certainty that at the heart of seemingly dry, dull and distant issues, passions are aroused; and that, at stake ultimately is the making of our society a better place: the preservation of justice, greater efficiency in the use of money, the quality of a basic necessity — water — and, reaching beyond the environment, the ability of London to remain the centre of the world's financial houses, and finally, but not least, the role of Broadcasting in the first decades of the next century and the relationship between the people and the media.

Finally, the lectures were notable for being delivered, all of them, by Old Boys, each of whom was, about the time of the lecture, the lead player in the field he was covering: Desmond Fennell as Chairman of the Bar, Bernard Henderson, Chairman of one of the largest Water Companies and about to become Chairman of the Association of all Water Companies, Anthony Simonds-Gooding, Chairman of British Satellite Broadcasting, struggling to get his finances and technology together to 'take-on' Rupert Murdoch's 'Sky' satellite broadcasting; and finally, Andrew Hugh Smith, Chairman of the International Stock Exchange. For the school it was a privilege to welcome each of these back to the place where they and their sons had been educated.

It is worth digressing here, for it has not been recorded before, to detail how the Headmaster's Lecture series is arranged and organised. Quality of speaker and importance of subject-matter are primary aims though, if there is any preference, the 'singer is as important as the song'. The lectures are for upper VI and staff. Upper VI come and go; the staff broadly remains the same. There has to be, then, some repetition of subject matter but not too frequently. Ideally the lecturers should encompass not merely home and international affairs but also issues of religion and philosophy, culture, the arts. But in the space of two series in the two winter terms, a total of eight lectures in all, balancing in-depth study and one-off lectures, it is difficult, nay impossible, to provide a balance which will satisfy all intellectual needs. In any case, school societies can provide lectures for a broader audience than Upper VI alone and the balance between a formal Headmaster's Lecture series and a school society lecture list has to be kept in mind. With all those caveats and balances to be kept, the thinking up of a series and the carrying it through to fulfilment can be a taxing experience: choice of topic, either a series of four (the Nuclear question) or four singles (as here with 'Four Old Boys explain'); the selection of lecturer and discovering the key which will lead to an invitation being accepted. Don't write too far in advance — 'I have not opened my 1992 diary so write again later'; but don't write three months ahead — 'I am booked up all this year and most of next'. By starting at the top and working downwards — if I may be permitted this expression — there is a fair chance that letters will be answered by return of post. In the case of this particular series, inspiration had not visited me until May before the September term. It was while shaving one Saturday morning that the idea came: four Amplefordians, four current topics, all four likely to be at home on a Saturday morning — possibly in the garden. In the event the series was buttoned up by 11.30 that morning and

panic was over. But normally an initial six letters may yield four acceptances or none. As the acceptances come in, so the difficulty starts of reconciling dates — their availability and our making certain that a lecture is not to be delivered on a holiday weekend Friday. If that happens, not even Mrs T (not yet invited) nor Neil Kinnock (invited and sent a holding reply by return) would guarantee a full house of boys. Sometimes it is important that a certain lecture is delivered first in the series — as, for example, next September 1990 when the Permanent Secretary at the Ministry of Defence, Sir Michael Quinlan delivers a lecture on the title 'The Future of Military Power: a British perspective', an apposite title in the current real-politic and one which sets the scene for that which will follow.

Once a series is arranged a dialogue often follows with the lecturer. Speaking to schoolboys is less straightforward than might be thought at first sight. Many accept invitations yet are not clear what is expected of them: how many in the audience, a talk or a lecture, the level to pitch it at, how long. We have found that 45 minutes is about right with 15 minutes for questions. Some lecturers speak from notes, others prepare a text. A difference of 15 minutes between 35 and 50 minutes is substantial in a talk/lecture, and speakers like to be briefed. We meet in the Theatre, set out professionally as a lecture hall. Speakers like its formality, often preferring it to the modern-style lecture room with its slick gadgetry. After the lecture, the Headmaster hosts a buffet supper for 30 boys and 10 staff, an 1½ hour opportunity for boys and staff to mix, often for boys in different houses and academic faculties to meet, and for all to talk with the lecturer. From 9–10pm comes a more intimate gathering in the Headmaster's room, a wider discussion with the lecturer. This is one area we have not got right.

It is understandable that boys should be reluctant to return to the Central Building at 9pm, having attended a lecture, and then returned to their houses for supper; it is also understandable that, once tempted back, they should feel a trifle inhibited in the Headmaster's room; it is probably also understandable — though less foreseen — that speakers who are not in the business of education or being for long periods with adolescents, are themselves inhibited by the presence of inhibited young men in a formal setting; finally it is understandable that, on the basis that the speaker has much to say and contribute, these sessions often become a series of mini-statements in answer to a question. For all that, we are still trying to discover the secret of dialogue rather than listening with awe. That the secret can be found is proven by the many 'discussions' that begin to get off the ground by 10.10pm when the Headmaster is about to wind it up; and also by the several occasions which have taken off almost at once. On these occasions the rapport between a boy or two and the speaker has been immediately established and, once fusion has taken place, we are away. But it cannot be planned for.

One consideration is worth a mention because it has repercussions over a wider field, though one not relevant here. As a result of the changes made by Oxford and Cambridge with regard to their entry procedures there is no longer an 'Oxbridge 7th Term' ie an Autumn Term after A levels for some 40 potential Oxbridge hopefuls. This group always added a special something to the school in an Autumn Term and not only because of being six months older though that

in itself was important. Certainly in the Headmaster's Lecture discussions these boys provided that edge of maturity, perhaps the bridge between school and university which we are seeking, which the Upper VI, being a year younger, simply does not have. This is no criticism of admirable members of the Upper VI; it is simply a fact of life. The post A level group, in general terms, were developing a breadth beyond the narrow academia of A levels, an interest in the world about them to which they almost belonged, as distinct from school, and a capacity to think and discuss, on adult terms, as befits those ready to claim their places at our senior universities. It is perhaps interesting to note this difference which has had quite a substantial effect on school life at the top both within the school itself — as for example Rugby XV's — and also in the maturity of relations of those boys with staff. It is just one example of the unfortunate fall-out of the change in the Oxbridge entrance system. It has made the school younger and, to give a further example, means that senior boys are being asked to undertake their in-school leadership responsibilities some six months earlier than before and without having the example of the extra six months of dedication and performance which the best of our former Oxbridge 'scholars' provided. But that is by way of digression.

The Editor of this Journal, also the organiser of Headmaster's Lectures, finds himself in an uncomfortable position in having to decide how to report the series 'Four Old Boys explain'. To print all four, even in abbreviated form, would unbalance the Journal in terms of length and subject matter. To print one at the expense of the other three would be selective and might suggest a pecking order of quality of lecture which would be unfair to the other three. To summarise the text of all four would emasculate tightly written text. Either a full lecture or none.

The subject matter of the Law Reform has been well publicised and readers who know of Desmond Fennell's part in the debate, as well as the clarity of his report into the King's Cross fire, will know of his forensic skill, his mode of thought, and his passionate belief in the Bar. His lecture was meticulously prepared and presented — it was a forceful case. Now he adorns the Bench as a Justice of the High Court, an appointment made subsequent to his visit, and there he joins Mr Justice Nolan (C43), Mr Justice Thomas (C50) and Mr Justice Kennedy (E53).

Water privatisation has been achieved and the case is past history. What was an interesting as anything in Bernard Henderson's lecture was the description of the scale of operation of a Water Company as well as the ringing conviction of the need for privatisation. Those arguments, too, were rehearsed in the press and perhaps just one titbit may be recorded: that of the five Secretaries of State and dozen or more Ministers for whom Bernard Henderson has worked he found that, 'Controversial though he may be on Television, Nicholas Ridley was the most marvellously intelligent to work for'. Important though Water privatisation has been as an issue and may be as a business, the Headmaster's Lecture series is fortunate to have had another lecture on the subject in a wider, less political field. In 1988 Professor M D Newson of Newcastle University delivered a lecture with the unpromising (though important) title of 'Rivers and the Environment'. I have wanted to find a slot for it in the Journal. It took the school and staff by storm and

opened all our minds to wider issues. It was an evening which fulfilled all the aims of the Headmaster's Lecture series. I make no apology for printing it here. And it will not stand alone. Jonathon Porritt lectures in the term during which I write this on 'The future will be green or not at all' and Chris Patten, Mr Ridley's successor as Secretary of State for the Environment, gives a lecture in January 1991.

The lecture by Andrew Hugh Smith on 'A world in ferment: the city and the markets' came, literally, from the horse's mouth because he it is whose responsibility is to give shape and point a way forward to a 'world in ferment'. In the nature of things it is a specialised and technical world and we were guided through the labyrinth with lucidity and precision. The text had been telexed through beforehand and my only request was for some simplification in relation to LBO's and MBO's (leverage and management buy-outs to the uninitiated). We learnt about 'caps' and 'collars' and 'swops', the varying financial markets, the changes taking place thanks to information technology, the ending of foreign exchange controls, the growing competitiveness of the international markets, the role of the city in providing finance for business, the question of mergers and take-overs (he spoke at a time when Patrick Sheehy (B48) as Chairman of BATs was under some pressure from a take-over bid), and finally on Europe and 1992.

But I have decided to publish Anthony Simonds-Gooding's lecture — and for three reasons. The case that is made for Quality in the Future of Television is an important one in its own right, affecting as it does all of us who watch television and who make judgments upon television. The case deserves a wider audience. Secondly, the Broadcasting Bill will be still going through Parliament when this Journal arrives at your home. So it is distinctly topical. The text produced here is not the text given to the boys but one delivered five days later at the Oxford Union. At Ampleforth Anthony Simonds-Gooding described BSB in some detail and illustrated the five channels with video examples, promoted by the company. The general mood of the boys and staff was positive, enthusiastic and not a few made notes about purchasing the squarial — provided, in the event, BSB finally manages to get off the ground. This text is based on the Ampleforth text but it goes wider and is constructed more tightly and it saves one editing his text to us with its asides and chatty style. Finally, I print it because it discusses among other things Sky Television and it is worth ending with the link between Old Amplefordians and the ownership or management of Satellite Broadcasting. With Anthony Simonds-Gooding (B53) as Chief executive of BSB and Andrew Knight (A59) Chief Executive of Rupert Murdoch's News International (though not directly of Sky Television) these are Old Amplefordians in position to influence the future relationship between the public and the media. It will be intriguing to observe the directions taken.

Finally, we must thank our Headmaster's Lecturers for the privilege they have given us not merely of accepting invitations but of producing such quality of intellectual endeavour as an example to our Upper VI.

THE NEXT DECADE FOR BRITISH BROADCASTING — EVOLUTION NOT REVOLUTION

Anthony Simonds-Gooding (B53)

Chief Executive: British Satellite Broadcasting

On 2 June 1963 I was at boarding school in Yorkshire. There was no television in the school and the highlight of the week's entertainment was a film each Wednesday. The memory may play tricks, but in retrospect they seem overwhelmingly to have featured a very young Alec Guinness in films like 'Kind Hearts and Coronets', 'Man in a White Suite' and the 'Lavender Hill Mob'.

I choose 2 June 1953 because it was the date of the Queen's Coronation. An event more than any single other that sped television on the way to becoming a part of every home in Britain.

I visited that same boarding school in Yorkshire last Friday to talk about broadcasting to the sixth form. What a change! A television in every house; a video recorder in every house and cinema relegated to the side lines.

In thirty years we have seen BBC1 joined by ITV, by BBC2, and by Channel 4. Add to this breakfast television and all night television and all in colour and you see an industry and a medium transformed. The average adult in this country watches 25 hours of television per week — for good or ill that amounts to about one-seventh of each adult's life. It is the most popular pastime after sleep.

Some new operators in the broadcasting field dismiss British television as elitist and backward looking. That is not my view. Since I share none of the credit for it, I can happily say that British television has probably the highest general standard of production in the world. This is borne out by the barrowfuls of awards given at International Festivals to British programmes. It is also supported by almost the highest levels of television viewing in Europe.

And yet, the structure of British broadcasting is about to undergo a profound and irreversible change — and quite quickly. It is not the fault of British broadcasters that there are only four channels within which to service the vast diversity of interests and tastes of the British people. As the Peacock Committee noted, the duopoly has been highly successful within this constraint in delivering a wide range of programmes of a high quality. Nevertheless, according to IBA figures some 44% of the population say they can rarely find anything they want to watch when they want to watch it.

The conundrum with which Parliament, Government and we lesser mortals have to wrestle is how to preserve the quality which we take for granted whilst expanding choice and competition. It is my central contention that this transformation can be successfully achieved to the benefit of programme makers, investors and, above all, viewers. The bathwater can be disposed of without risking the defenestration of the baby — indeed the baby can expect to grow much bigger.

THE BROADCASTING BILL opens the last chapter of the passionate debate begun by the Peacock Report, continued in the White Paper and the endless seminars the length and breadth of Britain. Over that period some battlegrounds have come and gone. The privatisation of Channel 4, the separation of the BBC

from its 'Night Hours', despatching Channel 4 and BBC2 into space and Channel 6 have bitten the dust. The BBC which started the exercise in the eye of the storm seems to be emerging relatively unscathed — although just a little complacent. Channel 4 is safe. For the next seven years, at least, three of the terrestrial services will have a public service remit.

Within the Government, two strands of conservatism have been contending — the deregulatory, anti-establishment drive created by melding old liberalism with the new right; and the traditionalist tory concern for continuity, values and the quality of life.

The regulatory stays surrounding British broadcasting need to be loosened. The same course has been pursued by other European countries — most notably France and, now, Spain. In both these cases, the widening of choice has been initiated by socialist administrations. So those who see the changes proposed by the Government as primarily driven by doctrinaire obsessions are wrong. Liberalisation is being widely pursued in the broadcasting field, this is, in part, in response to technological change and by a less paternalist ethos which believes that individuals should be trusted to determine what they watch.

There are six major objectives which can be identified in the White Paper. First, and foremost is an *Extension of Viewing Choice*. Clearly the Government rejects the view of the broadcasting Luddites who have argued for the maintenance of the duopoly. The cry of 'Four Channels Good; More Channels Bad' is not credible. The British Broadcasting establishment is notoriously slow to accept change. They warned that the country would face decadence unseen since Sodom and Gomorrah if the BBC monopoly were threatened. More recently they warned of the perils of giving independent producers greater access — a move that is increasingly accepted as improving efficiency and fostering diversity.

Secondly, the Government wishes to see the *Sovereignty of the Viewer* replace the sovereignty of the regulator. They want to create a situation in which, as with a number of other public services, the programming provided is more responsive to the tastes of individual customers. The emergence of subscription television allows, for the first time, a direct link to be forged between viewer preferences and what is shown. In the slightly longer term the introduction of pay-per-view will create a genuine market for programming. The introduction of subscription is, however, only made possible by recent advances in technology.

This leads on to a third strand in the White Paper — that is, *Realising the Benefits of Technological Advance*. The world of technology has left the current system of terrestrial transmitters far behind. First spectrum scarcity is steadily disappearing as a constraint on the number of services which can, in theory, be provided. Second a single high powered satellite can cover all of Britain so that individual viewers can receive a signal on a small aerial less than 15" square. Third the new D-Mac transmission standard — prescribed by the European Community for all high power direct broadcast by satellite broadcasters — paves the way for the television of the future. D-Mac is the cornerstone of the European design for an evolutionary route to high definition television. It is compatible with all existing television channels as well as with wide screen and high definition television. It

was specifically designed to handle subscription television and pay-per-view in that its band width allows complex scrambling, resistant to piracy and enables the broadcaster to address individually many millions of receivers — turning them on or off depending on whether a subscription has been paid.

A fourth strand in the White Paper is the *Removal of Restrictive Practices* so as to enable UK programme makers to compete more effectively in International markets and to deliver better value for money to British viewers.

Although when the Prime Minister made her famous remark about television being 'The Last Bastion of Restrictive Practices', reform was already under way, the 'cosy duopoly' undoubtedly bred indefensible working practices, inefficiency and cartels. The progress made over the last three years in tackling overmanning has been remarkable, I doubt whether it would have happened without pressure from Government and without the threat of new competition.

BSB has recently played an important part in opening up the market, to the benefit of both existing and new broadcasters. We have acquired £3.5 million worth of classic programming from the BBC — mostly drama and comedy. This is money which the BBC will, in turn, be able to plough back into programme making. At present, because of its equity agreement, the BBC can only show a maximum of 150 hours per year of what are termed 'out of time' repeats, across its two channels. Thus as far as British viewers are concerned many of their great treasures have been left to moulder on library shelves. We were able to cut through the restrictive agreements which would have normally prevented any sale of these programmes to a new UK broadcaster through guaranteeing equity that we would match our expenditure on British programme acquisitions with new drama commissions in Britain.

A fifth objective of the White Paper is *To End the Advertising Monopoly* enjoyed by ITV. The option of putting advertising on BBC was, rightly in my view, rejected as being likely to diminish diversity of viewing choice. Maintaining diverse sources of funding is of central importance to the quality and range of programmes broadcast. It is important for the economy as a whole that more shelf space for advertising is created and that advertisers should have a choice in where to put their business. I hope that in the future we shall be able to evolve a more mature relationship between broadcasters and advertisers. Advertisers have too often been treated with disdain by broadcasters. Such are the joys of monopoly. Of course programme makers must retain editorial independence but advertisers often have something constructive to contribute — especially in identifying under-served areas of the audience.

The creation of new commercial services will probably have two effects on the advertising market. First, the emergence of thematically based channels will segment the audience and will make national television advertising available for the first time to companies aiming at a niche market. Secondly, it is likely that the commercial services taken together will draw a larger viewing share at the expense of the BBC — thereby increasing the access of advertisers to the audience.

The sixth objective might be summed up as *Developing a Public Service at Private Expense*. By the end of 1990 over £1 billion of new money will have been invested

in British broadcasting. BSB is the only DBS venture in Europe or Asia which has had no state aid. That is a considerable achievement for the enterprise economy in Britain. In terms of investment and revenue, British television is under-invested and under-developed. Considering the time and attention which it takes from its customers, commercial British broadcasting remains a cottage industry. If the Granada Group is excluded then the market capitalization of the ITV companies and TV-AM amounts to no more than £1.3 billion. Experience suggests that liberalisation of the industry, the creation of greater competition and the establishment of a new revenue stream will transform this picture.

These then are the major strands in the new Broadcasting Bill: consumer choice; consumer sovereignty; exploiting technological opportunities; removing restrictive practices; ending the advertising monopoly, and all these good things to be funded from the private sector. What then, will be the key areas for debate?

THE ISSUES

During the debates on the bill I believe there will be five main battlegrounds. Fortunately, in most cases these seem unlikely to be fought out on narrow party lines. As the home affairs select committee report demonstrated last year there is an enduring underlying consensus on most issues of broadcasting policy.

The first, and perhaps philosophically most important, issue to be addressed will be the striking of a balance between giving free play to market forces and protecting the public interest through controlled intervention. At a number of points the White Paper notes, by implication, that in the present state of development of the broadcasting market a laissez faire approach would be unlikely to maximise viewer welfare. The Government is not seeking to create a "free market" but what in Germany would be termed a "Social Market".

Broadcasting frequencies are a national asset. They belong to the public who should, in turn, benefit from their exploitation both as viewers and as tax payers. They are passed out for franchise periods to profit motivated business enterprises. It is important that these enterprises are run efficiently. But at the centre of the debate is the question of whether the profit motive should be allowed to prevail unchecked, or whether for the foreseeable future this central motive should continue to be tempered by other obligations.

I believe that such a balance has to be found and that the role of broadcaster will continue to bring with it responsibilities to society as a whole. Broadcasting has a wider social context. It has immense power to influence opinions and to increase our awareness of the world around us. It is also by far the most powerful and intrusive medium of communication. These responsibilities and the public interest will need to be reflected in the bill under at least three headings:

The continued *Regulation of Programme Content* in areas like taste, decency and the presentation of news and current affairs with due objectivity. These are termed in the White Paper to be 'Consumer Protection' requirements.

Second, as the White Paper notes, the market will not of itself protect the community against a *Concentration of Media Ownership*. It is clearly in the

interests of a democratic society that too much power should not be concentrated in too few hands. Thus there will be a continuing need for ownership safeguards relating to diversity, nationality and the suitability of the individuals concerned to control a broadcasting company.

Third, there is the issue of *Positive Programme Obligations*. The control of a UHF terrestrial channel, with its guaranteed access to the full universe of UK television homes, is a privilege. That privilege can either be balanced by large payments to the treasury, by the production of programming which is of public benefit or a combination of the two.

Both Channel 3 and Channel 5 now look likely to have stronger positive programming obligations than initially suggested in the White Paper. Whilst it is right that they should be freed from the detailed scrutiny of schedules conducted by the present IBA, it is equally correct for there to be obligations relating to areas like regional programming, current affairs, and, perhaps children's programming, high-quality drama and the arts. Although I foresee a rapid growth in take-up for the new media, the Government should not change the regulatory framework for the four core channels in such a way as to reduce the range of choice likely to be available for those households who do not opt for the new services.

As we contemplate the dawning of the new broadcasting age, a key question which is endlessly debated is whether future quantity will be achieved at the expense of present quality? Whilst important measures are taken to ensure fundamental standards are observed and that "quality" programmes are produced, there must be a limit to which regulators then impose their idea of "quality" upon viewers. That is not to deny, as some others might do, that there are valid distinctions to be drawn between "quality programmes" and others — a programme is not only as good as its ratings.

However, I believe the key to ensuring more television does not mean television lies in finance. The Jeremiahs might be proved right if an ever-increasing number of channels were to be funded primarily through a re-division of a slowly growing advertising cake. I believe that subscription and pay-per-view have the potential to transform the economics of broadcasting. They can create a genuine, consumer led market. They can finance prestige programming of wide appeal. They can finance particular types of highly valued minority programmes.

In America, the average cable household spends approximately £22 per month on subscription — in addition to occasional pay-per-view events. In 1987 the American pay film channels were subscribed to by 21.6 million households — or a quarter of US television homes. They raised some £2.5 billion in subscription revenue. Home box office is the most profitable television station in America. From a different field, ESPN, America's leading sports channel, made more profit last year for its owner than its sister company ABC (the American Broadcasting Corporation) one of the three huge US networks.

In France, Canal Plus with its film based subscription service is massively profitable and is now looking to expand into other European countries. Furthermore in both these cases these revenues are helping the channels concerned

to become major sources of finance and new prestige programme production.

Although, as I have already noted the BBC having been the focal point for the Peacock inquiry, will not figure large in the broadcasting bill, its longer term future is a subject with profound implications for the rest of British Broadcasting. What is apparent is that the BBC will be asked to reconcile a licence fee growing more slowly than the retail price index; programming costs rising higher than the RPI; the surrender of 25% of new programme production to independent producers and a situation where their salaries and wages will lag behind the rest of the broadcasting market.

The squeeze on the licence fee coupled with the additional competition from the new media and channel 5 could well see their market share fall from its current 50% to, say, 35% by the latter part of the 1990's. It seems important that the BBC's future role is better defined than at present. The White Paper, rightly, refers to it as the "cornerstone" of British broadcasting. But, before the charter is reviewed, and as the impact of new services is measured, it will be important for the BBC itself to define what its new mission is. It is difficult to see it continuing to fight on every front; it may, therefore, come to concentrate on a greater public service orientation coupled with some elements of quality entertainment.

The fourth, and probably most controversial of the issues to be debated in the bill is the issue of ITV franchises. The existing ITV companies naturally fear that the awarding of franchises to companies on the basis of the highest bid will attract large companies who know little about broadcasting but are attracted by the power, prestige and high returns which can be earned. This method of award will drive the price up and, in order later to deliver a return, costs will need to be cut. This, they fear, will lead to cheap, lowest common denominator programming. This may be a reasonable forecast. The precise provisions in the bill on how the franchise award is done will need carefully to be weighed.

There is nothing intrinsically wrong with allocating a scarce public resource by means of a financial bid. I understand salt monopolies were once allocated in much this way. A bid is at least objective and transparent — not attributes applicable to the present system. The new system may also produce fewer distortions in business behaviour and the existing levy. However, the great majority of the population is more interested in the range of television programmes provided on scarce UHF frequencies than in the precise return which they give to the treasury. Thus, we must hope the quality threshold is high and that positive programme obligations amount to more than a ritual checklist of good intentions. For me, it isn't the principle of an element of financial bidding that is in question. It is the relative emphasis between the programme promises and the bid which is crucial. An element of bidding is desirable but the quality threshold should be manifest and enforceable.

The fifth and final major bone of contention will be how best to avoid concentrations of media power. There will be a vigorous debate about whether changes in new technology justify relaxation in this area. Since 1962, when the Pilkington Committee reported, it has been accepted that it is desirable to maintain the control of television and newspapers in separate hands. For 20 years, the IBA

has maintained a policy of not allowing a national newspaper proprietor to hold more than a 20% stake in an ITV company or, more recently, in BSB as their satellite contractor. The Home Secretary has confirmed that the Government foresees the dangers inherent in the concentration of media ownership.

The creation of additional television services should be an opportunity to spread control of the media more widely. The British newspaper market is now dominated by two players. Between them, they control over 60% of our national newspaper circulation. The newspaper market is actually an example of how concentration of media power will occur even where there is relatively free entry into the market place. Furthermore, the media industries are an area where internationally a number of groups are coming to dominate the market — drawing strength from and erecting barriers to entry through vertical integration and cross-promotion between their media interests.

The spirit of the Government's announced policy on cross media ownership is right. The market left to itself would probably deliver a concentration of ownership into the hands of a limited number of companies. That risks corruption, distortion, the exercise of undue political influence and the peddling of self-interest. However, the Government seems likely to put before Parliament proposals which are irrational, discriminate against British mainstream broadcasters and are liable to undermine the integrity of cross media ownership safeguards. The Government's proposals would exempt from ownership controls those services directed at the United Kingdom using a medium power rather than high power satellite. Foremost amongst them are the four channels of Sky Television.

Sky Television is, in turn, controlled by News International — the largest newspaper proprietor in Britain with over a 35% share in the national newspaper market. The service has been widely promoted in the newspapers controlled by News International. Sky's advertising in the trade press has been at pains to stress that its audience is now larger than a number of the smaller ITV companies. Fair enough but clearly it is not intended by its proprietor to remain a marginal player.

If the Government believes that cross media control is unacceptable how can it suddenly be made acceptable on the basis of the frequencies or the delivery system used? Is it likely that mischief is more likely to occur on officially designated UK broadcasting frequencies as opposed to international telecommunications frequencies? I think not. The potential for mischief flows from a combination of established press power and the content of television service delivered into homes irrespective of its distribution mechanism.

Some have sought to portray this issue as just a matter of squabbling between satellite companies and of little importance because the new media is still small. But all new media operators believe that over two thirds of British television homes will be multi-channel homes by the end of the century. What now looks like a cloud no larger than a man's hand may yet create a threatening sky.

But, if the Government is serious in its desire to promote diversity of control of the media then its present proposals simply will not do. If they are pursued then there will be no reason in logic for maintaining the controls on BSB, ITV or,

indeed, Channel 5. The choice has to be made. I believe the public interest lies in preserving the safeguards which an increasing number of countries are seeing a need for and which this country has observed for over 20 years.

LOOKING AHEAD

In summary I am an optimist about the future of British broadcasting. The goths, visigoths and vandals are not at the gates. Above all, I think that British television is about to undergo a period of massive growth. Indeed the television landscape is likely to change as much in the next ten years as it has done in the past 30 years.

In seeking to peer ahead I shall seek to have due regard to the Peacock Committee's warning that "any attempt to look ahead should be governed by caution and humility". These are not always my strongest suits but I will do my best. In general, I believe the direction of the White Paper to be correct. I think there are also clear signs that the Government will seek to pay due regard to opinion in Parliament rather than just using its muscle in the lobbies.

I believe the model we should hold in our mind for the future is one based on the assumption that the method and amount of funding dictates the type and quality of programming. Television advertising has been a buoyant source of revenue. But for the longer term it does not have sufficient growth potential to act as the mainstay for all of ITV, Channel 4, Channel 5 and the New Media Services. For the foreseeable future I see four major sources of funding for British programmes.

First, I think the licence fee will continue. That is not to say that the BBC will continue to enjoy access indefinitely to its present two UHF networks without the need to supplement its income substantially. It is also possible that some licence fee income might, as was suggested by Peacock, be made available to other broadcasters to finance minority interest programmes which might not otherwise be commercially viable. Second, there will be advertising directed at a mass audience. Much of this programming will be good of its type. A good deal of it is likely to be undemanding and perhaps best categorised as amiable rubbish. Third, there will be themed advertising. This will be aimed at carefully targeted audiences and is likely to support relatively demanding programming of a good quality. Fourth, there will be subscription and pay-per-view income. This will finance prestige programmes of wide appeal and highly valued minority programmes. Two out of these four revenue streams will be new and additional.

So, 10 years from now what will the scene be like? I believe multi-channel television will inevitably become established. More television will mean more amiable rubbish. The proportion of poor quality productions may even increase. But the greater competition will also increase the total volume of good quality programmes and will present to each citizen a wider range of choices.

The part which television plays in our lives will change. Although the terrestrial channels will retain a dominant viewing share between them, television will decline as a source of common experience. I know for some this has connotations of a decline in national unity — some felt the same about the passing of national service. At least there is less chance of the nation grinding to a halt

whilst we contemplate "Who shot J.R.?"

Viewing patterns will change too. People are understandably annoyed by too many "repeats" when they have only four channels to choose from. On the other hand, creating more "opportunities to view" prestige programmes becomes a service to viewers when the number of channels to choose from increases. An extraordinarily low proportion of people — even with our present system — get to see all the episodes in a series of 10. On average only about half of those who see one episode of a series will be watching the next episode. Of the 60% of UK adults who saw at least one episode of "Brideshead Revisited" over half saw three or less episodes and less than 10% saw all or all but one.

I do not foresee the overall number of hours spent watching television increasing overall. I do foresee less aimless viewing and more discriminating and active viewing. This will be made possible because of more targeted programming and a widening of the range of programmes provided.

Television will become a richer and larger industry because of new income streams. But it will still be regulated so as to balance the imperative of commercial exploitation of a public asset with the need to protect the public interest. The '90's will, in my view, be an outstanding decade for both the viewer and independent programme producers.

I cannot but feel optimistic that the next decade will achieve whatever is necessary to ensure that British broadcasting does not fall behind but maintains and enhances its reputation both at home and abroad. It will do this by evolving not by throwing away well established standards. I believe the challenge set out in the title of the White Paper: More Choice; More Competition and the Maintenance of Quality *can* and *will* be met.

The above text was delivered to the Oxford University Broadcasting Society at the Oxford Union on 15 November 1989. It is based on the H.M.L. Ampleforth text on 10 November.

THE AMPLEFORTH JOURNAL
RIVERS AND THE ENVIRONMENT

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Headmaster's Lecture delivered on 29 January 1988

The definition of hydrology is the science of water, or as someone once put it: "The rain, what on earth happens to it?" What I want to do tonight is to cover the way in which the minutiae of that science, the study of it in isolation, in the laboratory at the scale of a few drops, leaves out the challenge of its application. I shall give you something of the history of that application in the large units of land around which much of the globe is organised: drainage basins, carved out by rivers. Hydrology has gradually revealed that the scale of the laboratory test was not sufficient to meet all its problems. In particular I want to stress the way in which development of water resources, both in our developed world and in the developing world, involves not only water but land as well. Finally I intend to point to the educational requirements of (possibly) a new breed of scientist, not the typical white-coated experimenter, for the problems of the environment need a different and more extensive attitude, the attitude bluntly of the real world. Students can go straight from 'A' level or degree courses in pure science, and think that a line on a piece of graph paper which sums up so nicely a rule of physics, can be applied to any given environment. They are sadly wrong. You cannot take a rule and laws and equations from graph paper, and think that the world as it involves people is going to jump into place to fit your rules. People are more complex than that.

Hydrology is an applied science. It covers a field in which engineers have been successful well before it took off in its experimental framework. We are only now into the third century of scientific hydrology but as an applied science it has been going for millennia. The first civilisations on earth were arranged around river basins. How many of us started learning History in the valleys of the Tigris and Euphrates? How many of us are familiar with the great river civilisation of the Nile or the river valley of China? In the Nile valley, many of the other sciences which we assume to have been the invention of latter day man came about because of the need to manage water in an applied way. The science of geometry came about in its applied form because of the need to plan out irrigation canals which took the fertile silt and river water from the Nile to the very fertile agriculture of the Nile basin. It was done, according to historians, with efficiency and good organisation. Egyptian society was arranged around leaders who commanded what should happen to irrigation water; social living, day by day, was determined not by income or size of car or number of video recorders, but by connection with the river; for example, who told whom to open what sluices. It is a tragedy that today, since the creation of the Aswan high dam on the Nile, irrigated traditional agriculture of the Nile valley is experiencing the most tremendous environmental problems of salinisation of the soil: crops will not grow because the soil has become salty. The Nile delta now suffers a problem of erosion because the Aswan dam has held back the sediment of the Nile. And it is that sediment which is the

richness of Ethiopia for the Blue Nile collects silt from the eroding Ethiopian highlands. The fisheries of the eastern Mediterranean are suffering from the change in chemistry brought about by the impoundment of the Nile. We have gone from the height of civilisation to the depth of environmental despair on the same river over a period of 5000 years. Why? What has gone wrong with scientific hydrology?

China had a hydraulic religion 2500 years BC. You can still visit its hydraulic temples which were connected with the management of water in China. The first rule written on scripts in such temples was: "Put nothing in the river". It is a Chinese philosophy which points the way to what we should be doing. If man puts something as large as an Aswan high dam in a river, then the river changes, it responds, readjusts; it throws back at us the progress that we sought to make.

Let us come back from the early civilisations and their arrangement around river basins to our own country. Great Britain is a wet island. In the west it is wet because of the large amount of rainfall, 100 inches. In parts of Wales it rains 230 days a year; in East Anglia rain is confined to 100 days a year, about the same as here at Ampleforth, although you are near enough to the hills perhaps for it to be wetter than it is in York. Our island is wet in the west; but it is wet in the east even though it does not rain so much, the reason being that the east tends to have clay soils which do not drain well, unless we build artificial drains into the soil. Consequently, when the Neolithic people arrived in Britain, they chose the west because of its higher elevation and better drained slopes. The sessile oak woods of mid-Wales, for instance, are littered with Neolithic settlements. It encourages me greatly to think of those days around 1000 BC, to think of the sites of Birmingham or London as being regarded as animal-infested swamps, quite incapable of producing the richness which we now see in those great cities. And, of course, the lowlands of Britain, in which most of us now live, were not drained of water until the tribe known as the 'Belgae' arrived with their ploughs and their oxen teams to start the early version of that system of rig and furrow which we see preserved all over the north of England. Our treatment of rivers started at that point when we drained the lowlands, and slowly but surely those who gained their wealth from the cultivation and draining of the lowlands realised that they too would need to be organised in the way in which primitive Egypt was: water was the key to power, to richness, to resources.

Roland Parker in the wonderful paperback book called 'The Common Stream' has investigated the records of the village of Foxton in Cambridgeshire and has produced from those records a list of the bye-laws which govern the use of the book, the "common stream" of his title, which runs through that village. It is interesting, in dealing with pollution law in modern Britain to see how in the 15th and 16th centuries, bye-laws of Foxton even then brought about a communality of attitude towards the brook. There are certain rules which are hard to understand such as that, "no man shall throw his 'puggle water'" into the stream; "no man shall scour the brook"; "no man shall allow geese to enter the brook". In short, no man shall pollute the brook in any way. This early attitude

towards water as a resource was respectful.

Common sense, however, went out of the window when we entered our Industrial Revolution. How many of you have been to Ironbridge in Shropshire where we are told industrialisation began, and have seen the River Severn flowing through Ironbridge Gorge? The River Severn flows cleanly; it is not unpolluted; it is as clean as we can make it. But, in the industrial era of the 18th and 19th century, it was decided that rivers should lose their almost deified position in society; they were to be made the long stop of everything we were producing. Industry used rivers for power; industry put out its refuse into them; industry drew people from the countryside towards new urban centres of population; and these people, not being equipped with modern hygiene, themselves polluted the river. Can I read you what Engels said about the River Irk in Manchester in the 1840's:—"At the bottom flows or rather stagnates the River Irk, a narrow, cold, black, foul-smelling stream full of debris and refuse which it deposits on the shallower right bank. In dry weather a long string of the most disgusting blackish-green slime pools are left standing on this bank, in the depths of which bubbles miasmatic gas which gives off a stench unendurable even 50 yards away".

Yet "Where there is much there is brass" and that attitude continued unabated through the peak of the drive to make Britain the workshop of the world. It was not until nature got its own back in the epidemics of cholera in the mid 19th century that man decided to do something about it. And, as usual when a new idea catches on, the health reformers of the 19th century wanted to turn things around so quickly that they were regarded as truly revolutionary. They wanted to stop disease, to abolish the squalor of our urban centres and to provide clean water by bringing improvements in the river.

In geography we have something called geographic information systems — which basically means maps — but maps in little points of light called pixels on a computer screen. There is a map which is worthy of any computer screen which was charted in 1855 showing the distribution of cholera. It is a map which beautifully demarcates all the river basins in the British Isles, Great Britain and Ireland. There are dots where every case of cholera occurred. Thus is painted a picture of the river basins, for they of course were the mediums of carriage of the cholera disease.

Once the Victorian health pioneers got to work on this they realised that it would take a long time to clean up industry and to put in sewers in towns; reluctantly they decided that rivers within cities would still have to bear the brunt of the refuse. You will know from Greenpeace and other groups that it is the North Sea and the Irish Sea which collect our filth from the cities of our land as the rivers pour fourth industrial effluent.

In order to prevent cholera British cities went for their water to the hills, following the old Biblical text about "lifting up our eyes into the hills". Victorian engineers, who rivalled in their vigour the health pioneers, built the big masonry dams of Wales and the Pennines. Even London went to the hills — to the Chilterns — for a clean supply of water. Manchester went to the Pennines; Birmingham and Liverpool to Wales. All built huge dams. Newcastle-upon-Tyne went up the Tyne

culminating in the 1980's in the Kielder Reservoir. All these schemes represent an almost religious obsession: to avoid this cycle of water consumption, sewerage, polluted rivers, disease.

River basins became 'catchments', a word used by engineers to describe the land area which surrounds the hill basin in which is to be built the dam for the collection of water for supply. Having gone up to the hills for clarity, abundance and purity of water, society naturally assumed that nothing could occur which altered that situation: water could be supplied all the year round from our hills, where it seemed to rain the whole time. The only danger of pollution occurring from a hill water supply would be that created by the recreation of dirty humans. Thus developed an almost complete ban on walking and swimming around the reservoirs in Britain. Ramblers used to run protest marches in order to get access. After the First World War, however, there was instituted the Forestry Commission whose terms of reference included developing the uplands. Suddenly these pristine moorland catchments, which had been defended against trespass by mankind, were opening the door to serried ranks of conifers. Here the science of hydrology was found wanting. At first it was assumed that conifers on catchment areas attracted rainfall. How many of you have seen low cloud hanging over conifer forests? Shortly after the Second World War, after scientific studies of catchment areas in the United States had produced their results, it was proved that in fact conifers yield less water to rivers than does open moorland, sometimes as much as 20 per cent less. If you cost a major dam scheme, that is a lot of wasted money. Of course the law of conservation of matters means that if the conifers are re-evaporating water, it will fall as someone else's rain, but nevertheless it is lost to a reservoir built at vast expense. We have investigated in hydrology other aspects of land use in relation not only to these pristine upland catchments, but to the whole agricultural and forestry cycle over the land surface of Britain. We have calculated that conifers also increase the acidity of run-off to rivers:— those fine needles which give the conifer its characteristic shape also collect dry pollution efficiently. I was once told that if conifers could be made out of stainless steel they could be rammed down the chimneys of our CEBG power stations and become the best filter in the world. But in their natural setting (in some regions) plantations collect acidity and the rainfall washes the acidity off the needles into the nearest river. In addition to forestry there is cultivation of land in the uplands for winter wheat and winter barley, an increasing trend as we rush to shift livestock off our uplands in order to get more profit from cereals. The sediment from that cultivation is also reaching our rivers and flowing on downstream.

The main problems in all this relate not only to the disturbance to the river and the ecological system which is in the river, but also to the fact that society is paying downstream (on the same rivers) for things such as flood protection and land drainage. The city of York is the classic example. A huge amount of money is spent on flood protection in York, when you look at the records of flood incident in York, you will see that the recent spate of floods did not begin until about 1948. At a time when the rest of the Yorkshire Ouse basin was beginning to be developed for forestry; and drained for improving the farming crop; at the same time the same

Water Authority, which has to spend money on flood protection, was also creating its own land drainage schemes by digging out and straightening the river. It can be described as an own goal, or a shooting of oneself in the foot.

Land and water are therefore related. In the developed world we seem not yet to appreciate that simple relationship. Can I now take you from the luxury of worrying about 20 per cent run-off in the developed world to the developing world and to the privilege that I had a year or more ago in being sent by the World Bank to Ethiopia to try and advise them on whether a large dam should be built in the Awash valley. Ethiopia, rather like Wales, has a central land mass and rivers which run out radially from that mountain mass. Most of the population live in the mountains because that, again similar to Wales, is where the rainfall is. Farm crops grow in the mountains without irrigation. In the lowlands, however, there is a combination of desertification and drought. (They are not the same thing—desertification is induced by bad cultivation.) The combination means that irrigation is seen as the only solution to the problem which you see almost nightly on television, that of starvation.

My main technical question to answer was this:—if a dam were built, would it fill up with river sediment? You will recognise, I hope, this hideous coupling—the Ethiopian highlands have sufficient rainfall for agriculture, and the Ethiopian highlands must produce most of the foods for that poor country. Low down, in the plains, where it is semi-arid and where irrigation is therefore needed, we need to build dams in order to impound water. But the soil from the Ethiopian highlands becomes the factor which invalidates the construction of dams, for within 50 years these reservoirs fill with sediment and are written off. The investment, to say nothing of the lives of the local people, is destroyed by the connection between land and water. I was there for two weeks, long enough, for instance to be held at the point of a shotgun by a rebel whilst I was sampling sediment, long enough, too, to realise as Bob Geldof said, that war is the major factor in producing starvation in that country. Having had to sieve all my soils in the bathroom of my suite in the Addis Ababa Hilton, I became aware of all the extra aspects of sociology and ethnology which must be put into the equation of famine. Physical scientists such as myself have a kind of Road to Damascus conversion when we realise that our science is not a line on a graph paper any more; it is not an equation from a micro computer. War, people, starvation are involved.

Having done my calculations I recommended that the sediment from the Awash River would fill the dam in less than 50 years and therefore the dam could not be built. Immediately the dam engineer, with whom I was travelling, said, "Can't you bend the figures so that we can build this dam. We need the foreign exchange". Another layer of extraneous causation — the world of power politics came at once into my simple scientist's mind. But I had also seen from the helicopter large areas of tiny primitive irrigation schemes which, with a bit of thought and imagination, could easily be extended without the wholesale movement of population that the dam scheme involved. Consequently I gained a smug satisfaction that as a result of advice by others more powerful than I, the

dam would not be built. I doubt indeed whether such a mega-development will ever occur in the Awash valley.

Having seen irrigated agriculture in Ethiopia, I realised that aspects of even successful schemes were not to my taste:—for example, cotton being grown to sell on an already glutted world market; secondly, schemes that unwittingly bring with them water-borne disease such as schistosomiasis. In fact only one crop of cotton can be grown in most African irrigation schemes because extra disease can be caused if water is retained in irrigation ditches all year round. But, everything considered, I was pleased to have taken part in the Ethiopian project, all the more so for avoiding the temptation of the developed world to go around building Keilder-like reservoirs wherever it seems the people need irrigated agriculture.

And it is worth indicating the composition of the team which the World Bank sent to Ethiopia:—a project manager; a dams engineer; an engineer geologist (to see where we could build the dam, if it was to be built); a soil surveyor (to work out which soils could grow cotton if the scheme was built); a hydrogeologist (to have a look at the rocks around to see whether they leaked water or whether extra water could be got from the depths of the rock); a hydrologist; an irrigation engineer; and myself as fluvial geomorphologist (the heading I masquerade under when I want to give myself a title which no-one understands. It means dealing with the shape of river channels, river valleys and the way in which they move sediment). In addition there were the penumbra of specialists who eventually turned the scheme round:—health specialists, ecologists, economists, ethnologists, sociologists. Ten years ago none of those disciplines would have been represented on a team investigating Third World development. This combination of disciplines, who incidentally fought quite viciously whilst on the project itself, revealed an educational gap. We all came from single disciplines, trying to address a problem which really required the breadth which it is rumoured that our forefathers had in the 18th century. The power of this country was built on people who had breadth of vision. Education since then has bred specialisation.

And so, back to Britain:—Rivers are centre-stage in politics once again as those of you who read the press will know. I think everyone choked slightly on hearing that after Gas, Electricity and British Airways and so on, Water in Britain was to be privatised. It is only recently that we started paying for it; once upon a time it came free. Potential privatisation strikes a raw nerve which has subsequently not been soothed by a further promise of the privatisation of nature reserves. Those wondering whether water could ever be privatised now begin to wonder whether nature reserves are not a more astonishing demonstration of the enterprise culture. I make no political comment on that, suffice to say that the European Community, which has environmental as well as economic rules of behaviour, made it clear to the British Government that they would be in breach of European legislation if they privatised the environmental aspects of water supplies to our homes, to run sewerage works and to charge for them as part of the water services that we have; but the EEC made it clear that the environmental responsibilities could not be privatised. I refer to such things as:—water resources, water pollution, recreation,

fisheries, conservation, navigation. None of those aspects of our river life in Britain can be privatised.

The Government has set up a National Rivers Authority with clear guidance that the approach to rivers in Britain should be *holistic*, a word which neatly summarises an 18th century "complete man", and his (or her) attitude to considering all aspects of a problem before making a decision. The Natural Rivers Authority is an *holistic* body. Water Authority personnel will be split into those who remain with eg Yorkshire Water PLC or the National Rivers Authority.

Can we just consider the pollution aspect of what the National Rivers Authority has to do? In 1985 for the first time in ten years of survey, the overall pollution level of Britain's rivers increased. Until then there had been a decade of steady progress:- producing longer reaches of river where you can catch salmon; longer reaches of river without the miasmatic gas which Engels reported from Manchester's Irk 100 years ago. All of a sudden a different type of river was being polluted:- for example, you may have seen a film on television recently about the River Torridge in North Devon, polluted with nitrates from increased intensity of farming, with slurry and silage from cattle lots and, surprisingly, with milk from a creamery in that river basin. Suddenly worries about sewerage in cities and industrial pollution within cities have changed to worries about what is happening to rivers in the countryside. Instead of just shaking up a bottle of chemicals, the environmental groups in Britain — Friends of the Earth, Greenpeace, Nature Conservancy Council — are shaking dead fish or dead otters; they are demanding that we must have respect for the ecosystem of rivers and show as much concern for rural land use and rural rivers as for urban rivers. There is a further point about rural pollution:- we can pollute urban rivers with sewage only if the water coming downstream from those "immaculate hills" is dilute enough to take that pollution load. If that water coming into York is polluted before it gets to the city we have far less opportunity to rid ourselves of urban waste into the same river environment.

There are those who talk about restricting what farmers do on land in south-east England in order to keep nitrates out of water. In the 'Farmers Weekly', which is one of the best magazines a broad mind can be exposed to each week (along with 'New Scientist'), there is some resentment about this. Farmers have not considered land to be related to rivers:- land and water have been managed separately. But with the new *holism* that the National Rivers Authority is expected to show, land and water will be managed together. We will have planning around rivers, the pressure for this coming from a new group of river watchers. It will not be Engels standing on the bridge but the yuppies developing the dockland of London. In Newcastle, people are moving to North Shields for a view of the Tyne. Much of the Tyne now seems to be earmarked for a Country Park. You can walk along the side of the Tyne for 20 or 30 miles up into the hills. People who have nothing to do with nitrate pollution and acid rain are flocking back to rivers. If you live nearby a river, or you have a view of a river, or you walk the dog by a river or fish in it, or canoe in it, or swim in it; then you certainly have a vested interest in the *holistic* management of the water industry. You become like Kingsley's Water Babies a

fellow feeler with the fish; you begin to realise that water is part of our body structure as well as that of the creatures that actually live in rivers. It seems to me that *holistic* river-based management will be a theme of our time.

I want to pull together the threads of this insofar as they are important to education as a whole, not just to my subject of geography. I have tried to show you that despite improvements brought out in applied hydrology by three centuries of scientific treatment, those of us who go out to apply that science in the field come up regularly against the real world of people, of land, of economies and sociologies. It is a challenge to produce not only specialists who can carry on the technical development of the subject, but also this new breed of generalist thinkers. The environment cries out for broad generalists. It is not possible to learn every subject; those of you who are doing 'A' levels will be clear enough that two, three or occasionally four are quite enough. These are however the feeling in Britain that our education is too specialised at an early age, that if we gave ourselves more time we would become broader and more competently educated across wide fields. I mentioned geographic information systems a while ago and it seems to me that applied use of computing, of data based and of what is called technology transfer can give us, if we are sufficiently well-educated to know where information exists, specialisation across a wide field with the minimum of extra effort. We do not have to wait to find out how an engineer builds a dam, to find out how a soil surveyor views an irrigation scheme. The most difficult interface that perhaps cannot be bridged by changing our education system or by the use of computers is that interface between physical science and social science. At university these two groups of people hardly talk to each other. The economists, the sociologists tell jokes about the narrow-mindedness of physical scientists, the dullness of engineers. Meanwhile the engineers and the physical scientists all erroneously assume that every sociologist is a Marxist. There is not a working together which in regard to rivers and the environment I would suggest is not merely desirable but essential.

Geography has always occupied that interface. I teach people in the same classroom for BA and BSc. The coming together of two attitudes, the physical sciences and the social sciences, is very fertile. Geography has never made its position as respected as much as it ought to be. As we have seen recently in another context, third forces in politics find it difficult to focus on a group of policies or an issue or even a person in order to capture that area of the centre ground which it is so necessary to have. The middle group in science is going to be equally difficult to capture and identify.

Finally, I hope that I have identified in your minds at least a glimmer of enthusiasm for the management of the environment and I would like to think that I have stressed that it overlaps many of the disciplines that you are indulging in and enjoying at school. I sometimes call this lecture "Rivers — so much more than hydrology" and that is what I have endeavoured to get over to you tonight.

BERLIN – HUNGARY – LOURDES – MEDJUGORJE

BERLIN – JONATHAN PRING (T89)

Jonathan Pring was the second Amplefordian to benefit from the generosity of the Deutsche Bank in offering a Bursary for a stay in Berlin to an Ampleforth boy who has studied German and so found himself in Berlin last autumn, and witnessed the first opening of the Berlin Wall. His detailed eye-witness account of these events forms an interesting complement to the newspaper reports at the time.

At 10.30pm on Thursday 9 November I arrived back at my room in the Deutsche Bank's guest house in West Berlin, having just been to a concert, switched the television on and dropped myself into a chair. I was feeling tired and thinking of an early night, with no suspicions entering my mind as to what was going to happen that night. The situation in the East was rapidly changing — in the previous two days both the government and politburo had resigned and Leader Egon Krenz had promised free elections — yet little surprised me any more. I just watched events on the screen and read them in the papers. West Berliners seemed relatively uninterested in what was going on.

That afternoon I had been at the Brandenburg gate to take some pictures of the Wall and its graffiti and artwork. I had noticed a television crew there with a large outside broadcast unit and sizeable camera platform, but had no idea what they might be waiting for. The gate is the symbol of Berlin as a whole and its position is also a symbol of the divisions of the cold war. The Wall has its focal point here, with the gate just behind it, and is differently built in this place from everywhere else; it is shorter and thicker with a flat top instead of a round one. The actual border between the Eastern and Western sectors runs just in front of the Wall and the no-man's land behind it in which the gate lies belongs to the East and is patrolled by its border guards, the Volkspolizei, known as Vopos. I must write my name here soon, I thought, as I walked off towards Checkpoint Charlie.

The film that was on failed to hold my attention. Then suddenly at 10.40pm a newflash appeared in the corner of the screen. It read: 'East Germany opens its borders. Full news report at 11.15'.

I was stunned. It was incredible. In my time in Berlin I had become used to dramatic events in the East, but this was totally unexpected. I started flicking channels, desperately looking out for news reports. Victor, a Mexican friend also staying in the guest house, came into my room having just arrived back from the opera.

'Hello', he said obliviously. 'How was the concert?'

'Have you heard?'

'What?'

'East Germany has opened its borders!'

'What! Really?'

'Yes! It's just been announced!'

'Wahnsinn!'

BERLIN – HUNGARY – LOURDES – MEDJUGORJE

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'Wahnsinn' (madness) was a word that I was going to hear a lot of in the next two days. We waited anxiously for the news, talking excitedly and trying to take in what was happening. The news confirmed everything — 40 years of separation in Germany and 28 years in Berlin had just come to an end. Still saying 'Wahnsinn' Victor went back to his own room. Then I saw a clip of an American reporter in front of the Brandenburg gate, part of the TV crew I had seen there that afternoon. Through the voice of a German commentator on top of the original sound, I heard him say, 'And the demolition of the Wall begins 7.00 tomorrow morning, local time'.

My God, I thought, I haven't even put my name on it yet! I rang up Tyrone, an English friend, but he refused to believe me. He was right about the Wall not coming down of course, but then he stayed in all night. So I hurried into Victor's room and announced that we were going to the Brandenburg gate. He was just preparing himself for bed but saw the sense in what I was telling him. We wasted minutes as we wrapped up warmly and looked around for various articles to take with us, such as my camera. Sometime around 11.40pm we ran off to the gate, about 1½ miles up the road, and with the help of a lift we were there at midnight.

At this time, most Berliners were probably still at home watching their televisions with disbelief, for when we arrived there were only a few hundred people at this central part of the Wall. Candles had already been lit at the foot of it. I had brought a poster with me that I had bought that afternoon, one of an East German guard behind barbed wire on the day the barriers first went up in Berlin and a child on the other side, hands outstretched, pleading to be let over. It is a haunting picture and undoubtedly the most famous of 13 August 1961. I stuck it above the candle and others muttered their approval. This will be seen all over the world, I thought to myself.

Then Victor and I climbed on the Wall. There were already about 20 or 30 people on it, mostly in their teens or twenties, all running around and shouting and ready to help up anyone who wanted to join them. It was strange climbing it because it was so easy and I did not give it a second thought, whereas I would not have dared do it that afternoon. The East German Vopos (police or guards) already had fire engines on the other side and tried to spray us off with hosepipes. We shouted abuse and jokes at them and laughed with each other and just let ourselves be soaked. I took a nearly empty bottle of champagne from someone and lit a cigar, taking a few under exposed pictures while I could. I had to take care of my camera in case the lens became wet.

Realising that they had no chance of spraying or soaking us all off the Wall the Vopos developed a tendency of picking on individuals. It was like playing some disorganised game at primary school: as soon as the two hosepipes came towards us, we all ran along the Wall in the other direction or crouched at the edge. The loser was the one who failed to get away or who made the most noise, but this was usually voluntary anyway. I had the privilege several times and needless to say, my cigar went out. Once I was soaked through I had no incentive to escape the hosepipes, like many fellow Wall-runners, and just stayed at the front and faced them. I would get on TV like this I thought. Yes, I was fairly sure that we had won the game.

After about 15 minutes of this, the West Berlin police arrived and asked us to leave the Wall, saying that the situation was difficult enough. We were under no obligation to comply; the Wall was the Vopos' concern and they were dealing with us already. But for the sake of being co-operative most of us came down. A couple stayed up just to show off and the West Berlin police tried to stop anyone who wanted to join them. I gave an interview to some crew who claimed to be from the BBC but it failed to make the news. All the American team with its outside broadcast unit and platform could afford me was a patronising look and, 'Go away sonny, he's a very busy man.'

We stayed around for about another half hour. I took a few more pictures, wandered around and shared drinks. I wondered to myself at the time why some of the bottles had Russian labels on them, only realising later that already many there had just come over from the East. Around 1.00am we took a taxi back, still soaked and intending to go to bed. The traffic in the other direction was almost at a standstill in all three lanes. I felt pleased that I had been one of the first there.

'All the West Berliners are going to the crossing points, picking up the East Berliners and showing them around the city,' the taxi driver told us. 'The Ku'damm is packed with Easties and all the Westerners have gone for a beer in Alexanderplate,' he said, referring to the main street and square in West and East Berlin respectively. On the radio the head of West Berlin's public transport service announced that free services would be running all night. It was only then that I realised that the border crossing points were already in full use and West Berlin was full of East Berliners.

When we arrived back at the guest house, Victor went to bed, despite my insisting that he should come with me to the Ku'damm. I switched the TV on and changed into some dry clothes. All the channels were showing reports of what was going on. They showed the Invalidenstrasse crossing point so packed that no-one could move through. Walter Momper, the mayor of West Berlin, was in attendance.

About 2.00am I arrived at the Ku'damm. Its upper end was full as I had never seen it before. Half the cars were East German 'Trabbis' being cheered on by everyone who passed. The most noise came from the hooting of the cars' horns. There were people everywhere and the whole place was in a carnival mood. I walked down the Ku'damm until I reached a place where the crowd thinned out and bought a beer in a pub. It was full, but I remember being struck by the relative lack of atmosphere, and especially by the attitude of some middle aged man next to me who looked distinctly bored. I walked back up the Ku'damm beeping car horns through open windows. It was an amazing sight but it was not quite as packed and wild as I thought it should have been. Too many people were content to just stand there and smile. Maybe it was all too much for some Easterners, finding a totally different lifestyle in a city they had always dreamed of visiting. Yet the atmosphere was still something I had never experienced before.

I made my way to a nearby underground station to go to the Invalidenstrasse crossing point to the East. The train was jammed full with East Berliners already returning home, saying that they had to be at work the next morning. Strange, I thought, so do I, but I'm not giving in yet. A couple told me about their 18 year

old son who stayed at home because he was too tired — this was beyond my comprehension.

By the time I reached Invalidenstrasse, at about 3.00am the crowd there had thinned out considerably. There were still a few people drifting around and crossing the border in both directions. I crossed over. No-one asked for my passport or any identification. It was as easy as climbing on the Wall had been, completely different from when I last went through into the East — no queues, no sour-faced Vopos, no visa to buy or money to change. I walked into East Berlin as easily as someone might have done before August 1961.

The East was dead. Everyone had gone Westwards or gone back home. I wandered around in various directions and failed to get a lift from a car load of West Berliners asking me where they could get some beer. Sometime after 4.00am I arrived at Alexanderplate, the centre of East Berlin, to find that the taxi driver's story about it being full of Westerners was untrue. There was hardly anyone around. My feet were aching so much from the walking around on the concrete that I lay down on a fountain wall and stared at the stars. I was drunk with disbelief. A few weeks before, I had seen the same fountain after a first degree encounter with bureaucracy. Yet on this night I had simply walked across, and on top of that, through a crossing point usually for the use of West Germans only. I had come from the heart of West Berlin to the heart of East Berlin in under two hours in the small hours of the morning and it had not cost me a pfennig. I was in the right place at the right time and could not believe my luck.

I decided to see the Brandenburg gate from the Eastern side, so I found my way to Unter den Linden, the main street of old Berlin and walked its length to the gate. I had never seen it from this side before and it was a sight that I will never forget. The gate is several hundred yards behind barricades (or at least was until it was opened up on 22 December) and a small gathering was in front of them, chatting to slightly nervous Vopos. On the other side there was a thick crowd on the Wall. It was silent and silhouetted by the bright television lights behind, which streamed through the Gate. They all stood there staring at us and we stared back at them. The gloating and jubilation had died down and we were left with a beautiful silence, a feeling of staggering incredulity at what we had seen and what we were seeing. We did not know who was from West or East, we just had this great mutual bond of being together, defying the Cold War and its barriers. It is this sight that will always remain with me.

I finally decided to make my way back. I caught a lift back up Unter den Linden with an East Berliner who seemed very unexcited, explaining that he was usually allowed over anyway on some official business. He dropped me off near Alexanderplate and I made my way by Underground to Friedrichstrasse crossing point, arriving about 5.30am. To my dismay I realised that the border guards were asking for identification. I explained to the first that I had none and he reluctantly let me through. The second was more strict; he would have let me through with just a West Berlin Underground card but I didn't even have that. After a short exchange of words in which I pointed out that I could only fetch my identification to get through if I was let through in the first place (the logic of Eastern German

bureaucracy exposed!), I was sent back to Invalidenstrasse crossing point.

Luckily, Invalidenstrasse was a little more lax. There was no queue being checked by the Vopos, just a trickle of stragglers. One of the guards was checking someone's passport — time for a low profile, I thought, and I slipped round him, heaving a sigh of relief as I stepped into the West. I caught a tube home and fell into bed at half past six. That was one night I was not going to forget.

Friday 10 November was just as good. Though feeling tired I managed to see most of what was going on thanks to Herr Schirmel, my boss. He kindly let Victor and myself off work for the day and with a newly arrived American girl and her boyfriend we took a look around the city. We drove to the Brandenburg Gate to find the Wall still packed with young Berliners, and many others milling around in front of it. The television crews were also there in force. We walked along the path below the Wall to Checkpoint Charlie, just as I had done so unsuspectingly the previous afternoon. There was a happy crowd there, cheering in the 'Trabbi' cars and we stopped to join in. Everywhere there was a happy carnival atmosphere, a sense that what had happened was good but that the party was far from over yet.

The others went back and I went on to the Ku'damm — not as packed as the night before but still even more alive than its usual vibrant self. 'Trabbi' cars were everywhere, and East Germans too in their cheap jeans and tennis shoes, clustered around street maps. They seemed happy but a little overcome and sometimes spoke with unintelligible accents. They all had different things to say when we talked. I remember one telling me on the first night how he had trembled with fear when he crossed the border. They used to ask me where places were — a bank to collect their 'greeting money' from, an Underground station, a famous Berlin sex cinema. How they really felt is something I can only guess — maybe most were exhilarated and had a great time, maybe they felt lost and were glad to go back after a day. The only thing I can say with any certainty about them is that most were going to continue living in the East.

I arrived back home about 1.00pm, took a couple of hours sleep and then went to visit Tyrone, the English friend who had stayed in the previous night. By this time of course he wished he had listened to me. He told me about some people he knew who had been on the Wall around 3.00am and managed to run through the Brandenburg Gate amidst all the confusion — possibly the first civilians to go through it for 28 years. He also told me about a meeting that was to take place at nearby Schöneberg Town Hall at 4.00pm, the seat of Berlin's senate and the place where President Kennedy made his famous 'Ich bin ein Berliner' speech in 1963. Due to give an address were Chancellor Kohl, ex-Chancellor Willi Brandt (who was also Mayor of Berlin when the Wall went up), Foreign Minister Genscher and West Berlin's present Mayor, Walter Momper.

We arrived at 3.40pm and the meeting began an hour later; we had found ourselves a good place at the front as the crowd had built up behind us. All the speakers were well received, especially Willi Brandt, despite having nothing new to say — the happy mood still prevailed. All, that is, except for Chancellor Kohl. Berlin is quite left wing and his standard rightist reunification rhetoric and his decision to sing the national anthem at the end of the speeches were met with a

barrage of jeers and catwhistles. With the aid of the microphones and in bad voice the four politicians stubbornly or reluctantly made it to the end and then disappeared inside. By the end of the anthem I had managed to make my way up the steps to the throng of journalists surrounding the speakers and their hangers on. Some security they had there!

The meeting finished about 5.40pm. We went back to Tyrone's flat and watched the speeches again on TV, with the catwhistles noticeably less audible. From there we went to the Brandenburg Gate, picking up a bottle of Sekt (cheap German wine) on the way.

When we arrived about 7.00pm, things were looking good. The Wall was packed as though half of Berlin were there and lit up by the television lights in front of it. On one side a mobile disco was in operation. All along the Wall people were hammering away, knocking down the hated barrier that had torn this city in two for 28 years. We climbed on the Wall and after pushing our way to the front, I opened the Sekt. It was hard to move around on top of it because there were about five layers of people at every point along the few hundred yards of thick wall in front of the Gate. Between ourselves and the Gate were several hundred Vopos forming human chains to prevent anyone from jumping down and played a short game of British bulldog until they were caught and put back up. Sometime during the night a crowd of about 100 or so established a presence on the Eastern side of the Wall but they remained surrounded by several rings of Vopos and eventually gave up.

The Vopos may have felt scared but we were in no way trying to threaten them. We chanted 'Die Mauer muss weg' (the Wall must go) and 'Keine Gewalt' (no violence) at them. Anyone who threw something at them was immediately pelted at by the crowd. Fireworks were let off, mostly aimed at the East German flag on top of the gate (and coming within a few yards of success) and we performed Mexican waves. I was up and down the Wall all night. There were no seepipes this time.

Most people there were under 30 but I remember seeing one man on the Wall who was at least 70. He just stood there smiling. He must have seen it all, all those agonies that Berlin has been through this century — the depression, the Third Reich, the War, the blockade, the building of the Wall. And now this. My heart went out to him and I could not help but admire his stamina and willpower for climbing up with the rest of us.

The party was also going on in front of all this. Down below there was a large throng, the television crews, a little free beer and the disco, its music supported by the incessant rattle of hammers and chisels. You could ask anyone to borrow their hammer and have a good lengthy bash. We were out to knock that thing down. I genuinely believed at this time that if the East German authorities did not take it down themselves, we would have half of the entire Berlin Wall demolished within a week. If you got yourself a souvenir chunk at the same time, well that was just an added bonus. We spent the rest of the time dancing, drinking or socialising with strangers, on and off the Wall. I kept losing Tyrone, finding him an hour later and then losing him again. Walter Momper, the Mayor of West

Berlin, paid a brief visit. The party went on all night and was the best of my life. Towards 4.00am the crowd began to thin out, though by the time I went home at 5.00am there was still a considerable number of people there. Shortly after I left the hosepipes came on again.

These were the best two days of my Berlin visit. The street festival atmosphere continued over the weekend but in the early hours of Saturday morning the Vopos sprayed the stragglers of the Wall and occupied themselves, and the tourists arrived in force. I did not object to the presence of these newcomers, it was just that they were onlookers rather than revellers. I spent the weekend just drifting around taking a few pictures. On Sunday I found the guards on the Wall feeling more relaxed, saw the newly opened crossing point at Potsdamer Platz, which before the War had been Europe's busiest traffic junction, and was nearly given a live interview with ITN — but time ran out.

On Saturday night I caught a lift in the back of an open truck with some young American servicemen and their wives. We drove around the city and they invited me back to their apartments for the night right in the south of Berlin. I had a nice evening with them but I realised that they were not part of the scene there. They lived in a mini-America, just as the British servicemen and other military connected compatriots whom I had met lived in a mini-Britain. I had been a part of it all — a German speaker, a Wall runner, a Berliner.

For this privilege I remain indebted to Kurt Kasch and Patrick McDermott for setting up the Ampleforth scheme at the Deutsche Bank. I would also like to thank Herr Kasch, Kristina Muller and Stefan Rautenberg for making my stay both comfortable and enjoyable.

HUNGARY — EDWARD GUEST (W89)

'As he lies, half-awake, enshrouded by the darkness and coldness of the night, unable to do very much, he sees the light of a new day, beginning to appear on the horizon . . . yet all is not well: something seems to be perpetually gnawing at his heart.' This is what it feels like to be a peace-loving and patriotic Hungarian who has lived the best part of the last forty years under Communist rule and who is experiencing the current political changes in the land of the Magyars.

After her liberation on April 4 1945, by the U.S.S.R., Hungary was effectively under Soviet influence, economically, militarily and politically, though there was a short, interim period of democratic rule between 1946 and 1948. The Communist dictatorship was set up in 1949 under Matyas Rakasi in the form of a People's Republic. The 'coldness and darkness of the night' set in the form of intensive industrialisation (that is Communist take-over of all profit-making businesses), a thorough land reform (that is expropriation of all land and property), the establishment of collective farming (that is everyone had to work for the state and not for themselves or for their families), the suppression of religion (only a few religious schools remain today), all accompanied by a virtual reign of terror. Stalin's death, the East Berlin rising, the Twentieth (Soviet) Party Congress and the 'Polish October' culminated in the Hungarian Revolution of 1956 which has been

called both a counter-revolution (though only by the Communist bloc) and a helpless revolt against unbearable conditions.

Janos Kadar took over as Party Secretary after the revolution's failure and things seemed to take a turn for the better. Consumer values — the acquisition of consumer durables, leisure time, trips abroad all became possible, — replacing the austerity of the Stalinist period. A period of relative prosperity ensued with the completion of the collectivisation of land in 1961 and the introduction of the New Economic Mechanism (NEM). The NEM led to a more efficient economy with the combining elements of planning and free market-like trading and the improvement of consumption both individually and collectively by means of social welfare benefits. Everything seemed to point to a more promising future, especially as the Soviet arbiter appeared to look favourably at economic reform. But the sour-ending events of the 1968 Prague Spring put a stop to all reform projects in East Europe. This prompted an economic and political recession which spanned the next two decades broken only by signs of apparent reform such as when the Kadarist System allowed people to criticise it freely in exchange for total loyalty and when it permitted the pursuit of enterprise. Thus, although Hungary followed less stringent policies, as opposed to Ceacescu's Rumania, and life was generally freer with people able to obtain certain western commodities, it remained in a 'half-awake' state. Hungarians were still 'unable to do very much'.

However, in 1988 the situation began to change gradually and since then has been changing more rapidly. 'The light of a new day has begun to appear on the horizon.' In May 1988, after a Communist Party Conference, Kadar was ejected from the leadership, primarily because he took no notice of the clamouring reformers led by Imre Pozsgay. Karoly Grosz, then Prime Minister, took over. Grosz had come to power with the support of genuine reformers, so he had to make concessions to satisfy them. These were at first a matter of style rather than a genuine attempt at reform. However, the urgency of the economic situation and the pressure from radical reformers forced greater and more speedy change; from a much more open media (the airing of previously taboo topics) to a complete overhaul of the tax system. Since Kadar's death in June 1989, the Communist Party has disbanded, a new democratic — intended Republic has been declared and the scene is set for some keenly contested parliamentary and presidential elections.

Yet, though things are looking rosier for Hungary, there is plenty to be done to stabilise the situation. There are two major danger signs concerning politics and economics which must be heeded for the transition to democracy to be a success. Firstly, now that parliament is gradually becoming a more powerful body, previous examples of anarchy following revolution in history should not be allowed to happen here. This means that as newly formed parties fight to be elected, the struggle should not become a struggle for despotic power. The Hungarian Democratic Forum's (MDF) attempt to boycott the referendum on November 26 1989 in order to give their presidential candidate a better chance, was both disruptive and sets a bad example. After the elections, the elected government and parliament should work together to guide Hungary on its new path rather than quarrel over trivialities. Situations analogous to that of the French

Revolution must be prevented at all costs, otherwise Hungary will find itself back at square one.

Secondly, and just as importantly, for it to revitalise itself, Hungary needs to make a more concerted effort to improve its economy. A reform programme along the right lines such as the current, slow-moving New Strategy begun in 1988 (aimed at encouraging trading within Hungary and with international businesses), is not enough. Budapest is the only really active city; others such as Debrecen and Miskolc are dull and grey possessing little life (owing to the inability to strive for oneself under the Communist regime), despite supposedly being industrial centres. Thus, government and parliament will have to persuade the people to be less passive and to become much more entrepreneurial. This is by no means easy; it requires a great deal of effort and hardship, but its success is essential for the prosperity of the nation. Subsidies will have to be reduced in order to allow the economy to compete with other markets. Productivity can increase only if the state relaxes its control on the economy.

Although the average Hungarian is overjoyed to be facing freedom, he is not totally happy — 'all is not well: something is prepetually gnawing at his heart'. The root of this residual bitterness is the Treaty of Trianon drawn up in 1921 after Hungary, allied with Germany and Austria, lost the First World War. Consequently, Hungary lost those lands inhabited by the Slovak, Rumanian, Serbian and Croatian minorities as well as considerable strips of territory which were purely Hungarian; in all, it was deprived of two-thirds of its former lands and fifty percent of its population. As all Hungarians are extremely patriotic, their eternal wish is to repossess those lost territories, notably beautiful Transylvania (the home of the infamous count Dracula). Furthermore, while Budapest is the most populated city with Hungarians with two-and-half million, the second is Bucharest (capital of Rumania) with 500,000! It is not surprising, therefore, that the Hungarian feels cheated.

The Hungarian is intensely patriotic and proud of his past regardless of its ups and downs; he is intelligent and cultured (Hungary is home to many top scientists and musicians; he is sensitive, emotional and very friendly (especially to foreigners). The last forty years have, therefore, been a considerable ordeal for a people which has been used to expressing their feelings and making use of their qualities. Their re-found freedom is a blessing, but only a partial one as they are still missing much of their cherished lands. Unfortunately, if they ever wish to repossess some, if not all of them, they will have to wait sometime longer. To have a chance of retrieving them they will have to improve their political and economic strength. The ordeal will continue, but for how long depends on how they make use of the talent and determination which they possess. A few more years is not much, considering they have not had full independence for seven hundred years.

LOURDES - JOHN SHIPSEY (T82)

In July I returned to Lourdes with the Ampleforth Pilgrimage after an absence of six years. Forewarned is forearmed and perhaps my previous visit should have steered my nerves for the assault which greets all pilgrims entering Lourdes; every street blockaded by crowds, every shop window glinting with Madonna's haloes, every hotel proclaiming the patronage of a different saint. Outwardly the place bears more resemblance to Blackpool's Golden Mile than to a shrine for prayer and contemplation.

Thrusting my way through the streets before the start of the pilgrimage, I begin to question my presence amidst such chaos. Fortunately the Pilgrimage itself brings such equivocation to a timely end. Having travelled from throughout Europe and also from America, the pilgrims converge on a Friday evening at the Café de Terrasse, their immediate task to meet and learn the names of the fellows — no mean feat when these number forty sick and over one hundred and fifty able-bodied. In such an environment it is the facility to read name-badges at an indiscernible glance which is most highly prized.

The introductions are barely over before the programme of activities is under way; and a rigorous programme it certainly is, beginning at 6.30am and officially ending at 9.30pm, with invariable adjournments to the cafés thereafter. The schedule is physically demanding, not least for the sick. This year the load fell particularly heavily on the nurses and priests, both of whom were lacking in numbers but seemingly present wherever they were needed. For 'blue collar' helpers such as myself, the programme is hectic, but relieved by our division into six groups of about twenty-five operated on a shift basis.

An important feature of the week is participation in all the public ceremonies at Lourdes, including in particular the Blessed Sacrament and Torchlight processions, and two Masses at the Grotto. During these services, shared with pilgrimages from England and all over Europe, I felt the agoraphobia of my arrival replaced by an intense feeling of international fellowship. Later a *stagiaire* (a person working for the Lourdes hospitalité itself rather than a particular pilgrimage) spoke to me of a similar spirit which transcended all barriers of language and nationality amongst his fellow workers.

I believe that this communion is an important gift of Lourdes and that my own experience of it was heightened by being present as part of a pilgrimage rather than as an individual. Of the activities and services organised for the Pilgrimage this year, I particularly remember the Tuesday spent in the peaceful village of St. Savin in the mountains above Lourdes. As a group we first prayed together in the mediaeval church, and then enjoyed a glorious afternoon's picnic on a terrace overlooking the valley below. There I felt the individual members of the group drawn very closely together through prayer and laughter, and the fellowship of our own Pilgrimage mirroring the international fellowship of Lourdes as a whole.

During the week this fellowship developed from the growing strength of relationships of three kinds. Firstly with the other helpers; there was a particular 'esprit de corps' which I have never encountered elsewhere. Perhaps it was a happy coincidence of people or the atmosphere of Lourdes, but there was an openness

about the group which is not usually reflected in the speed of everyday life.

Secondly with the sick; although in many ways it is misleading to classify them separately, the suffering which the sick endure gives them distinct qualities from which we can all learn in our relationships with them. The friendships formed in this one week provoked a confusion of feelings within me which I still feel unable to disentangle. One priest spoke of the sick as providing a reflection of Christ and a means toward knowing Him more closely. Without fully comprehending the feelings, I do know that these relationships worked two ways, with giving and receiving on both ends.

Thirdly with God; this relationship is the focus of each pilgrim's intentions in going to Lourdes. Its development in myself was encouraged by the sense of communion on the human level, and by the many opportunities for prayer afforded by the Pilgrimage's programme of services. It is not always easy to pray in Lourdes, and sometimes international fellowship can be tested by the pressures of the moment. However a moment of 'breakthrough' more than compensates for these irritations, and for myself this came in a quiet moment with a friend at the Grotto on the last day.

All three of these relationships underwent a process of growth as the week progressed. The challenge to all pilgrims is not to allow that growth to be reversed when they return to their everyday lives.

Lourdes is a very personal experience, and I am sure that others would pick out other highlights to describe the 1989 Pilgrimage. People who have been to Lourdes more often than myself speak of discovering new dimensions on each visit. I look forward to that in 1990, rather than waiting another six years for the next opportunity.

STAGE GROUPS IN LOURDES 1989 - FRANCIS DOBSON O.S.B.

Since the revival of a regular Ampleforth Stage Group to Lourdes in April 1985, there have been 8 such groups working with the *Hospitalité de Notre Dame de Lourdes*. In 1989, 22 persons went on these Ampleforth Stages — 2 over Holy Week and Easter (21 to 28 March 1989) and 20 persons in the Summer (13 to 28 July 1989), staying for periods varying from 16 days to 7 days.

The experience of the Stage is to work on service with the *Hospitalité de Notre Dame de Lourdes*, sharing in a community of different nations, ages or status — sharing in prayer, work and recreation — living as a community based at the *Abri St Michel*. As one fellow Stagiaire has written: 'Whatever nationality, political affiliation, social status or age, one works with others as equals and as servants of God'.

The two Stage Groups of 1989 included 11 boys, 6 Old Boys, 2 monks and 3 others. In March, Paul Cauchi (H) and Christopher Noblet (H) went on Stage — Paul Cauchi was on his second Stage, having gone previously in April 1988 with Henry Macaulay (D) and Fr Bernard. In July, there were in effect two separate groups of consecutive weeks, with some staying through both weeks. In the first week (13 to 21 July 1989) the group was Patrick Boylan (J), Julian King (T), James

Morris (O), Rodney de Palma (T88), Michael Maret-Crosby (O87), Fr Francis, Fr Bernard, Dominic Jerney (who had just finished at Cambridge and was joining the novitiate at Belmont in September) and his friend John Grogan. In the second week (21 to 28 July), with Christopher Stanton, Rodney de Palma, Michael Maret-Crosby, Julian Record and Fr Francis staying from the first week, the group consisted also of Martin Tyreman (T), Edward Guest (W), Adrian Gannon (O), Hugh Martin (J86), William Martin (J87), Richard Hudson (W85), David de Chazal (O66) — who came on his first Stage but after much Lourdes experience with the Pilgrimage — and the very tall figure of Tommy Brenninkmeyer, a cousin of Philippe and Albert Brenninkmeyer (currently in St Hughes House). Others doing Stages at the same time included John Dick (O77), Robert Horn (A32) and Mrs Maire Channer, the Chief of the Handmaids on the Pilgrimage.

The work of the Stage was at a combination of places. Much time was spent at the railway station, helping the sick on their arrival and departure. Some — certainly Julian Record, Paul Cauchi, Christopher Noblet, Fr Francis — worked on the fourgons. Many worked at the Grotto, helping with the many Masses there and with the stream of people coming through the rock. The group helped a young Luxembourg chef de service Michael Perrin in his organisation of the Torchlight Procession on several nights. Particularly memorable for many was the work inside the baths. — and a description of such work reads: 'As in all Stagiaire work, work at the Baths began with the greeting of fellow Stagiaires and of the chef de service. After the preliminary signing-on and changing into the blue overalls of the baths, we gathered as a whole around one bath to pray, to read the scriptures, to hear a homily of explanation — and, linking hands in the Lourdes manner, to say the Our Father. Moving to our different baths in groups of about 7, we prayed again, and prepared to greet the pilgrim really in the Name of Christ. In our group we were mainly — Italian and French — and each brought a very special sense of Christ to our team and to the pilgrims, sick or otherwise, who came to go into the baths. There was a notable sense of community, team work and prayer — as we prayed with the pilgrim in his language and in the name of his patron, a sense of the individual person, of special greeting and of prayer. It was a response to the words of Our Lady to Bernadette: 'Go and wash in the water'. It was not so much a prayer of petition, but a prayer of praise and giving'.

The Stage was a mixture of prayer, work, meals, recreation — the elements of community. On the Wednesday of each week, the whole *Hospitalité* celebrated Mass together at which new members of the *Hospitalité* made their vows of commitment to the work of Lourdes.

Mass was celebrated also at the railway station amongst the stagiaires there — and in our own Ampleforth group (and often joined by others) at the *Abri* and the *Cachot*. The *Cachot* provides much that is special to Lourdes, that sense of having nothing. The contribution of others to our group is much remembered — the beautiful words at Mass from the young Italian Davide Revelli, the visit to see the film 'Bernadette' at the suggestion of a Paris student Benoit Lambert, the playing of the Goose Game 'el Juego de la Oca' of the Valladolid student Jose Gomez Garcia, the reciting of the office arranged by the Belgium seminarian

André Boribon, the help from the English chefs de service Gerald Rocks and Gordon Smith, and altogether the sense of this community of service and prayer. As a group we visited the Grotto for prayer together — and, at a distance from the silence of the rock, to say the rosary together. At the centre remained Christ, in the work, in the Stagaires and fellow pilgrims, and in the Mass.

The following boys in the school or just leaving went to Lourdes in 1989 on either The Pilgrimage or on Stage:

Dominic Baker (B), Anthony Balfse (T), Patrick Boylan (J), Philippe Brenninkmeyer (H), Mark Byrne (A), Hamish Campbell (C), Paul Cauchi (H), James Cridland (W), Matthew Dickinson (E), Simon Flatman (J), Adrian Gannon (O), Edward Guest (W), Giles Hall (W), Lawrence Hall (W), Lawrence John (W), Nicholas Kenworthy Browne (E), Julian King (T), Gregory Lorrman (H), Hugh-Guy Lorrman (H), Edward Martin (J), James McKenzie (E), James Morris (O), Richard Murphy (C), Ryan Murphy (J), Christopher Noblet (H), Alasdair Pike (E), Julian Record (H), Fabian Roberts (J), Dominic Thomas (O), Robin Thomas (H), Martin Tyreman (T), Dominic Wright (W).

Old Boys who went to Lourdes in 1989 on either The Pilgrimage or a Stage were:

Edward Caulfield (E75), Donall Cunningham (A45), David de Chazal (O66), Rodney de Palma (T88), John Dick (O77), Andrew Fleming (C70), James Gaynor (J73), Pat Gaynor (43), who is Chairman of the Pilgrimage Committee, Alexander Gordon (J87), Christopher Hall (W58), Richard Hudson (W85), Simon John (W63), Ian Johnson Ferguson (B51), Paul Johnson Ferguson (C84) was with the Oxford Stage Group, Nicholas Lorrman (H61), Michael Marett Crosby (O87), Damian Marmion (D84), Hugh Martin (J86), William Martin (J87), Adrian Mayer (J87), Alan Mayer (B58) who is Chef de Brancadier, Dominic Moorhouse (B79), Giles Moorhouse (B80), Mark Moorhouse (H73), Charles O'Malley (D85), Mark Pickthall (B76), Andrew Plummer (W79), James Porter (E84), Kenneth Rosevinge (38), John Schlesinger (E73), John Shipsey (T82), Mark Shipsey (J76), Richard Tams (J86), David Tate (E47), Paul Williams (T69) a key ADC of the Pilgrimage, Inno van den Berg (O84), James van den Berg (O88) and Michael Vickers (C41).

THIRD PILGRIMAGE TO MEDJUGORJE — FRANCIS DOBSON O.S.B.

Following the earlier Ampleforth groups of December 1987 and October 1988, a third Ampleforth Pilgrimage to the parish of St James, Medjugorje in Advent 1989 consisted of 30 persons, there for one week: 16 to 23 December 1989. The group consisted of the following currently in the school: Rory Craigie (T), Lawrence Cotton (J), Nicholas Daly (H), Oliver Heath (E), Gregory Lascelles (A), Fabian Roberts (J), and Shane Tarrant (B). Others included: Michael Pritchett (W88 — now at Cambridge), Frances Scarr (sister-in-law of David Tate (E4), who helped to plan the pilgrimage), Clare Vickers (sister of Edmund Vickers (B87)), Frances Smallman (mother of Luke (B87) and James Smallman (B89)), Eleanor

Gall (sister of Christopher (W59) Hugh (A50), and Julian Smyth (E49)), Marie Channer, and we found ourselves in the same house there as Eddie (B63) and Angela Hamilton, and their 5 children. There were three priests — a Benedictine, a Jesuit and a Franciscan: Fr Francis Dobson, Fr Michael Simpson S.J., and Fr Roger Barralet O.F.M. (who has helped in many retreats in St Thomas' House, and is National Catholic scout chaplain). Two of the boys on the group, Gregory Lascelles in his 4th year, aged 16, and Shane Tarrant in the Fifth Form, aged 15, write below of some of their experiences in Medjugorje:

GREGORY LASCELLES (A) wrote in a postcard: "It (the pilgrimage) strengthened my belief in Our Lady and in Catholicism. I will never forget those moments I knelt down in front The Immaculate Conception on the Hill of Apparitions, nor will I forget those moments spent with the visionaries. Whenever I am in doubt I will always remember the extraordinarily faithful and pious congregation of Medjugorje gathered in the Church at 5pm everyday to say the rosary. It was a most valuable experience for which I am eternally grateful".

SHANE TARRANT (B) writes: "Most of us went to Medjugorje not knowing what to expect — but after the first day it had really got rolling. We met Vicka, one of the visionaries, we climbed both the Hill of Apparitions and the Hill of the Cross, Krisevac Mountain, and we shared in the celebration of the parish rosary and Mass in the evening, as well as the English Mass. Meeting Vicka on that first morning, she really seemed so happy, happy all the time. She asked us to pray for the Young, especially in this Year of the Young. She told us of the messages of Our Lady, the message of Peace — to fast each Wednesday and Friday, to say the rosary with the family, to go at least once a month to the Sacrament of Penance, and to love the Mass. She seemed like a normal person, not someone who was talking to Our Lady everyday. In the course of our week, we met also the other three who still meet Our Lady daily: Jakov, Ivan, and Mariya — each of these see Our Lady every evening at 5.40pm. It seemed so peaceful — and when Our Lady came it was a moment of special prayer. We visited Fr Jozo Zobko, the original parish priest who supported the visionaries and later went to jail. He is now Parish Priest about 10 miles away. He walked and prayed with us for about 2 hours. He spoke about the early days of the apparitions, and especially about Jakov. He told us the story of how one night Jakov, then 9, had received the vision of Our Lady at home, and how she had the important message for the parish that they were to say the rosary and to say it in groups — but Jakov could not go to give the message to the people because there was a policeman guarding his house. However he looked through the keyhole, and saw the policeman asleep on the wall — so he tiptoed past him. The policeman woke and gave chase, but Jakov got away. He managed to get through road blocks, hiding in cars, and eventually reached the church as Mass was ending. Fr Jozo felt a tug at his vestments, and saw little Jakov — he lifted him on to the altar, with his two muddy feet leaving a mark on the altar cloth, and he gave the message from Our Lady. I think Medjugorje is definitely a place to be experienced. It strengthened me in my faith, and helped me to live my faith at home. The evening Mass of the parish of Medjugorje was a very special memory and time of prayer."

SCHOOL LIBRARIANS 1963-1989

while Fr Anselm was Librarian

'63 May	D.P. Murphy	D	R.F. Hornyold-	C
July	M.H. Somervell	T	Strickland	W
Sept	J.D. Stevenson	H	A.M. Ryan	D
	J.M. Brockhurst Leacock	D	Nov J.N.P. Higgins	B
	C.P.A. Stitt	D	'70 Jan A.J. Purves	J
'64 Jan	R.P.A. Hamilton	T	J.C.H. Rigby	B
	J.D.N. Home Robertson	B	May H.M. Duckworth	A
Feb	D.P. Rush	D	L.J. Dowley	W
May	G.P. Ryan	B	J.V. Smyth	B
	A.H.G. Watson	O	Sept J.G.M. Heathcote	A
	J.A. Young	H	'71 Jan P.W. Spacek	H
Sept	R.J.B. Potez	T	M.J.P. Moorhouse	O
	C.S. Fairhurst	O	Apr M.J. Bourke	D
'65 Jan	C.J. Blane	W	B.G. Tabor	A
July	C.H. Hetherington	T	N.I. Coghlan	D
	J.W.P. Wetherell	T	May J.P. Craig	B
Sept	D.P. West	T	Dec A.P. Graham	W
'66 Jan	J.P. Fresson	J	P.J. Cramer	E
	P. Hadow	O	'72 Jan R.D. Freeman-Wallace	H
Apr	A.C.H. Mafeld	C	Feb M.A. Heape	J
May	L.H. Robertson	H	L.F. Nosworthy	H
Sept	D. Haigh	A	Mar D.G. Poyser	O
	M.J. Fattorini	J	May A.G. Yates	O
	N.P.G. Boardman	W	Sept J.A. Stourton	A
	D.S.P. Solly	H	P.H. Daly	O
'67 Jan	P.W. James	W	Oct A.P. Wright	E
	P.D. Clarke	A	J.A. Cronin	O
May	J.P. MacHale	A	M.D. Pintus	O
July	R.F. Sheppard	J	'73 Feb M.J. Palairat	A
Oct	M. Reilly	O	May R.M. Bishop	T
'67 Nov	P.J. Ford	E	P.D. Macfarlane	C
'68 Mar	R.G. Watson	H	July C.J.F. Parker	O
May	P. St J. Baxter	A	Sept J.V.R. Gosling	D
July	M.C. Blackden	B	A.B. Rose	T
Sept	P. Grace	A	'74 Jan A.N. Cuming	E
	G.R. Gretton	B	'74 Jan M.E.N. Shipsey	O
	S.G. Callaghan	W	T.A.J. Carroll	T
'69 Jan	R.J.A. Richmond	B	J.R.J. Bidie	O
	A.M.J.S. Reid	O	S.M. Cronin	T
Mar	P.P. Keohane	B	J.B. Horsley	* T
Apr	E.P. Clarence-Smith	D	P.A.N. Noel	
Sept	N.B. Herdon			

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	S.M. Allan	A	J.F. McKeown	H
	D.J.K. Moir	A	P. Wood	* H
June	J.E.H. Willis	T	'81 Jan K.M. Lindemann	W
Sept	P.M. Magrath	B	Apr S.C.W. Nugent	A
	J.S.H. Pollen	* H	Sept J.P. Moore Smith	T
	P.M. Fletcher	D	S.F. Baker	B
'75 Jan	N.J.P.L. Young	T	Nov M.N. Lilley	B
May	R.J.H. Everett	W	'82 Jan N.P. Torpey	* H
	J.M. Victory	J	J.A. Sasse	* T
Sept	M.F. Mostyn	A	C.P. Verdin	J
	J.M.R. O'Connell	A	Feb C.G. Dyson	T
Dec	J.T.J. Gillow	* T	Mar T.W. Sasse	T
'76	R.C. Rigby	* T	N.A.E. Heyes	B
	M. O'Connell	D	Sept W.H.M. Jolliffe	C
'77 Jan	P.W. Griffiths	B	'83 Apr G.D. Sellers	* D
Feb	M.X. Sankey	J	June S.J. Hume	T
	M.A. Kerr-Smiley	W	July M.R. Marett-Crosby	* O
July	P.M. Vis	H	'84 Mar A.H.T. Fattorini	O
Sept	D.E. Cranfield	* T	May M.J.W. Pickles	O
Oct	C.W.K. Kupusarevic	* T	June J.D.L. Blair	B
	M.J.W. Kenny	B	Dec R.C. Johnson-Ferguson	C
Dec	J.R.F. Collins	H	'85 Apr C.W.E. Elwell	J
	E.S. Oppé	H	May W.B. Gibbs	J
	R.J.B. Noel	E	E.C. Vyner-Brooks	C
'78 Jan	H.J. Young	T	M.J. Killourhy	H
July	M. Hognet	O	June A.J.C.F.A.G.G.	
	M.D. Mangham	E	de Gaynesford	* T
Sept	M. Kupusarevic	D	M.B. Prtichett	W
Nov	S.M. Clucas	* H	S.W.T.S. Jaggard	C
'79 Jan	J.H. Killick	H	'86 Mar P. Carey	T
	J.B. Rae Smith	H	June P.J.L. Byrne	H
Apr	A.H.Stj. Murray	B	Sept S.P.G.A. Keely	O
	H.J. Sachs	H	Nov E.F. Weaver	T
	C.W. Rapinet	H	'87 Feb R.B.L. Wollny	E
	G.H. Welsh	J	'88 Jan J.E. Neale	* C
Oct	F.H. Nicoll	O	May D.J. Robinson	A
	J.F. Shipsey	* T	Sept J.C. Leonard	W
'80 Sept	T.A. Jelly	* J	S.M. Carney	* A
	N.R.L. Duffield	J	Oct O.H. Irvine	O
	N.S. McBain	B	J.E.O. Brennan	O
	R.J.M. Blumer	A	Dec R.G.M. McHardy	D
	A.J. Chandler	* B	'89 Jan P.J. Dunleavy	T
	F.J.G. Heyes	B	C.H.S. Fotheringham	F
	C.F. Swart	B	May M.J. Mullin	B
	J.P. Sheehan	H	* denotes Senior Librarian	

SPORT

RUGBY

P.12 W.9 L.2 D.1

334-85

All great teams need a measure of fortune: this team did not have it for disaster followed disaster as no fewer than five players who were expected to represent the School were for one reason or another unable to play. Of these two were crucial and their loss had a considerable effect on the team's efficiency and explosive power. The fact that these disasters had no noticeable effect on morale says a great deal for the captain, N.C. Hughes and for the rest of the team for they upheld the standards of play expected of them and were in any event highly successful. They lost only two matches and in both it was their tactics and not their play that was at fault. In the first they were faced with a back division better than their own and should have adopted tactics which would have made most use of the superiority of the pack; in the second they did the reverse and kept the game at close quarters when they should have moved it wide. But their achievement of going so near to an unbeaten season again was a remarkable one by a committed and friendly group.

The pack was powerful and in D.J. McFarland and P.G. Tapparo had arguably the best pair of props the School has had. The former led the pack thoughtfully and with gusto, was a No. 2 jumper in the line-out of no mean ability and was fast around the field. So too was the tight-head prop; Tapparo was immensely strong and often made it impossible for an opposing scrum to win their own ball; he too was fast and powerful in the loose. R. Fagan was lucky to have such help: he was a hooker of no mean ability but they made that side of his job easy. He was a good thrower too but had curious lapses in this facet of his game. He often made up for these lapses by his aggression in the tackle and his speed in the loose. It was an exceptional front row. The locks were both powerful scrummagers too: A. Mayer has it in him to become a great forward: he is strong, quick and has an extraordinary sense of anticipation: he bubbles with enthusiasm, a priceless gift. His partner the huge K. Von Habsburg-Lothringen made up for a certain lack of athleticism and skill with his determination and power in the tight and tight-loose: how much the side missed him when he had to go off in the final quarter against Leeds! C. Pennicott at No. 8 improved immeasurably during the season and behind such a powerful pack was able to score a number of pushover tries. He had handling ability which was of priceless importance in the line-out, and his link with J. Hughes at the back of the scrum, excellent as it usually was, depended on an acute sense of timing and anticipation. He will remember his match against Stonyhurst and the two tour matches with deserved pleasure. S. Habbershaw at No. 6 took a long time to make the jump to the 1st XV plateau. It was a huge leap when it happened for he had a mighty game against Monmouth. If he can improve his handling skill and control, and his lateral movement in the open field to make a tackle, he will become some player. The other flanker, A. Nesbit, was already that: fast and athletic, he had a killing tackle, good hands, sharp sense of anticipation and explosive acceleration and aggression.

It was the halves however who made the most improvement. They both trained and practised the hardest in a hard-working team, and became a threat to





every side they played. The passing of J. Hughes soon became a model of speed and accuracy; he became more and more confident in the speed of his break and it was only his kicking which took time to develop. If one had a criticism, it was that he let others make decisions for him but he had a wonderful season. So did T. Willcox at fly-half: not blessed with blinding acceleration, he made up for this by speed of his hands and therefore of the launching of the back division. Not only that, his kicking from the hand became long, accurate and clinically efficient; he was also a determined customer both in his tackling and in the scoring of tries. The side owed a great deal to his place-kicking as well. Asked to do this when J. Acton lost his place, he became a reliable kicker from close range and the importance of that was underlined in the matches against Sedbergh and Stonyhurst. One centre position was an anxiety: the experiment of playing Acton there was a failure and although the captain filled the role after that with his customary expertise, it was soon felt that he was a greater threat racing into the line with that exquisite timing from full-back. So T. Codrington changed positions with him. To be thrown thus into an unaccustomed position was perhaps unfair to him for he found it difficult: he has pace and good hands but largely failed to use them. There was a lack of real confidence and determination here, a problem of head and heart rather than ability which he has in plenty. As a result of all these changes, the best was not seen of J. Dore until the matches against Durham, Monmouth and Whitgift when one saw how much his powerful running had been missed for much of the season. The wings were not devastatingly quick but C. Asiodu on the left made amends by extraordinary balance; in a broken field he was almost impossible to tackle. He was also a defensive wing of some stature: when he made a tackle the opponent felt it. N. Pring on the right received far more ball than Asiodu and was a determined runner. His hands sometimes let him down in a season in which he started well, seemed to lose his impetus in the middle, and finished strongly scoring three tries on both tour matches.

N.C. Hughes did not have the same success in his running from full-back as he had last year. This was because after the game against Mount St Mary's the side developed tactically more fully, the pack and the halves took on much more responsibility and started to score tries which had principally been the monopoly of him and his wings. He himself was well-marked, most schools paying him the compliment of shutting him down as soon as he came into the line. For all that as an attacking runner in his position over two years, he was without peer, the timing of his intrusion into the line and the balance of his running being perfection. He was rock-solid under the high ball and a deadly tackler: only his kicking did not bear the hallmark of a fine player: it is as yet a little unreliable.

But it was as a captain that he made the most mark. He cannot be praised too highly. Nobody has ever set a better example in training: he had high standards and expected his players to do what he did. They admired him and respected him for this, for his own ability and for his obvious care and regard for them. He was friendly, open and loyal. While he might feel disappointed that his side were twice beaten, he has no need to do so. He did have a great side, he was a great captain and people only had to watch the Whitgift game to know the truth of those

statements. If the season was magic the Whitgift game to know the truth of those statements. If the season was magic and fun, he made it so.

The team was; N.C. Hughes (C), N.D. Pring (T), T. Codrington (J), J.M. Dore (A), C.A. Asiodu (A), T.J. Willcox (E), J.E. Hughes (C), D.J. McFarland (W), R.M. Fagan (B), P.G. Tapparo (A), K.E. von Habsburg-Lothringen (D), A.B. Mayer (J), S.P. Habbershaw (A), A.R. Nesbit (B), C.T. Pennicott (H) colours

The following also played: J. Acton (C), D. Churton (O), N. Duffy (O), J. Butcher (J), P. Brenninkmeyer (H).

MIDDLESBOROUGH COLTS 9 AMPLEFORTH 38

The opening salvoes of the campaign were on target. The XV started in explosive fashion and it was not long before two rucks, swiftly won, created the space for Pring to feed Nesbit who scored near the posts. So much possession and territorial advantage did the school enjoy that it was strange that they could only add a penalty in the first fifteen minutes but Asiodu's balanced running eventually solved that problem and when the captain scored and Acton converted, the school led 19-0 at half-time. Even an injury to Tapparo and the disruption caused to the pack could not diminish the school's superiority, a try from Acton, two from Pring and a second from N. Hughes sealing their victory in a most promising performance.

AMPLEFORTH 64 WEST HARTLEPOOL COLTS 0

If there was some slight nervousness in the opening minutes, it disappeared quickly and the forwards regained the superiority they had enjoyed three days before. The opposition was weak but a number of gifted players are beginning to make their presence felt. Some, like McFarland and Tapparo in the forwards and Dore and Hughes in the backs are old hands but the promise of players like Fagan, Mayer, Nesbit and Pennicott in the forwards and Hughes J., Willcox, Asiodu and Pring in the backs is plain to see. The half-backs combined sweetly and it would appear that this may be developing into a formidable side. For the record, Von Habsburg, Mayer (2), Nesbit (2), Hughes N(4) and Dore (3) scored tries while Acton back to his best form kicked eight conversions.

AMPLEFORTH 54 GIGGLESWICK 0

Continuous rain on the hard ground provided more than difficult conditions and the XV made more errors in the first ten minutes than they had done in the two preceding matches. But those errors could not hide their excellence in tight and loose and the first try was not long delayed sandwiched between two Acton penalties. N. Hughes with his balanced running scored four and indeed the speedy accurate passing of the half-backs brought the best out of the threequarters, Willcox, Acton, Dore and Asiodu all scoring tries. Giggleswick simply could not cope with either their speed or the power of the pack in which Pennicott scored twice and Nesbit once. 20-0 at half-time became 54-0 at the finish: a lack of tactical thought here and there, an inability to kick goals and an injury to Pring were the only worrying aspects in a comprehensive victory.

LEEDS G.S. 9 AMPLEFORTH 9

Still without the important Reid and now also without Pring, the XV elected to play up the steep slope. In the first quarter the forwards played magnificently and if the backs missed touch too often for a partisan's peace of mind they made up for this with a wonderful try engineered by Willcox, Dore and Acton who put Butcher into space down the right wing. He did he rest and Acton converted with a massive and what turned out to be an important kick. For the rest of the half the XV tried to commit rugby suicide by giving away numerous penalties mostly for offside or diving over the man on the ground. It was fortunate that the Leeds kicker was not on form and could only convert two of them while Acton was able to reply with one. The slope should have given a vast advantage to the XV in the second half but an increase in effort by Leeds on the one hand coincided on the other with the most lacklustre display by the pack in all the matches played thus far. They could win no ball and were put under heavy pressure for a quarter of an hour. But the tackling and fielding of a bombardment of high kicks were exemplary and Leeds for all their pressure could only add a drop goal. When Von Hasburg went off injured with ten minutes to go, Leeds looked certain to win but the pack finally roused themselves and two telling thrusts by the threequarters left the XV besieging the Leeds line as the final whistle blew.

AMPLEFORTH 46 BRADFORD G.S. 9

The lessons given at Leeds the previous Saturday had been thoroughly comprehended judging by the way in which the pack played in this match. It is now expected that this pack will dominate in the tight so good are the two props, but they matched this dominance by a ferocious application to winning the ball in the loose (an area in which Nesbit was outstanding) and by an improvement in their work in the line-out where Fagan at last brought the best out of Pennicott. But early in the game such quality possession was rather squandered by the backs who were upset by the swift tackling of their opposite numbers and the first two tries were scored by Nesbit and Pennicott after forward drives of great momentum. Indeed penalties were also missed and the Bradford kicker underlined the XV's inability to translate their pressure into points by succeeding with the first kick he had and being so near with his second that the touch-judges disagreed. 8-3 then at half-time hardly reflected the game but the XV put that right immediately as the captain restored the confidence of the backs with a try which Acton converted. That opened the floodgates. Every back took advantage of the torrent of possession and scored a try as Bradford were put to the sword. Their only try at the end revealed a flimsiness in defence on the left that only provoked a last try by Dore.

AMPLEFORTH 3 MOUNT ST MARY'S 16

Mount's reputation had not been exaggerated. They had exciting backs and it was to the credit of the school pack and of the defence that Mount only scored one try in the first half as they played down the slope. In spite of much pressure exerted

by the school pack, Mount had kicked the first penalty they had been given, a success underlined by the failure of an easier one awarded to the school. Their try followed when their fly-half was given too much room on the blind side to put the wing in at the corner, and he rubbed this in by converting with a huge kick. Mount spirits soared, and they kept their 9-0 lead until half-time. The XV began the second half with great determination and a far from difficult penalty could have been just the spur the side needed. But sadly the opportunity was not taken and some time elapsed before the XV could get near enough again for Willcox to drop a fine goal. Mount's tackling was superb in the face of some increasingly frantic attacks and when they paid a rare visit to the Ampleforth 22 they kicked another penalty to put themselves clear with five minutes to go. The horrible muddle in defence which cost the school a further four points was a sad way to end and the school knew it. They threw everything into a final attack with Dore racing for the corner. Again Mount's tackling was equal to the demand.

NEWCASTLE R.G.S. 0 AMPLEFORTH 31

The School had learned an important lesson from Mount St Mary's and adopted tactics which kept Newcastle pinned for long periods in their own 22. Willcox's accurate kicking ensured this territorial advantage which gave the opportunity for a pushover try and for several penalty chances. It did not matter in the long run that three penalties were missed nor that the School were only leading 9-0 at half-time after exerting such enormous pressure. They began to open the game as their confidence grew, Pennicott taking advantage of the many heels off the head for Willcox to score in the corner and for J. Hughes to do the same himself late in the game. Sandwiched between these two tries was one by Habbershaw as heavy pressure was again exerted on the Newcastle line and another by Willcox after a switch with the admirable J. Hughes. But the last was the best: starting from a penalty just outside the 22, the ball went through ten pairs of hands and over one side of the field and back to the other for Pring to score wide out in a delightful movement that covered 70 yards.

SEDBERGH 12 AMPLEFORTH 20

The early exchanges on a beautiful autumnal afternoon seemed to indicate that there would be little between the two sides but gradually the strength of the school pack began to tell and Sedbergh gave ground. Asiodu opened the scoring after a ruck on the right and a miss move in the centre had given him the room he needed. Better was to follow: three rucks won in quick succession left Willcox oceans of room on the blind side to score a try which he himself converted. When he followed this with a drop goal, Sedbergh seemed to be in trouble and an exchange of penalties left a difference of thirteen points at half-time and the XV realising that they had played an efficient first half. What happened when they turned to face the light breeze? Three careless errors of judgment cost them three points within a minute. Sedbergh were inspired, the School took on a defensive, negative attitude, allowed Sedbergh to dominate and within ten minutes they had scored a try which narrowed the margin to four points, a try which cost them the services

of their fly-half, Greenwood. It was sad to see him going off when the match was delicately poised. The Sedbergh pack were now even more up against it than they had been before and although both sides were tiring fast at the pace of the game, the XV put enough pressure on Sedbergh for Dore to score an opportunist try and to end the match well on top.

ST PETER'S 4 AMPLEFORTH 30

The margin of victory was large but there was a feeling of frustration on the journey back, a sense of lost opportunity. It has to be said that St Peter's were not a good side and the XV dominated play so much in the first half that it was a surprise to find at half-time that the score was only 12-0, a try by Nesbit, two fine penalties and a conversion by Willcox being the only scores amidst a plethora of missed chances. For a while in the second half the School ran riot, J. Hughes and Pring scoring two tries each: the simplicity of these scores should have brought their own lesson but the catalogue of squandered chances also increased, several boys over-indulging themselves in the trough of possession. Nor was the tackling of the standard one has long since come to expect and St Peter's, taking advantage of the kindness offered in that regard and of numerous penalties were able to score a try at the end to the chagrin of the Ampleforth spectators.

AMPLEFORTH 12 STONYHURST 7

This was a pulsating match played on a November afternoon of fine drizzle which hardly helped flowing football. The XV decided to play down the sloop on winning the toss but it was some fifteen minutes before the fly-half touched the ball. In spite of their superiority the front row were penalised at the first three scrums and with Stonyhurst being equally penalised at line-outs, the game was reduced to stalemate in midfield for some time, iron defence on both sides giving no room for manoeuvre. Stonyhurst were the first to break the deadlock with a telling thrust down the right flank but the school's response was equally positive, Pring going close when released first by N. Hughes and shortly afterwards by his brother. This second attack led to a position from which Willcox opened the scoring with a long penalty. The 3-0 lead was just about deserved at half-time but a thoughtless kick-off led to some fine attacking by Stonyhurst: an attempted clearing kick was charged down and Stonyhurst took the lead. Playing tit for tat, the School rushed to the Stonyhurst line, Nesbit charged down one of their kicks, the ruck was won and Willcox crossed on the blind side for a fine try which he himself converted with an equally fine kick. The XV were back in the lead but a torrid time was to follow: Stonyhurst threw everything into attack but the tackling was always equal to the occasion: a bombardment of high kicks followed but a brave catch by Codrington and excellent covering by all the backs frustrated this method too. Stonyhurst only gained a penalty for their efforts and when Willcox with a succession of teasing little kicks caused Stonyhurst to lie on the ball and kicked the resulting penalty the School led 12-7 with ten minutes to go. It was now that the pack were seen at their best. The steely grip of the front row tightened and the pack responded to their lead with a remorseless display of scrummaging in

which the understanding between Pennicott and J. Hughes was a significant contribution.

AMPLEFORTH 45 DURHAM 4

The XV were on their mettle knowing that Durham had had a series of good results but the match was as good as over in the first ten minutes, the School having scored twice in that time and completely dominating the play. Pennicott got the first and Dore the second both after clever changes of direction in midfield. Willcox converted these two and kicked a penalty to put the School out of reach. Hughes J. added to Durham's problems with a marvellous individual try in the corner which Willcox converted with a massive kick. The School started the second half with an inspired Hughes J. making an electric break to put Pring in for the first of his two tries. Nor would the pack allow themselves to be kept out of the action, driving the Durham forwards over their own line and making them concede a penalty try. Asiodu then scored a lovely try on the left and although Durham exerted equal pressure and to their credit scored a try in the final quarter of an hour, Habbershaw finished the proceedings by charging down a relieving kick and scoring himself.

POCKLINGTON 18 AMPLEFORTH 10

Willcox had two penalty goal attempts from longish range before succeeding with a beauty. The match stuttered along with most of the attacking play coming from the XV as well as most of the mistakes, and Pocklington's fierce defence did not look like yielding. It was after half-time that the match took a dramatic turn, weak defence on the right allowing Pocklington the room to score in the corner to take the lead. This inspired them to greater efforts and although another penalty by Willcox restored the school's lead, it was not for long as Pocklington again exploited the weakness on the right flank. Again the XV's riposte was swift with Pring scoring an excellent try in the right corner to regain the lead 10-8. But the Pocklington fly-half dropped a goal and then scored a superb individual try (where, oh where was the defence?) to put his side into a winning position. It was academic that their scrum-half rubbed salt in the wound with a dropped goal as the final whistle blew. It was a disappointing end to a disappointing match in which the forwards were frequently isolated from each other and lost the ball, and in which the tackling and threequarter defence was awful. When was the last time the School conceded three tries in a match?

AMPLEFORTH 34 MONMOUTH 6

The XV clearly intended to make amends for their uncharacteristically shoddy performance at Pocklington and were already in the driving seat when Willcox kicked a penalty from 30 yards. But then disaster struck! A double miss move intended to set the wing free was intercepted and as with Oxford four days earlier, cover was noticeably absent: the conversion of the try under the posts was a formality. The XV took a few minutes to recover from this but when they did, they simply heaved their opponents backwards for a pushover try. Willcox

followed this with another from a scissors with Hughes J. who was a thorn in the Monmouth side throughout the game, but he could not convert either and the School had to be satisfied with an 11-6 lead at half-time. Willcox opened the second half as he had the first with a penalty and with the wind at their backs, the XV spent a profitable second half. The forwards demolished the opposing pack in every phase and indulged themselves in some fast support play and even some rolling hand rucks. Mayer and Habbershaw had their best games to date and Tapparo, McFarland, Nesbit and Pennicott were as always to the fore. This enabled J. Hughes to score an opportunist try and Pring to score three, all after some thrilling movements one of which started by Mayer covered sixty yards.

WHITGIFT 0 AMPLEFORTH 40

The XV had to absorb some inspired early pressure from Whitgift in pouring rain. This they did successfully and on their first visit to the Whitgift 22, Willcox, taking a difficult catch with his left hand, was driven over the line by his rampant pack. He converted this himself but could not add the points to three further tries scored in the first half, two by Pring in the right corner and one by Fagan on the left after Nesbit had charged down a clearing kick. The latter, playing an outstanding game repeated this feat at the start of the second half, this time scoring himself and Willcox added the points. Good back play enabled the captain to make a break and put Pring in for his third try and Willcox succeeded with this kick with the aid of a post and the bar. Pennicott scored his usual try a few minutes later as the pack pushed their opponents over their own line and from the kick off the same player was to initiate the score of the match if not of the season: catching the ball from the kick-off, he reached the 10 metre line before being tackled and created the surging ruck. The ball went from Hughes J. to Pring via all the threequarters plus the full-back in the blink of an eye: all were at full pace, running straight and timing their passes to perfection. When Pring was brought down fifteen metres out, the pack was there so fast that Mayer had time to run round the ruck and release the threequarters again. Dore scored with a man over in a sweeping movement which had covered seventy metres, had gone through ten pairs of hands and from one side of the field to another. It was fitting that Willcox should convert. It was a try which epitomised the high speed rugby in dreadful conditions which the XV were playing and which drew generous acclaim from the School's opponents and gave much pleasure to the School's supporters.

P.11 W.10 L.1

2ND XV

287-81

The playing record is impressive. Even in the game which was lost, against Stonyhurst, the margin was only a single point. The first match is always eagerly anticipated to see what the new 2nd XV will be like. How will the new players fit in alongside the older players? Is the combination correct? What are the strengths and the weaknesses? To some extent this side suffered so many team and positional changes (29 boys played) that these questions remained unanswered. But the first game against Leeds demonstrated two things — that the backs

contained skillful and strong running players with scoring potential and that the forwards were likely to prove a match for most sides in the set scrums.

P. Brennan captained the side and his tally of 13 tries from inside centre is a measure of his value to the team. He was ably supported by two inside halves who were both accomplished players. These three, particularly R. Lamballe at fly half, dictated play behind the scrum. He became a good stand off and can look forward to playing and enjoying rugby after Ampleforth. J. Lester is happiest when breaking close to scrum and lineout and, if he can speed up and lengthen his service he will have a useful armoury of talent for next year. N. Duffy, at outside centre showed an eye for a break as his haul of 7 tries testifies. When not completing the move himself he served a variety of players outside him of whom J. Butcher, an old colour and dependable team man, was the most successful. D. Guthrie was his most regular partner on the wing. The side were fortunate to have, in J. Acton, an experienced old colour at fullback. Apart from his place kicking, which was reliable and long, his entries into the line were invariably well timed. The back division benefitted from his reassuring presence and advice. Although all three were really props and the side missed the services of a specialist hooker, the strength of the forward play was set around the front row. R. O'Leary was a rock at loose head and will become a good player when he commits himself wholeheartedly to training and those aspects of forward play beyond scrummaging. The other two, A. Fairbrother and J. Mangion, worked hard and it was fitting that Fairbrother should have been rewarded in the match against Durham with the rare success for a prop of scoring two tries. P. Brenninkmeyer and T. Hickman were the first choice locks. Brenninkmeyer had missed the previous year through injury and but for this, he would have made a strong challenge for a place in the 1st XV. He was a tireless workhorse. Hickman was the tallest in the side and the main line-out jumper. He lacked confidence to begin with and is still rather too upright with the ball in his hands but on his day he dominated the opposition and with an extra stone on him next year he will play a significant part in the set. The back row, of C. Churton, M. Cozens and T. O'Connor were hard working but never quite came together and so did not fulfil potential. Churton was, on occasion, devastating in the tackle and only needs a touch of extra pace to become a very good player.

Results:

v Leeds	(H)	W	48-0
v Bradford	(A)	W	24-3
v Mount St Mary's	(H)	W	24-22
v Barnard Castle	(H)	W	13-0
v Newcastle RGS	(H)	W	12-8
v Sedbergh	(H)	W	11-7
v St Peter's	(H)	W	64-0
v Q.E.G.S.	(A)	W	25-9
v Stonyhurst	(A)	L	9-10
v Durham	(A)	W	23-4
v Pocklington	(A)	W	34-18

The following played for the team:

J.W. Acton, P.J.A. Brennan, N.R. Duffy, R.J. Lamballe, A. Fairbrother, J.R. Butcher, T.P. Hickman, A.J. Hickman, J.R.T. Lester, C.M.H. Churton, D.C. Guthrie, D.M. Wightman, T.S.A. Codrington, M.L. Cozens, R.D. O'Leary, T.A.J. Scrivenor, H.M.V. Young, J. Mangion, R.A. Crossley, P. Brenninkmeyer, T. O'Connor, S. Habbershaw, J.P. Cleary, T.E. Tutton, J.J. Burke, J.C. Royston, L.J. Cotton, C. Brain, C.J.T. Vitoria.

3RD XV

222-76.

P8 W7 L1

It would be unfair to have expected the same standards in 1989 as the 3rd XV of 1988. That the rugby of this year was not as stunning as last year says more about 1988 than it does about 1989. This year's team was a mixture of talents, who when they jelled produced excellent rugby, but who lacked anybody who had the edge to take a game and decisively change it. This is not surprising when it is considered that nobody played in every match through a combination of injuries on LX I and LX II. It explains a lot when it is simply stated that 10 people who played for the 3rd XV also played in the 2nd XV at some stage. Most Friday mornings saw a worried conference between the masters in charge of those two teams. There was a simple explanation to this: at first the grounds were rock hard, and there was a spate of knee and shoulder injuries. In the second half of term the 2nd XV had an outbreak of cauliflower ears, which played havoc with our 2nd and back rows.

When at full strength we had a mobile and strong pack. We never had the sort of front row who were going to destroy other packs, but William Eaglestone, John Cleary and Leo Campagna were solid, and almost never lost their own ball. Jonathon Burke and Martin Tyreman developed well as the 2nd row. By the end of the term they were both taking good line out ball, but more importantly they worked well in both ruck and maul, and had a happy knack of making sure the ball came out on our side. Our back row were excellent, and all three were worthy candidates for promotion at various stages in the season. Crispin Vitoria at blind side was tireless and delivered a crushing tackle. Fabian Roberts was always ready in support of the ball carrier, and Jamie McKenzie, until his back let him down, was an excellent No. 8. At scrum-half Lawrence Cotton was a revelation. He has a fast pair of hands, a devastating dummy on the break, and only lacks the physical bulk to make him a quality player. Marcus Williams, enjoying himself as captain, was determined to score in every game, and almost succeeded. He still has a tendency to dither, and his kicking was not as good as last year; but he tackled fearlessly, and set his line moving well. We had 2 contrasting centres in Dominic Wightman and Hugh Young. The former, short and skillful, hardly ever dropped the ball and always made it available when he was tackled; the latter, tall and physically tough, dropped the ball on countless occasions, but, when he held on to it, usually took 3 or 4 of the opposition with him. We played a number of different wings, all of whom fed off our centres. They found the hard ground of the early part of the term to their liking but found the heavy going in November more difficult. Our first choices were eventually Austin Boyle and Alex Scrivenor

(8 and 6 tries respectively) but Rohan Massey and Marcus McNally also played well, the latter looking a particularly strong runner. At full back Charlie Brain looked the strongest candidate for promotion. He caught everything, and entered the line at speed. He was fearless in defence, and played a crucial role at Stonyhurst.

We defeated Giggleswick 2nd XV comfortably in our first match with Rohan Massey scoring 4 tries. We expected our hardest game to be against Leeds G.S. Under 17 XV, and in the first half they duly led 10-4, but we scored against the run of play, and the wind, to turn round only 10-8 down. In the second half we scored 3 tries and played some of our best rugby to gain an impressive victory. At Mount St Mary's, on a day more suited to cricket, we scored 2 quick tries, and looked as if we might score many more, but by half time we had failed to do so, and the opposition's superior fitness began to tell. We hung on by the skin of our teeth, and were fortunate to win 10-8 as they failed to convert a try with the final kick of the match. Against Newcastle R.G.S. we romped home without playing as well as the score line suggests, and then came unstuck against Sedbergh. Despite the advantage of playing at home and playing against 14 for most of the second half, we could not convert reasonable possession into points. It must be said that on the day the better side won. However, after the half-term break we destroyed a weak St Peter's team and travelled to Stonyhurst with probably our strongest team of the term in which only one of the back 5 of the scrum was below 6 foot 2 inches tall. In pouring rain, and thick mud we took our usual time to settle, and went 4-0 down. However after half time the forwards began to exert themselves, and began to produce a steady stream of good ball, and we ran in 3 tries. Finally, we travelled to Durham, where we played uphill to begin with and turned round 4-0 down. In the second half we played excellent rugby and both Hugh Young and Charlie Brain scored a brace of tries apiece.

This was a good season of the traditional brand of LX II rugby. Colin Simpson was assistant coach and friend, confidant and guide when things went wrong. He even managed to teach the team a new penalty move which resulted in a knock-on from the restart when first used in a match!

R.H.A.B.

Results:

v Giggleswick 2nd XV	(H)	W	34-0
v Leeds G.S. Under 17	(H)	W	24-19
v Mount St Mary's	(A)	W	10-8
v Newcastle R.G.S.	(H)	W	54-10
v Sedbergh	(H)	L	12-14
v St Peter's	(H)	W	52-10
v Stonyhurst	(A)	W	14-17
v Durham	(A)	W	22-8

Team: C.N. Brain (T), T.A.J. Scrivenor (A), D.M. Wightman (D), H.M.V. Young (D), A.K.J. Boyle (H), C.M.M.M. Williams (O), L.J. Cotton (J), W.R. Eaglestone (E), J.P. Cleary (A), L.N. Campagna (J), J.J. Burke (T), M.J. Tyreman (T), C.J.T. Vitoria (W), F.A.L. Roberts (J), J.M. McKenzie (E).

Also played: R. Massey (J), R. Crossley (B), P. Brenninkmeyer (H), N. Daly (H), D. Kenny (J), N. Lamb (C), M. McNally (W), A. Macmillan (W), R. Elliot (E), D. Robertson (W), J. Royston (T), J. Hartigan (W), J. Howey (C).

4TH XV

130-32

P.4 W.3 L.1

After the outstanding success of last year's XV, it came as no surprise that similar standards and results could not be achieved this year. Unfortunately our first two fixtures (against Scarborough College and Bradford GS) could not be played and so we were left with just four matches. With many changes forced upon the top three XVs it was always difficult to find a settled 4th XV — only 9 boys played in all four matches, and one of those moved from wing to 2nd row half way through the term! Our first match at home to Barnard Castle 3rd XV resulted in a resounding 52-10 win, with eight of the tries scored by wingers. At Sedbergh we were outplayed up front by a strong mobile pack, and it was only through purposeful running by the backs from mere snippets of possession and some stirring work by John Howey and James Hartigan on the flanks that we were able to restrict the deficit to 14-18. Against Stonyhurst and Pocklington 3rd XV good allround team performances gave us comfortable wins against spirited and determined opposition.

The team was admirably led by John Howey who had a splendid season, and never more so than at Sedbergh when he seemed to take on the rampant Sedbergh forwards almost single-handed. Simon Flatman, Chris Wong and David Kenny shared the propping duties, without ever being able to dominate, while Tom Tutton's talents as hooker gained him promotion to the 2nd XV. David Lowe hooked in the last match and performed creditably even though normally a flanker. Rob Crossley, Hamish Ogilvie and Ed Spencer (deceptively quick on the wing in our first two matches, but brought in to bolster our line-out jumping later on) all played whole-heartedly as did our back row of John Howey, James Hartigan and Julian Record. Angus Macmillan and Robin Elliot linked well at half-back, with Angus's strength more than making up for a rather restricted pass from the base of the scrum. Tom Shillington and Nick Lamb proved thrustful centres with the ball, but sometimes were slow in defence alignment. Ed Spencer initially, then Rohan Massey on one wing and Marcus McNally on the other scored half the team's tries with strong running and all, with more pace, could be exciting prospects. Full back was a problem area, but Julian Record filled in well until he was moved onto the flank and Giles Hall played the last two matches.

Results:	v Barnard Castle 3rd XV	(H)	W	52-10
	v Sedbergh	(A)	E	14-18
	v Stonyhurst	(H)	W	36-0
	v Pocklington 3rd XV	(A)	W	28-4

4th XV (from):

J.R. Howey (C)* Capt, S.G. Flatman (J), T.E. Tutton (J)*, D.B. Kenny (J)*, D.A. Lowe (H), C.K.S. Wong (B), R.A. Crossley (B), H.S. Ogilvie (E), E.P.G. Spencer

(E), J.A. Hartigan (W)*, J.J. Record (H)*, A.C. Macmillan (W), R.R. Elliot (E)*, T.G. Shillington (E)*, N.R. Lamb (C), M.P.A.C. McNally (W)*, R.B. Massey (J)*, G.D.H. Hall (W). Also played: R.W.R. Titchmarsh (D), R.J. Parnis-England (A).

U16 COLTS

P.9 W.5 L.4

166-71

A season which promised to be successful but on the face of the results appeared to be a disappointment. It is true that the season was frustrating as the boys' progress as a team was interrupted by injuries, examination commitments and latterly by illness. But in terms of commitment, enthusiasm and character, this was a fine side and enjoyable to coach.

The season began with a frenetic game against Leeds G.S. in which the side took 40 minutes to calm their nerves and play basic rugby. This they did in the 20 minutes remaining to run away with a 25-4 victory. The nerves stayed for the first half v. Bradford G.S. until Wilson took control and orchestrated a fine second-half display of running rugby. It was clear at this stage of the power of the pack and also the potent force of possibly the best back-row I have coached. This force was emphasised in the first 20 minutes v. Barnard Castle as the trio tore their defence apart with Thorburn-Muirhead showing pace to score 2 tries, tragically breaking his collar-bone as he scored the second try. Our trip to Newcastle R.G.S. was a disappointment as the team froze with only C. Thompson taking the fight to the opposition, and only a short spell of play did any justice to the side. The main concern had been the side's inability to impose themselves on the opposition and their lack-lustre tackling. The Sedbergh fixture turned out to be a typically committed game but again the opposition took advantage of two scoring opportunities whereas we squandered our openings. We played our best rugby against St Peter's as the back-row again punched holes in their defence and Knight and Harding showed themselves to be a real force in the centre, Erdozain on his debut had a marvellous game on the blind-side and showed himself to be a penetrative force. A mistake-ridden game against Stonyhurst saw the visitors win with a late penalty, a sad way for the two sides to be separated as both teams had created scoring opportunities. A powerful performance against Durham led by C. Thompson, as Captain and No. 8, whose powerful running was too much for the opposition, and an astute tactical game by Wilcox at scrum-half guided the side to a comfortable victory. So on to Pocklington; it is always difficult to win at Pocklington, but this year 'flu and examination commitments led to 7 changes to a side that had not trained together for a fortnight. Despite this they scored the best try of the season through Harding after ferocious rucking and decisive three-quarter play. The team were unfortunate to go down by 12-4.

The front-row proved to be formidable. Garrett was aggressive, Dumbell strong, dependable and a willing worker, and Studer finished the season a confident and powerful hooker. D. Thompson and McFarland were a contrast at second-row with McFarland the endless worker in the tight and loose, and D. Thompson an explosive attacking force. The back-row was outstanding: Thorburn-Muirhead was the fastest player on the set; Gaynor is an explosive

runner; C. Thompson is the best No. 8 to have played under me, his power in the loose is outstanding and he shows finesse when distributing the ball. Willcox will be a good scrum-half, especially courageous for a small boy. His half-back partner Wilson had a fine season: he has pace, a good boot, and is a ferocious tackler. The three-quarters never quite fulfilled potential: Knight and Harding played some good games but were not able to dominate; Fitzgerald always attacked on the wing although his hands let him down on occasions; Maguire promised a lot but never quite established himself; Lane-Nott was probably the most improved player.

The 'B' side bore the brunt of the changes in the 'A' side but nevertheless produced a good record of results and are to be congratulated on their commitment and effort in what was for them a fragmented season. Murphy, Kirby, Williams, Hickie, McDougall, Clapton, Ayres and Freeland were called upon for the 'A' side.

Results:	v Leeds G.S.	(H)	W	25-4
	v Bradford G.S.	(H)	W	32-3
	v Barnard Castle	(H)	W	33-0
	v Newcastle R.G.S.	(A)	L	0-27
	v Sedbergh	(A)	L	0-10
	v St Peter's	(H)	W	39-9
	v Stonyhurst	(A)	L	0-3
	v Durham	(H)	W	33-3
	v Pocklington	(A)	L	4-12

Team: P. Lane-Nott (B), T. Maguire (B); C. Harding (J), E. Knight (D), J. Fitzgerald (E), R.M. Wilson (H), E. Willcox (E), N.J. Dumbell (H), N.M. Studer (D), J. Garrett (D), D. Thompson (D), B.P. McFarland (W), H. Erdozain (C), C.P. Thompson (B) (Capt.), T.J. Gaynor (D).

U15 Colts

P.12 W.3 L.8 D.1

163-236

It has been a long, hard season. The many setbacks and the lack of success always limited the goals that could realistically be set and therefore the nature of the practices. To play the U16 B side on a regular basis is usually a profitable exercise and a good yardstick of the improvements made. However this season, such a heavy physical session midweek, as well as in the actual matches, was too much to ask, so consequently this had to be dropped.

Our problems lay in the fact that the three quarters had not grown since last year. They, therefore, despite their ball skills, were always up against it whenever the opposition had big, quick backs. However this problem was exacerbated by mediocre tackling. Lack of will and discipline in the early stages of the season also caused problems. Some progress was made and towards the end of the season opposition attacks were successfully broken down. It was only a shame that this process could not have been taken a stage further to stop attacks stone dead. Only two tackles completely stopped a man in his tracks. Andrew Crossley against

Newcastle and Mark Dumbell against Pocklington. The lack of a kicker with sufficient power to clear our lines added to the unfortunate situation. The good ball we seemed able to win in set pieces was never kicked sufficiently far downfield to relieve pressure or to set up attacks from realistic positions. This did get better and when James Hughes took over as fly half it looked a little more promising. Given a year of growing, David Wooton will develop the power to put the ball beyond the gain line. The front row as a scrummaging unit were never bettered. Their dominance was sadly missed in the last two games when injury and illness split them as no opposition had been able to do. George Banna is the most unlikely shape for a tight head, and many an opponent must initially have thought they were in for a cosy afternoon. They soon learned different! Simon Easterby gained in stature and competence as the season went on. He also got fitter! It would be nice though if he could strike quicker, particularly against the head. J.P. Pitt grew in confidence as he began to feel an important part of the unit. This new found confidence eventually spilt over into his loose play, and by the end of the season he had become a formidable forward. In all phases of the game Alistair Crabbe was outstanding, a backbone to the side. Oliver Matthias initially lacked confidence but matured and as a result his loose play became almost as strong as his set piece work. James Channo had an abysmal start to the season. His personality is such that he cannot accept second best. His game improved out of recognition (apart from his kicking!). He made an excellent captain and gave a captain's example with his performance on the field. Fergus McGoldrick came back late and despite being unfit, made an immediate impact. Matthew Ward was disappointing. He runs good lines and gets close to the right place at nearly the right time — so frustrating. He works hard and drives forcefully at the opposition, only to be easily stripped of the ball or fall over in the slightest breeze. It is clear that the forwards held their own. It is only a shame that they could not have built more on this.

Giles Gaskell has learnt so much this season. Every time he is shown something new, he has the confidence to try it in the game situation and then work on it until it is right. Mark Dumbell is talented and on many occasions was instrumental to a score being made. It is only a pity that his defence did not match his attacking flair. Andrew Crossley was dependable with immaculate positioning, at full back and sound tackling. However he struggles for pace and errs on the side of caution so that he was rarely an attacking threat. This criticism is hard as his contribution to the side, with the stability he gave, was highly valued. Christian Holmes was sound and Juan de Uriarte looks promising and certainly is a useful place kicker. Ed Fitzgerald and John Flynn are a coach's saviour. These two boys are versatile and willing to have a go at whatever is asked of them. Between them they played at prop, scrum half, centre, flanker and wing. Tom Armstrong was the fittest and the hardest tackler. It seemed odd to be sending him back to the 'B' side for the last game of the season. A disappointment throughout was the reluctance of the boys to graft in practice at the particular aspects of their game that were causing problems in matches. To have had a higher standard of performance in tackling, falling on the ball and getting back to the ball behind you, would have

led to the close games being won, the morale sapping disasters simply not occurring. However, much has been achieved and certain basics have been established.

Team: Crossley A.(B), De Uriate J.(A), Fitzgerald E. (E), Dumbell M.R.G.(H), Holmes C.(A), Hughes J.(C), Gaskell G.(D), Pitt J.P.(T), Easterby S.H.(H), Banna G.R.(H), Crabbe A.B.(E), Mathias O.(C), Channo J.(J) (Capt.), Ward M.(T), McGoldrick S.(C), Flynn J.(H), Wooton D.(H).

A.T.H.

P.8 W.7 D.1

259-30

The U15b's were unbeaten. Tarquin Cooper led the side with increasing confidence. His words of encouragement and his own commitment added to the vigour of a side which was always determined. The engine of the side was the back row where Tom Spencer (always cheerful on and off the field) and Andrew Wayman consistently won the ball and mounted aggressive skirmishes through the ranks of the opposition's forwards. Charlie Dalglish had physical presence in the rucks and was dominant in the lineout — largely due to excellent timing. The front five produced a consistent team effort. Tom Armstrong ended the season looking increasingly like a talented and aggressive wing forward even though he had served as hooker. Our backs played with the individuality one hopes for, but did not always fulfill their promise. Progress was made, however. Danny Gibson needs to develop a closer understanding with his No. 8 and to take a more commanding role. He must also avoid a desire to break back into the crush of forwards. George Hickman could be forgotten as the most talented footballer who never did much with his skills because he was not committed to developing them. George was an asset to the B's, but should have been playing for the A's. All will remember the ease and balance with which he took his 3 drop goals. Our wingers did us proud — when they were allowed the ball. Alex Guest is yet another wing forward. His fault as a winger is a desire to run infield towards the opposition, but he is strong and adept when setting up the ruck. Nick John is fast and was one of the few good defensive tacklers. Hard work on personal skills could make him an effective full back. Both our centres became increasingly willing to take on the opposition. Bergun was noticeably sharper in the last few games. Neither he or Peter Miller were called on to tackle defensively too often (which was just as well).

Team: Scott D.(D), John N.(W), Bergun J.(O), Armstrong T.(B), Marcellin-Rice S.(J), Dalglish C.(J), Holmes J.(A), Roberts D.(J), Spencer T.(E), Wayman A.(E), Cooper T.(C) (Capt.), Guthrie A.(E), Moy M.(B).

P.T.M.

Under 14 Colts

248-138

P.12 W.7 L.5

The record of this year's Under 14 team could easily have been more impressive.

Two games — Sedbergh and Hymers — were lost by an odd point. Indeed, Bradford was the only side to inflict a heavy defeat, but that will always be a difficult game to play barely three weeks after the start of the season. At times the team played splendid competitive rugby with skill and commitment. Before half-term the games against Barnard Castle, Mount St. Mary's, Newcastle and St. Peter's showed the team at its strength — powerful forward play and straight running backs. Curiously they played best in a match they lost against Hymers. It was a game of considerable physical commitment, skilful handling, sturdy defence and excellent support play. Unfortunately, the team could not produce the same level of performance on other occasions. Indeed, inconsistency was a feature of the season. The team was not helped by selection which was disrupted by injuries and illness — often to key players. Twenty-five players were used, and only six played in all twelve matches. But more significantly individual players too often did not do their talents justice.

The strength of the team lay in the pack which was big by under 14 standards. Fitzgerald is a talented player who demonstrated fine skills, and his move from prop to flanker in the latter part of the season was an experiment which was successful. Kennedy moved the other way, from the back row to tight-head. He has excellent handling skills. Minchella always gave of his best and kicked excellent goals. Ferrari had excellent games but in others he let his temperament get the better of him. In the second row Dilger and Richter were outstanding giving maximum effort at all times. Their example was commendable. Murphy developed well on the blind side and Telford learned much about open side play. McConnell was a powerful No.8, although he will have to practise hard next season as others grow to match his strength.

At scrum-half Codrington proved competitive and skilful and he usually read the game well. Unfortunately he missed four of the matches through injury but was ably replaced by the combative Martelli. Andreadis progressed well as fly-half: he practised hard and never let the side down. Crowther showed good touches at inside centre — he has footballing ability and enthusiasm. Zoltowski adapted well to outside centre, where his fierce tackle was an object lesson. On the right wing Lewis showed pace but will have to develop an appetite for the more physical aspects of the game if he is to progress. Freeland demonstrated fine skills before he broke his collar bone. Hobbs proved a worthy stand-in. Various options were tried at full-back before O'Shea made the slot his own. He performed his defensive duties admirably and he should look to develop his attacking role. The captaincy was shared between Fitzgerald and Richter.

Team from: A.C. Andreadis.(A), R.D.B. Lewis (W), J.P. Freeland (B), W.M. Crowther (H), A.D.J. Codrington (J), M.G.H. Fitzgerald (C), L.S. Ferrari (B), J.F. McConnell (T), J.E.C. Richter (B), M.J. Zoltowski (H), J.F.J. Kennedy (D), J.S. Murphy (C), D.R. Telford (A), C.J. Minchella (H), S.D. Martelli (E), J.J.D. Hobbs (D), J.P. O'Shea (B).

Also played: E.L. Buxton (W), C.C. Little (H), M.J.B. Horsley (W), J. St. Clair-George (T), N.A.O. Ramage (A), P.C.I. Black (D)

H.C.C.

MUSIC

LIONEL ROGGE

Abbey Church 8 October 1989

Ampleforth Music Society's 1989-90 concert season opened with Lionel Rogge's organ recital in the Abbey: the chance to hear one of Europe's finest Bach interpreters was most welcome, and the organisers are to be congratulated. The programme was not exclusively devoted to Bach, and, even though that substantial section was the most satisfying part of the evening, there was much of interest in the remainder.

Liszt's Fantasia and Fugue on the chorale *Ad nos ad salutem undam* was the largest work performed. Of symphonic scale, it represents the limit of its genre: intense, brooding, enormous in scope and electric in its energy, it is nonetheless marvellously unified. Lionel Rogge's performance, fine in detail, failed to do justice to this underlying structural integrity.

The Bach works included three chorale preludes, framed within the E flat Prelude and (St Anne) Fugue, BWV 552. This grouping proved entirely apt, and the prelude and Fugue were superbly performed. The listener was left unconvinced by a performance of *Nun komm der Heiden Heiland* (BMV 659) which was erratic and unduly hurried. An improvisation on *Veni, Creator Spiritus* — slightly longer, at some nine minutes, than it could sustain, but with some impressive and effective sequences — completed this absorbing and wide-ranging programme.

Robin Butterfield

AMPLEFORTH CHAMBER ORCHESTRA

College Theatre 5 November 1989

What might have been a rather ordinary evening was largely redeemed by a young flautist making his concerto debut last night. Sean Evans, still a music scholar at Ampleforth, was joined by virtuoso harpist, David Watkins, in Mozart's Double Concerto and more than held up his side of the bargain. It was not just his coolness under fire. Mr Evans produced warm, even tone throughout his range, particularly in the difficult lower reaches. His articulation revealed a consistently keen awareness of the shape — and humour — of Mozart's intentions. Oddly enough, it was Mr Watkins who was slightly less than composed, notably in the finale where there were unexpected flashes of unevenness. He regained his composure in Ravel's *Danse Sacrée et Danse Profane*, transferring smoothly from the moodily religious to the playfully unbuttoned — which he despatched with considerable finesse.

It was just as well that this pro-am orchestra played an accompanimental role for three-quarters of the evening. On its own, it offered a less than vintage account of Mozart's early F major Divertimento, with the violins sounding uncharacteristically dry and brittle, and wayward tuning in all voices. For all Simon Wright's undoubted talents at moulding something out of nothing, a little extra rehearsal time beyond the mere three hours currently available would surely pay dividends.

Catherine Fox made a brave stab at the solo role in Mozart's Fourth Horn Concerto. She kept her head on a night when her breath control was not up to taming her recalcitrant instrument. Her day will come.

Martin Dreyer

MUSIC

159

SAINT CECILIA CONCERT

Saint Alban Hall 26 November 1989

It was fitting that most of the College's musicians took part in the concert in honour of St Cecilia. Despite a lengthy and demanding programme, it was seldom that the technical and musical challenges were not met. The programme and full list of players appears below:-

Pro Musica: Symphonia No. 27 in G — Haydn; *Violins*: C. Davy (W), R. Ogden (T), R. Crossley (B), R. Collier (J), E. Cragg-James (D). *Violas*: T. Gaynor (D), K. Dann (H), N. Studer (D), C. Fotheringham (E). *Cellos*: G. Finch (D), T. Wilding (D), C. Dalglish (J), A. Garden (T). *Double Basses*: O. Irvine (O), N. Kilner (B). *Oboes*: C. Grace (O), C. Furness (O). *Horns*: C. Fox, W. Hilton (T).

Junior House Orchestra: Minuet from 'Dardanus' Sacchini, arr Hunt; Passepied from 'Zemir and Azor', Gretry, arr Hunt; *Violins*: P. Molnathien, S. McGee, D. Potts, G. Massey, J. Ayres, J. Parnell, H. Burnett-Armstrong, N. Wright, *Viola*: N. Inman. *Cellos*: B. Godfrey, L. Massey, L. McFaul, S. Hulme. *Flutes*: J. Carty, P. Squire, E. Leneghan. *Oboe*: G. Furze. *Clarinets*: P. Quirke, J. Scanlan, C. Quigley. *French Horns*: A. Roberts, H. Billett. *Trumpets*: A. Wright, A. Leonard, T. Flynn. *Trombone*: L. Anderson. *Tuba*: A. Layden.

Junior House Strings: Andante and Allegro — Diabelli, arr Hewitt-Jones; *Violins*: P. Molnathien, S. McGee, D. Potts, G. Massey, J. Ayres, J. Parnell, H. Burnett-Armstrong, N. Wright. *Viola*: N. Inman. *Cellos*: B. Godfrey, L. Massey, L. McFaul, S. Hulme.

Junior House Wind Band: Theme tune from 'Tales of the Unexpected' — Grainger, arr Young; *Flutes*: J. Carty, P. Squire, E. Leneghan. *Clarinets*: P. Quirke, J. Scanlan, C. Quigley. *French Horns*: A. Roberts, H. Billett. *Trumpets*: A. Wright, A. Leonard, T. Flynn. *Tuba*: A. Layden.

String Quartet: String Quartet Op.3 No.5 in F — Haydn; *Violins*: S. Ward (H), B. Quirke (B). *Viola*: K. Dann (H). *Cello*: C. Dalglish (J).

Wind Quintet: Allegro from Divertimento No.14 in B flat K270 — Mozart; Rumba from Five Easy Dances — Agay; *Flute*: C. O'Loughlin (C). *Oboe*: C. Grace (O). *Clarinet*: J. Vincent (O). *Bass clarinet*: A. Crossley (B). *Horn*: W. Hilton (T).

Clarinet Quintet: Clarinet Quintet in A major, K581 — Mozart; *Clarinet*: N. Kenworthy-Browne (E). *Violins*: C. Davy (W), R. Ogden (T). *Viola*: T. Gaynor (D). *Cello*: G. Finch (D).

Wind Band: Gymnopedie No.2 — Satie; Trumpet Tune — Purcell; *Clarinets*: A. Corbett (J), C. Hurst (J), A.D. Codrington (J), J. Rohan (B). *Flutes*: N. John (W), T. Waller (A), R. Telford (A). *Oboes*: D. Ticehurst (W), E. Waller (A). *Saxophones*: A. Della-Porta (J), N. von Westenholz (E). *Trumpets*: A. Rye (J), A. Wright (JH), T. Kerrigan (O), K. Zaman (H). *Trombones*: D. Rigg (A), L. Ferrari (B), H. Grantham (H). *Horns*: A. Andreadis (A), T. Cadogan (W), A. Roberts (JH), H. Billett (JH), S. Padley (J). *Tuba*: A. Layden (JH). *Double Bass*: I. Fotheringham (E).

Camerata: Andante and Allegro from Trio Sonata in C minor — Quantz; *Flutes*: S. Dann (H), J. Fry (J). *Cello*: A. Garden (T). *Harpsichord*: K. Dann (H).

Wind Ensemble: Down among the Dead Men from "More old wine in new bottles" — Jacob; *Flutes:* C. O'Loughlin (C), D. Blair (W). *Oboes:* C. Grace (O), C. Furness (O). *Clarinets:* A. Crossley (B), J. Vincent (O). *Cellos:* G. Dammann (W), F. Gotto (H). *Horns:* C. Fox, W. Hilton (T). *Trumpets:* H. Young (D), T. Hull (O).

Brass Ensemble: Londonderry Air — arr Iveson; *Trumpets:* H. Young (D), T. Hull (O), A. Rye (J), W. Loyd (O), H-G Lorrinan (O), C. Hewitt, D. Wightman (D). *Trombones:* J. King (T) (Soloist), D. Rigg (A), H. Grantham (H). *Horns:* C. Fox, W. Hilton (T). *Tuba:* G. Marken (H).

Brass Quintet: Golliwog's Cakewalk — Debussy, arr Mayer; *Trumpets:* T. Hull (O), A. Rye (J). *Trombone:* J. King (T). *Horn:* C. Fox. *Tuba:* G. Marken (H).

College Orchestra: Overture: Hansel and Gretel — Humperdinck; Marche Joyeuse — Chabrier; *First Violins:* C. Davy (W) (leader), R. Ogden (T), E. Cragg-James (D), L. Campagna (J), S. Ward (H), B. Quirke (B), P. Dunleavy (J), D. Fox (D), J. Nicholson (W), H. Blake-James (H), A. Layden (J), Mrs B. Wells. *Second Violins:* R. Crossley (B), R. Collier (J), C. Carnegie (C), W. McKenzie (H), J. Dore (A), A. Della-Porta (W), E. Davis (O), E. de Lisle (W), M. Mullin (B), J. Leneghan (A). *Violas:* T. Gaynor (D), N. Studer (D), K. Dann (H), C. Fotheringham (E), Fr Hugh, Fr Adrian. *Cellos:* G. Finch (D), C. Dalglish (J), T. Wilding (D), G. Dammann (W), A. Garden (T), F. Gotto (H), E. Knight (D), T. Peel (J), A. Hickman (D), B. Ogden (T), M. Edmonds (T), G. Hickman (D), A. Richter (B). *Double Basses:* O. Irvin (O), N. Kilner (B), I. Fotheringham (E). *Flutes:* C. O'Loughlin (C), C. Cole (T), D. Blair (W), M. Tyreman (T), J. Fry (E), S. Dann (H). *Piccolo:* S. Dann (H). *Oboes:* C. Grace (O), C. Furness (O), D. Ticehurst (W), E. Waller (A). *Clarinets:* A. Crossley (B), J. Vincent (O), N. Kenworthy-Browne (E), A. Corbett (J), A.D. Codrington (J). *Bassoons:* Mr P. Trevelyan, Mr D. Kershaw. *Horns:* C. Fox, S. Padley (J), W. Hilton (T), D. Scott (D). *Trumpets:* H. Young (D), S. Hull (O), D. Wightman (D), W. Loyd (O), H-G Lorrinan (H), C. Hewitt. *Trombones:* J. King (T), H. Scrope (E), D. Rigg (A). *Bass Trombone:* H. Grantham (H). *Euphonium:* J. Hoyle (H). *Tuba:* G. Marken (H). *Timps:* Mr D. Hansell, R. Gallagher (B). *Percussion:* G. Jackson (J), Mr D. Hansell, R. Gallagher (B), A. Rye (J), B. Guest (W).

SCHOLA CANTORUM

Perhaps as a result of post-USA anti-climax, perhaps because there was an unusually high number of new members, it took far longer than is normally the case for the Choir to get fully into its stride. Once things settled, however, it was clear that the alto section was potentially even better than last year's excellent set, the tenors and basses were capable of tonal richness, as well as sheer power, and that the trebles, though relatively young and inexperienced, would eventually reach their customary high standard.

Introduced (or re-introduced) to the repertoire were works by Joubert, Britten, Pitoni, Purcell, Byrd and Sheppard. There was one outside engagement — participation in the Royal School of Church Music's biennial Festival Service, which took place in October at our own splendid new Cathedral near Middlesbrough. David Hansell conducted the massed choirs in music by Tallis,

Joubert, Britten and Oldroyd, Simon Wright played the beautiful, though somewhat limited, organ with his customary élan, making light of not inconsiderable difficulties, and Jonathan Fry sang the demanding treble solo in the *Te Deum* (Britten) with unflinching sensitivity.

The dominating project was the preparation for December's performance of *Messiah*. This is a major event in the life of the whole Ampleforth community and thus it was especially pleasing that the two soloists supplied, so to speak, from within were at least as good as their imported colleagues, as the following *York Evening Press* review confirms.

D.J.K.H.

HANDEL'S MESSIAH

Abbey Church 10 December 1989

This was the finest *Messiah* I have been privileged to hear in 17 years of concertgoing at Ampleforth, given to a packed audience. The laurels must naturally go to David Hansell, whose conscientious, clear-headed approach to conducting welded exceptional cohesion from his forces. But it was Ampleforth Chamber Orchestra, particularly its nine violins, who played out of their skins, that rose most nobly to the challenge. It was some challenge. For in common with many other disciples of authenticity, Mr Hansell seems wedded to the idea that tempos need to be fast, in some cases exceptionally so, in order to be exciting. *Rejoice Greatly*, for example, verged on the unplayable, taken *Prestissimo* (rather than *Allegro*). Nothing daunted, the orchestra despatched it.

So, too, did the soprano soloist, Jenny Hansell. Once you have adjusted to her treble-like, slightly disembodied tone, without a trace of vibrato, you realise what an asset she is, especially in a building as lively as this: the sound floated effortlessly in *Come Unto Him*, gaining in resonance throughout the evening. Of her colleagues, the treble Jonathan Fry not only glowed as the angel, but delivered *But Thou Didst Not Leave* with the conviction of a seasoned professional. Nigel Short's smooth counter-tenor lacked only intensity to complement his easy musicianship. After a diffuse start, Christopher Keyte harnessed his strong bass into an imperious account of his last two arias. Joseph Cornwell's tenor was below par but he kept his head and largely rose above his ailments.

And the choir? As confident and reliable as ever, the trebles sounded younger than before but sustained exceptionally clear, unfussy tone; the boy altos were only marginally less effective with the lower voices finding a firm, surprisingly mature blend.

Martin Dreyer

THEATRE

A MIDSUMMER NIGHT'S DREAM

Samuel Pepys dismissed *A Midsummer Night's Dream* as "the most insipid, ridiculous play that I ever saw in my life". It has over the years been presented variously as sentimental faerie, an adolescent romp, and even as a distressing nightmare. We do not know the occasion for which it was first written, but it is self-evident what sort of work it is: a late example of that ancient genre, the dream vision, in which in this instance certainty is found through uncertainty, harmony through disharmony, and a somewhat old-fashioned authority modified but confirmed through its being challenged — the "musical confusion" and the "echo in conjunction". An assessment of any production must therefore attend to the nature of the disorder it posits, and the nature of the ensuing order and the relationship between them.

The ACT production in November 1989 wisely followed the convention of doubling the central parts of Theseus-Oberon and Hippolyta-Titania. The effect of this is to emphasise the parallel between the natural and the supernatural worlds as the play presents them. Patrick Taaffe played Theseus-Oberon opposite Christopher Warrack as Hippolyta-Titania; the latter gave a restrained dignity to his roles, which complemented the clear and imperious authority worn by the former, and we were left in no doubt that we must connect "the society of men" and the "quaint spirits". But there are differences as well as identities between these two worlds, and perhaps greater clarity could have been given to, in fairyland the process of restoring proper male dominance over female disorder, and in Athens the achievement of the restoration "in government". However, particular pleasure was provided by the set transformations that marked the transition from one environment to another: the organised architectural solidity of the court, at the simultaneous pull of twenty-eight invisible pieces of string, eviscerated itself to become as if by a magic a place of mysterious and misleading woodland paths — a Green Room triumph, supported by a subtle lighting plot. The darker and yet more attractive atmosphere of the woods was made manifest by Patrick Taaffe, in his silent apotheoses from out of the centre of the brooding, chthonic oak stump which dominated the rear of the stage. He demonstrated an unusual flexibility of verse speaking, memorable especially in the "wild thyme" speech of Act Two.

Once again we were able to enjoy some interestingly choreographed dance/movement sequences, deftly executed by the lesser fairies, led by James Bagshaw as Cobweb. The bedtime ritual of the "Philomel with melody" roundel captured the strong but soporific mood of "the third part of a minute", with good auxiliary effect from the primitive body-paint of interlaced patterns. In parenthesis, the musical accompaniment here, as in other scenes, was potentially distracting; the timbre of an electronic organ is not obviously conducive to the sort of mood that his play requires. Pre-eminent among the spirits is Puck, "that merry wanderer of the night", whose role must range from the disorderly and disordering "shrewd and knavish sprite" to the conciliatory "honest Puck" of the last lines. The part was taken by William Loyd. He presented himself as a figure of arcane reserve rather than as one who would "put a girdle round the earth in

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forty minutes"; but what he might have decided against in the way of élan, lissomness or spiritual mischief, he made up for in a smooth sturdiness of figure and in cleanliness of verse line.

The four confused, unfortunate lovers — Hugh French (Hermia), Charles Corbett (Helena), George Fitzherbert (Lysander) and Philip Fiske de Gouveia (Demetrius) — gave strong performances both as a team and individually. The young men were fittingly intense and vigorous. Both their counterpart female roles received sensitive treatment; the distress of Hugh French at the crawling serpent, for instance, was completely convincing, and Charles Corbett communicated confusion and offended self-respect both in his plaintive intonation and constant 'business' with his spectacles. As a group they entered the middle Acts chaotic errors of recognition and desire with a touching earnestness; and if they did not learn so much there, they found a sense of relief at their re-emergence into the Athenian court, and the opportunity for mockery of the poor Mechanicals.

James O'Brien led the "hard-handed men" in the part of Bottom, which he turned into a more thoughtful and less innocent character than one is accustomed to. This meant that his impossible but engaging desire to embrace the world ("let me play Thisbe too") was played down, and his awkward self-awareness ("man is but a patched fool") made more prominent. The total effect was to diminish our laughter, but to increase our sympathy. His fellow labourers started out a little stolidly — much of Act One Scene Two was conducted in a squatted circle — but the audience warmed to them as they gradually revealed and entangled themselves in their disingenuous follies. Alexander Scrivenor had a strong stage presence as Snout the Tinker, as did David Blair as Prologue and general M.C.; David Guthrie ("I am slow of study") delighted with his "fearful wildfowl", the lion.

The production as a whole took a view of the play that kept the sense of the breakdown of hierarchies, both social and psychological, well within the limits of decorum. Disquiet and discomfort, and not urgent distress, were explored. This approach was of a piece with the evening's resolution: the errant lovers re-integrated themselves quickly and easily into Athenian high society. Titania and Oberon found reconciliation without difficulty. The focus was not so much on "minds transfigured so together", but more on the growth "to something of great constancy". The threat to us, when "the wolf howls the moon" whilst we are "with weary task fordone", was never too intimidating, never got out of bounds. We were given the comfort of an order firmly restored: "solemnity ... revels and new jollity".

S.G.G.A.

Complete cast of *A Midsummer Night's Dream*: *Theseus/Oberon*: Patrick Taaffe (W); *Hippolyta/Titania*: Christopher Warrack (W); *Philstrate/Puck*: William Loyd (O); *Fairies*: James Bagshawe (O); Marc Corbett (J); Richard Dove (A); Rupert Collier (J); Patrick Ford (A); Rory Fagan (B); Mark Berry (T); *Quince*: David Blair (W); *Bottom*: James O'Brien (B); *Snug*: David Guthrie (E); *Flute*: Nicholas John (W); *Snout*: Alexander Scrivenor (A); *Starveling*: Toby Sturridge (B); *Egeus*: Robert McNeil (O); *Hermia*: Hugh French (J); *Helena*: Charles Corbett (J); *Lysander*: George Fitzherbert (E); *Demetrius*: Philip Fiske de Gouveia (T); *Hunsmen*: Jerome McCann, Peter Townley.

Stage Manager: Bill Unsworth (O); *Asst. Stage Managers:* Ben Ryan (J), Ranulf Sessions (J), Mark Hoare (O), Richard Fattorini (O), High Milbourn (B), Michael Thompson (B); *Lighting:* James Hartigan (W), Charles des Forges (W); *Sound:* Alistair Nelson (B), Dunstan Marris (T); *Properties:* Nicholas Leonard (O), Timothy Reid (O); *Make up:* Marc Corbett (J), James Martelli (E), Jeremy Tolhurst (C); *House Manager:* Henry Fitzherbert; *Video Production:* Nicholas Myers (A); *Cameras:* Tom Waller (A), Edward Buxton (W), Guy Leonard (O).

Theatre Laurels, for sustained and outstanding contribution backstage, were awarded to Bill Unsworth (O).

JUNIOR PLAY: GREAT EXPECTATIONS DOWNSTAIRS THEATRE

Condensing a great and very long novel into a short, comprehensive play cannot be done without some loss. The dire effect on Pip of his snobbish assumptions about his sudden rise to prosperity disappeared in this otherwise fairly competent script (by G.H. Holroyd). Dickens's characters, though the sinister Orlick was left out of the story, survived at least in outline, and were well presented to the audience by this Junior Play cast.

The boy Pip and his domineering sister Mrs Joe were played with intelligence and energy by Mark Berry and Max Titchmarsh, while David Greenwood made a fine, sad, creepy Miss Havisham. Roger Evers and Guy Hoare were most convincing as two sympathetic Victorian types, Herbert Pocket and Wemmick; Richard Bedingfeld, as the older, chastened Pip, and Ben Constable-Maxwell as both Biddy and Startop also contributed well. Some members of the cast found the degree of commitment necessary in any production impossible to deliver; they were replaced at very short notice by some third year actors who turned in stalwart performances, particularly James Martelli who was first a threatening and then a touching Magwitch, and James Dobbin, over-awed and kind as Joe.

Peter Foster and Andrew O'Mahony directed a most workmanlike production, showing considerable understanding of the novel, in a set full of atmosphere and appropriate furniture.

Complete cast of *Great Expectations*: *Pip:* Mark Berry (T) and Richard Bedingfeld (E); *Joe:* James Dobbin (O); *Mrs Joe/Estella:* Max Titchmarsh (D); *Magwitch:* James Martelli (E); *Miss Havisham:* David Greenwood (T); *Wemmick:* Guy Hoare (O); *Biddy/Startop:* Ben Constable-Maxwell (E); *Jaggers:* Nicholas Leonard (O); *Pumblechook:* Marc Corbett (J); *Herbert:* Roger Evers (O); *Officers:* Hugh Milbourn (B) and Julio Martino (B).

Stage Manager: Mark Hoare (O); *Sound:* Dunstan Marris (T) and Alistair Nelson (B); *Lighting:* Charles des Forges (W) and James Hartigan (W); *Asst. Stage Manager:* Michael Thompson (B).

ACTIVITIES

COMBINED CADET FORCE

The larger than usual number of 5th year cadets posed a problem about how they could best use their experience. The solution was to give each a 4th year 2 i/c and 10 cadets and make them responsible for training that section. The Irish Guards added incentive by offering a cup for the best section. So a 2 term competition is being run: 4 sections did Tactics and 3 did campcraft and 1st Aid. Next term they will change over and all will also do a Drill Test. The state of the competition at Christmas was:

TACTICS	
No 1 Sec (UO Sessions & Sgt Mayer)	500
No 2 Sec (UO Gaynor & Sgt Harvey)	405
No 3 Sec (UO Ryan & Sgt Townley)	430
No 4 Sec (WO Zoltowski & Sgt Guthrie)	380
	390
CAMPCRAFT & 1st AID	
No 5 Sec (WO Luckyn-Malone & Sgt Lowe)	550
No 6 Sec (WO Kendall & Sgt Galloway)	402
No 7 Sec (WO Price & Sgt Collins)	438
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The Tactics was supervised by Captain Bradley and CSM Carter (10 CTT); Captain John and Lieutenant Helen Dean helped with the 1st Aid. The tests at the end of the term were run on two weekends by 10 CTT and were fun as well as demanding.

There was a strong team to instruct the new recruits in the 1st year: Sgts L.A.J. Brennan, J.D. Browne, J.P. Elwell, J.N.R. Flanagan, N.C.L. Perry and E.B.C. van Cutsem. Their task was mainly to teach Map Reading and Fieldcraft, while Sgt Champion and Sgt Barker (10 CTT) instructed in the new Cadet G.P. Rifle. Captain McLean taught them drill. Sgt Cook (1PWO) continued the excellent work which his Regiment have done for 3 years in running an NCO's Cadre. There were 23 on the course this term and did all the usual enterprising things with plenty of blank and pyrotechnics.

There is already a close link between the CCF and the Duke of Edinburgh's Award Scheme. This has been increased by running a Civil Aid Course. The North Yorkshire County Emergency Planning Officer, Mr Duncan Harvey and his assistant Mrs Carol Richardson, have instructed in the techniques for dealing with a civil emergency situation and people in distress. Also communications, emergency feeding, and the roles of Fire Brigade, Police and Ambulance services, and setting up a Rest Centre have been covered. The 2nd year members of the group have qualified at silver level in the Service Section and will continue Expedition Training at that level under senior cadets and Mrs Rhyl Melling.

The Signals Section functioned for volunteers on Fridays. It got off to a slow start for lack of an instructor from 8 Signal Regiment, but later Yeoman of Signals Glover took charge and arranged 5 sergeants to instruct for Signals Classification.

HF radios were also taught so that cadets could use the Schools Net. There was a further D of E link up here: some qualified at silver level in Signals Communication and the senior cadets are using their positions of responsibility for their Gold level Service.

There was a presentation after Half Term by the Household Division. Major Niall Crichton-Stuart brought a team of 3 officers and 2 colour sergeants to talk and show slides and videos about life in a Guards Regiment. The team included Captain Peter Krasinski, Grenadier Guards, who was a rather reluctant cadet here a few years ago. A crowded audience in the downstairs theatre had an interesting afternoon. We are grateful to the team for their visit.

W.O.1. PAT CALLIGHAN

As we go to press the sad news of Pat Calligan's death has been received. He is best known for his long service at Gilling Castle where his stentorian voice supporting the Gilling Rugby XV could be heard across the valley. After he retired, a happy arrangement was made by which he worked part time in the Range and Armoury helping Captain Vic McLean. He was delighted to be back in a military context (he had a successful career in the Army Physical Training Corps before he left the Army) and he was excellent at managing boys. He combined efficiency, discipline, loyalty and humour in a way that won the hearts of all, and although he was only with us for just over a year, he became a colourful feature of the CCF. Often the strains of *Missa de Angelis* (fortissimo) were wafted out of the open door of the Range as he accompanied his work with favourite bits of plainsong. It was therefore fitting that his death came suddenly just after returning home from Mass on Sunday 14 January. He will be much missed.

ROYAL NAVAL SECTION

We are sad to say goodbye to Lieutenant-Commander Boulton after many years' service to the Section. Fortunately the handover to his successor has worked smoothly, thanks to his efficiency. This year the Section has had a larger new intake than for some time. With the active encouragement of the indispensable CPO Martin, the Section is spending less time in the classroom and more engaged in practical leadership seamanship evolutions outside. Coxswain Myers and the other Senior Rates have conducted most of the routine training with considerable enthusiasm, though all Senior Rates have been surprised by the amount of preparation needed to hold a class for half an hour. However, they have risen to the occasion, and the Section is in good heart.

R.A.F. SECTION

The day allocated to the section for air experience flying early in September was a success. Seventeen cadets managed to gain air experience in the R.A.F.'s basic trainer, many of them first time flyers. We owe our thanks to Flt Lt Bowen of R.A.F. Leeming for working tirelessly throughout the day to ensure the maximum number of flights.

The unusually mild weather meant we were able to base our activities

outdoors. Several interesting initiative exercises were organised by the senior cadets, one of which involved a full parachute demonstration. The section made use of the outdoor shooting range to help select the team for a national shooting competition that we are entering next term. J.R.P. Robson (A) took on the onerous task of senior cadet and is proving to be an exceptional NCO. Thanks are due to D.J. Robinson, who left at the end of term, for his help in running the section. He reached the rank of Sergeant.

SHOOTING

This has been a period of change, the arrival of the Cadet General Purpose Rifle and six teams entering the British Schools Small Bore Rifle Associations Autumn Leagues. Four weeks into term we took part in the North East District Rifle Meeting using the new rifle. The many hours of Weapon Training, Stoppage Drill, getting familiar with non match sights and firing the weapon paid off. The team made a clean sweep winning Match 1, Match 2, The Falling Plates, Champion Contingent, The Best Individual Shot was won by E.B.C. van Cutsem.

The following week the team took part in the annual North East District March and Shoot Competition Exercise Colts Canter at Catterick. No team could match our shooting; overall we were runners up.

On the Small Bore scene six teams of five entered the British Schools Small Bore Rifle Association Autumn League. Each league consisted of six teams, each team shooting against each other once. A card was shot every two weeks and points were awarded as follows, 2 points for a win and 1 point for a draw. The teams showed enthusiasm and a competitive spirit developed. Shooting was of a high standard. Results to hand show that we have won three of the leagues, could win one more, and finished second in the other two.

The 1st eight took part in the Stainforth competition and were placed 11th out of 64 teams.

In the Inter-House competition, St John's were first with 375, St Oswald's 2nd with 370, and St Dunstan's 3rd with 368. Best individual scores were as follows: 98 O.J.W. Heath (W), A.J. Finch (D), T.G. Hull (O), 96 J.B. Louveaux (B), R.R. Elliot (E), R.P. Sessions (J).

THE CLASSICAL SOCIETY

Autumn 1989 was the inaugural term of the Classical Society. Its aim is to build up the strong classical tradition at Ampleforth and to make a contribution to the steady revival of classical studies across the country.

Under the able presidency of P.J.A. Brennan (H) it began modestly with two lectures. The first was a general talk on the classical legacy of the past two hundred years, given by Dr Oliver Taplin of Magdalen College, Oxford. Dr Taplin was kind enough to find time from his media commitments to come to Ampleforth, and his lecture was lively, informative and well-attended; at the risk of making an Herodotean exaggeration, estimates put the audience at well over fifty, thus belying gloomy fears that Classics is dead. The second lecture, on Oracles, was

given by Dr Robert Parker of Oriel College, Oxford. Using an impressive array of sources Dr Parker put forward the argument that there was no supernatural basis to oracles, but that there was little conscious fraud either; their reputation depended rather on a fruitful interaction between the expectations of the seeker and the cautiously — guarded wisdom of the priests. He emphasised the enormous range of problems about which oracles were consulted, from the more famous political and military questions asked by cities, to the domestic difficulty of finding the culprit in a case of stolen bed linen.

The Society could not have been so successful without the work done by House Representatives, and special thanks go to R. Hosangady (B), J.P. Boylan (J), and D.J. McFarland (W). The Society and its speakers were entertained by Fr Charles on each occasion; its gratitude goes to him, and to Fr Dominic and Fr David for their support. Finally, it is being given generous financial assistance by a former parent, whose kindness gave it solid confidence in its early stages.

A.P.R.

DUKE OF EDINBURGH'S AWARD

In September a range of courses and activities was available to participants. Expeditions at Bronze level were assisted by Mr Lloyd, and the half term Gold expeditions on the North Yorks Moors were prepared by Mr Astin and Dr Billett and then assessed by Mr D. Campbell and Mr J. Doubleday of the Expedition Panel.

We are continuing to develop opportunities for Service, and a major innovation this year has been led by Mrs Melling, whose account of the course follows:

This was a Silver level course followed by 12 boys with 5 others attending as part of their leadership scheme for Gold level. The course was organised through the Country Emergency Planning Officer, Mr Duncan Harvey, and run by his assistant Mrs Carol Richardson. The ten week course covered most aspects of disaster work.

Particularly well received were the active participation sessions. One of these was an emergency feeding exercise at Thirsk where the boys learnt how to build outside stoves for cooking and boiling water, and the important aspects of hygiene necessary in difficult conditions. An enjoyable meal was produced by the boys at the end of the exercise. Some of the boys also took part in Operation Crashpoint — the County's annual disaster handling exercise. The boys were made up as realistic casualties and were then processed through the emergency system. Other activities have involved radio communications, and the setting up of a Rest Centre based at Ampleforth.

At the Gold level, a group of boys attended the Training Day at Grantley Hall for new leaders in the Award Scheme, and other Gold participants have undertaken regular service at St Benedict's and St Hilda's Primary Schools in Ampleforth, and — during the school holidays — at a Day Centre for the Disabled in Newcastle. Such work has involved personal organisation and a warm, friendly rapport with the respective school children and clients, and we hope to expand our effort. The

Gold Residential Project has afforded two more of our boys the special opportunity of visiting the St William's Community associated with the De La Salle Brothers. They wrote this brief report:

On 26 October 1989 Robin Elliot (E) and Rory Fagan (B) joined the St William's Community and School at Market Weighton for four and a half days of work with about 20 delinquent and maladjusted adolescent boys aged 11-16 years for the Residential Project of our Gold Award. The few days were put to good use in befriending the boys and earning their trust and over an evening of ice skating at the Hull Ice Rink everyone was able to enjoy themselves in a completely relaxed atmosphere. At the end of the stay we really felt part of the Community and for this we would like to thank the boys and the adults there for their time.

The Award Scheme in the school continues to receive support from a large number of adults on the school and procuratorial staff, particularly in the Skills and Physical Recreation sections, and we record our appreciation of their efforts. Father Julian and Mr Gamble ran outstanding courses in Swimming and Physical Achievement for boys who were not members of Team Sets.

The contributions of the Combined Cadet Force and Regular Army have again been significant, especially in assisting with the administration and logistics of expeditions. 8 Signals Regiment have assisted many participants with signalling as a Skill, and 24 (Airmobile) Field Ambulance were competent and cheerful helpers in making up the boys as casualties for the County Emergency exercise. We also thank the CCF officers, especially Father Simon and Captain McLean, for their support in many different aspects of Award activity. Two boys attended Potential Officers' courses with the Regular Army as their Residential Project, and we hope that many more will again use the excellent courses arranged by all three Armed Services for this purpose.

The Award Scheme has run for nearly ten years in the school in its present form. It is to be hoped that it will continue to be a broadening experience for many over the next ten years both in term time and in our immediate locality and during the holidays with boys undergoing training or giving service.

The following have recently reached Award Standard:

Gold Award: J.M. McKenzie (E), R.R. Elliot (E).

Silver Award: H.J.C. Bell (W), H.T.D. Boyd-Carpenter (B), S.M. Carney (A), J.R.P. Clive (C), C.H.D. des Forges (W), P.J.H. Dunleavy (T), C.H. Fotheringham (E), M.W.R. Hoare (O), J.R.P. Nicholson (W), C.V. Robinson (C), D. Robinson (A89), J.R.P. Robson (A), D.E.J. Wiseman (D), T. Waller (A).

Bronze Award: C.H.B. des Forges (W), J.P.F. Leneghan (A), C.V. Robinson (C).

THE BRITISH RED CROSS SOCIETY

Courses were run for both the Adult (Standard) First Aid Certificate for senior boys and members of staff in the Main School, and for boys in Junior House who wished to take the Youth First Aid Certificate.

In the St John Ambulance Brigade First Aid Competition held at York Police

Headquarters in November Charles Cole (T) and Charles Coghlan (T) were successful in gaining the Sue Galloway Trophy, which they brought back to display in their House.

AMPLEFORTH FILM SOCIETY

This was a vintage term with several popular and thought provoking films. Notably the season's opener, *The Accused*, which dealt with the problem of rape in a sensitive and original way. It at last gave us a film on the subject that did not degenerate into voyeurism. It posed the question whether those onlookers who encouraged the crime were guilty of "criminal solicitation" and everyone in the audience seemed to agree that they were. It also confronted several other social issues: the weakness of the female in a man's world, the poverty of the victim and the plea-bargaining world of her lawyers.

The message for *For Queen and Country* was clear. A black Falkland's veteran leaves the army and returns to the '80s Britain where he suffers from job rebuffs, racism at the hands of a gun wielding CID man and the final humiliation of reapplying for British citizenship, courtesy of the new Nationality Act, ending in a shoot out reminiscent of the Broadwater farm riots. It was a diverting though not entirely successful attempt to point out all that is wrong with British Society. Alan Parker's *Mississippi Burning* was an intense and powerful film, though based on real life events. It centred on the killing of 3 civil rights workers by the KKK in Mississippi in 1964 and the subsequent investigation into their death by 2 FBI agents. The focus of the film tended to stray from the severe racial problems in Mississippi to the more commercially acceptable relationship between the agents. But if that was the price to pay for bringing the disturbing story to the screen then it was well worth it, and amply compensated by the awesome power of Parker's direction and the cinematography.

It is sad to see that few people were prepared to sit through sub titled films because *Salaam Bombay* was a brilliant portrayal of children on the streets of Bombay. It aroused feelings of anger and sympathy without over-dramatising its material and helped by an outstanding cast of real life street children.

The last two films of the season were less challenging though highly entertaining and each carried its own, interesting message. Francis Coppola's *Tucker*, *The Man and His Dream* was the true story of the visionary who designed and built a revolutionary motor car in the '50s only to find himself frozen out by the Detroit cartel. *Working Girl* was a comedy about a latter-day cinderella who rises to the top of the company she works for while her hated boss is away.

The society elected Henry Fitzherbert as Secretary, and James Morris and Matthew Goslett as members of the committee. We thank the Box for their work and hope their efforts towards impeccable showing meet with success.

POLAND 89 MEGARAFFLE — Leo Chamberlain O.S.B.

Thanks to the generous support of many of our friends, and especially of the parents of current Amplefordians, the megaraffle was a success. Including a substantial Junior House contribution of over £1000, a total of £10,600 was raised.

One splendid family sold over £200 worth of tickets, and *The Spectator* donated several free advertisements, composed by Asta Advertising, which brought in £600. The first prize of a weekend in Paris was won by Mrs Balfé, a former St Thomas' parent, and the second prize of £500 worth of furniture was won by one of the prize donors, the McCoy family of The Tontine of Staddlebridge. The trials of raffle organisers are many, but the outcome was cheques for £5000 each to Medical Aid for Poland Fund and Jacob's Well Polish Appeal. At the time of writing small sums are still coming in, mainly from kind people who forgot to sell the tickets but still want to help, so the account remains open, and the final proceeds will be despatched in due course.

Economic reform in Poland is proving a rough and difficult process, as everyone knew it would be, with massive price increases as subsidies are withdrawn and only small wage increases. Support for the Solidarity government remains remarkable in spite of it all, but the need for medical aid, and all kinds of help, remains high and will do so for the foreseeable future. Those who have helped us to help the Poles know that their money is being used in the most constructive possible way, and by charities who deduct as little as possible for their own expenses.

Mr Dunne did much of the detailed work on Poland 89, and ended the year by going out to Poland on behalf of Jacob's Well to supervise delivery of a load of medical goods. He was interviewed by local radio, and given a friendly press in local and national Catholic newspapers. Mr Dunne was accompanied by Michael Killourhy (St Hugh's 1989), who had spent much of the autumn working voluntarily for Jacob's Well, and had just been to Oxford to be interviewed for a place. He was able on his return to celebrate the success both of the effort in Poland and of his application to Oxford.

JUNIOR HOUSE

STAFF

Dom Henry Wansbrough, M.A., STL., L.S.S.
 Dom Stephen Wright, M.A.
 R.D. Rohan, B.A.
 T. Aston, B.Ed.
 D. West, Cert.Ed.
 S. Bird, B.A., A.T.C. Art
 P. Young, B.A. Music
 C.J. Bailey, B.Sc. Science
 R. Hare, B.Sc.
 Dom Edgar Miller Woodwork
 Mrs H.M. Dean, B.Ed., B.D.A.Dip. English
 Miss Ann Barker, SRN Matron
 Mrs Mary Gray, SRN Assistant Matron

OFFICIALS

Head Monitor	A.J. Roberts
Monitors	J.R.E. Carty, B.A. Godfrey, M.W.B. Goslett, J.P. Hughes, N.E.J. Inman, C.J. Joynt, A.C. Leonard, S.H. McGee, L.A. Massey, D.E.H. Roberts, J.P.F. Scanlan, P.G.C. Quirke
Dayboy Monitor	N.G.A. Miller
Captain of Rugby	J.P. Hughes
Music Monitors	S.H. McGee, P. Monthienvichienchai
Sacristans	A.M. Aguire, J.A. Leyden, P. Monthienvichienchai
Bookroom	C.J. Joynt, M. de Macedo, R.T.A. Tate
Postmen	A.A. Cane, P.G.C. Quirke

To replace Mr Lawrence as science teacher arrived at last Mr Colin Bailey; he is returning to Ampleforth after a short gap of years, having previously worked in the upper school laboratories, and since then teaching in Cambridge. For this term we were joined also by Mr Rupert Hare (J86) before he went to take up a post teaching in Zimbabwe; his enthusiasm, willingness and relaxed humour made him immediately popular and we were sorry to lose him at Christmas. Another welcome addition, or return, was Fr Edgar, who returned to teach woodwork after a gap of a dozen years in the Procurator's Department and the Grange; his devotion and his methodical approach produced results even in the first term. We also welcomed Br Raphael to take over the Scouts.

The renovation of the classrooms progressed one step during the summer holidays. All the upstairs classrooms are now carpeted; the old desks have been replaced by wall-lockers, carefully built to our own design, and the flat-topped tables so necessary for modern classwork. The library system was re-thought: reference books remain, but the leisure books, paperback novels, were moved into a brighter Mr West's room, which now provides a pleasant and quiet reading-room.

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Term brought us an unusually small first year of 25, balanced by an unusually large number of boys entering the second (8) and third (2) years. Another feature was the internationalisation of the boys: our two Spaniards were joined by two more, and three whose first language is French. This brings an increasing awareness of the importance of Europe, while the numbers remain small enough to avoid any compromising of academic standards. Language difficulties are soon smoothed out through natural gregariousness and Mrs Dean's careful tuition. The new boys were initiated into the spirit of the Junior House by the usual three Sunday expeditions in unusual order; first came the trip on the North Yorkshire Railway, with a picnic at Malyan Spout and plenty of splashing and swimming, followed by the considerable hike to Grosmont; then an outing to Lightwater Valley, followed by tea and a shooting competition at the kind invitation of Mr and Mrs Holroyd; finally the weekend spent camping at Redcar Farm, fully enjoyed with homesickness mostly a thing of the past. Then came the turn of the third year: the minibus-journey to Hadrian's Wall was enlivened by a crash: we were rammed by an overtaking car, which stove in the door but did no personal injury, and certainly did not damp the evening's revels at the Gibsons' farm in the wilds of Northumberland, where the 15 boys spent the night in a gigantic horse-box.

There were several theatre expeditions. Mrs Dean and Mrs Dammann took the first year to *The Lion, the Witch and the Wardrobe* in York, and the first two years to *Stig of the Dump* in Leeds. It was one of those unfair accidents that the production of *Frankenstein* in Leeds scheduled for the third year was cancelled. Of visiting lectures we had only one, the ever popular explorer, Quentin Keynes. But to inspire our own musical and dramatic efforts a gratifyingly large number of boys availed themselves of the concerts and plays presented in the upper school, among which the Chamber Orchestra and *A Midsummer Night's Dream* were especially popular.

In the short second half of the term, while the rest of the country, including the upper school, was in the grip of the 'flu, the matron managed to keep the population of the sick-bay down to a couple at a time. Instead we succumbed only to ski-fever, with expeditions to Catterick Dry Slope in preparation for the trip to Courchevel in the French Alps after Christmas. This turned out to be the largest group we had ever had, a total of 47, including six sisters of boys. A new and welcome addition was the presence of parents from four families; it was pleasant to have them, and they helped eagerly in many different ways. There was a large top group of experienced skiers which quickly made their way round the whole lift-system. The beginners, too, made such progress that by the end almost all had made the descent of the slope from the highest cable-car in Europe.

MUSIC AND DRAMA

The first presentations of the term came as part of the Retreat, in which sacred drama and music plays an important part.

Going Solo

Stuart Manger, head of English and Drama at Sedbergh was again kind enough to write and, at considerable inconvenience, to produce for us this challenging morality play. It consists of seven scenes, each reflecting on the consequences of trying to manage without others. First the mountaineer (Andrew Roberts), then the baby (an outsize one, James Gibson), then a hilarious scene in a clothes-shop as the boy tries to buy some trousers against mum's advice (John Hughes and Miles Goslett). Next a lad (Robert Waddingham) experiences the terrors of a first railway-journey on his own. One of the most amusing scenes was the dialogue between the bridegroom (Luke Massey) and the best man (Charles Rogers) as the best man tries and finally succeeds in dissuading the groom from marrying the girl he too loves. The scene of the unsuccessful pavement-artist was movingly acted by Peter Foster and Peter Monthien, and finally Laurence MacFaul battled to establish communication amid a veritable Babel of different languages. The message that No Man is an Island was thrust repeatedly home amid much humour and enjoyment, skilfully built on the experience of the actors.

Daniel Jazz This year it was decided that of the first-year boys only those in the Schola would have a chance to share the limelight. They rose to the challenge well and sang with conviction, if not always with great finesse. An electronic keyboard provided a suitable variety of keyboard imitation tones — vibraphone, harpsichord and electric piano. Andrew Layden was a confident Daniel whose central solo showed musical understanding. He was supported by other minor soloists, Lewis Anderson, Simon Hulme, Myles Joynt, David Steuart Fotheringham and Loughlin Kennedy. Though more time could have been spent on the dance routines, the boys coped well with the mélange of musical styles.

St Cecilia Concert This was the main concert of the term, involving performance by groups from all ages and levels in the school, and gave a suitable focus to the boys' efforts during the term. The string orchestra under William Leary performed two movements from a Diabelli Suite, which was played with conviction and displayed good ensemble. The wind band played Grainer's theme tune 'Tales of the Unexpected' with everyone except the tuba getting a go at the tune, and this was performed well with good attention to balance. The two groups came together as the newly formed Junior House Orchestra to perform the Minuet by Sacchini and the Passepied by Gretry. After initial problems in the term over balance and ensemble the boys gradually developed in understanding of these essential aspects of orchestral playing, and the end-product was an accurate and musical rendition with each boy playing a significant part.

Year Concerts Towards the end of term there were four year-concerts in the Junior House music school (the third year was divided into two halves). Every boy who plays an instrument performed and the standard was inevitably varied. In the First Year there were good performances from Myles Joynt, Daman Massey, James

Ayres and Garry Chung. The Second Year presented a wider variety of standard with good performances from Dominic Beary, Charles Blackwell, Edward Leneghan and the beginner Anthony Murombe-Chivero, who shows promise on the trombone, though the show was rather stolen by Adam Wright, whose rendition of Mozart's 'Alleluia' produced prolonged applause from his contemporaries. The Third Year displayed a similar variety, both in instruments and in standard. Those who practise diligently were easily distinguishable, and good performances were given by James Carty, Simon Hulme, Charles Joynt, Luke Massey, Peter Monthien and Simon McGee.

The Slaughter of the Innocents Our Christmas play was specially written for us by Stuart Manger. He gave us a free hand in the production, and a small choir and orchestra of Junior House boys enhanced the performance. It was amusing to see Herod's Secretary doubling as a horn-player, and one of the Tavern-Drinkers in complete control of his trumpet. The brass quartet was impressive, and also the string trio of Peter Monthien, Simon McGee and Luke Massey; but perhaps most memorable was Patrick Quirke's haunting solo singing.

One major problem was the casting of the largest part, King Herod. Charles Rogers discovered only a week before the main performance that his plane for Hong Kong demanded an early departure. At the first performance he gave an impressive rendering of the raging, scheming king, but for the final performance Mr Paul Young heroically stepped in as understudy. Other boys who deserve special mention are Charles Joynt, who played the part of a henpecking publican's wife admirably, and James Carty, who appeared to enjoy his part of a thuggish, sometimes intoxicated soldier. Miles Goslett's rendering of a gawky and awkward young Joseph, unable to cope and touchingly grateful for help, was striking. Among little parts the two stable-boys, Patrick Cane and Myles Joynt, who invited Mary into their den, were most winning. We had cause to be particularly grateful to Myles Joynt and Jo Townley, who stepped in at the eleventh hour to take the parts of boys suffering from 'flu. Peter Foster's careful stage-management also contributed to the success of the performances. The dialogue of the play added to everyone's appreciation and understanding of Christmas.

Cast: *Herod* Charles Rogers, *Astrologers* Tom Flynn, John Scanlan, Lawrence MacFaul, *Publican* Robert Waddingham, *His Wife* Charles Joynt, *Stable-boys* Lewis Anderson, Patrick Cane, Myles Joynt *Soldiers* James Carty, Ben Godfrey, Benjamin Timothy Richardson, *King* Dominic Roberts, *Joseph* Miles Goslett, *Stage Manager* Peter Foster.

GAMES

This year's large and strong Under 13 team improved continuously. At first it seemed lumbering, leaderless and lackadaisical, but as the spirit improved, so did the speed and fitness. As last year, the turning-point came in the half-term tour, in which clear wins against Worth and King's House, and a hard-fought match against a superb Oratory side set us up for the rest of term. The whole side was

lavishly entertained by Mr and Mrs Roberts for four nights, with plenty of good food and the delights of a pool for relaxation after the games.

In too many games the tackling remained weak, and physique substituting for skill gave a preference for mauling over rucking, but when the team decided to pull together they could produce a fine performance. This they did especially in the matches against Pocklington and Hymer's in the last days of the term.

In the forwards the stalwarts were Nick Inman and the captain, John Hughes, an agile player whose ball-winning and tackling saved many a situation. Andrew Cane's relentless drive also made him a nasty customer to deal with. The attacking strength of the backs lay largely in the two big, fast wings, Hugh Billett and Miles Goslett; if their determination had matched their speed, their scores would have been even higher. In the centre Patrick Quirke's tricky run slipped him through on a number of occasions. But it was Peter Field's technique, resourcefulness and skilled reading of the game at fly-half which won most admiration.

One feature which cannot escape comment is the new strip. For many years the team has played in black-and-white socks (photographs of the late Thirties show Cardinal Hume so attired). At last this was completed by shirts with the same hoops.

The following played for the team: J.P. Hughes (captain), H.G. Billett, A.A. Cane, P. Field, M.W. Goslett, N.H. Inman, P.G. Quirke,

The Under 12 team included six members playing regularly for the senior team, and their experience must have contributed to the unbeaten season. Peter Field proved a sage and commanding captain. Weight in the forwards came from Rupert Manduke Curtis, matched by the determination of Robert Pitt and John Parnell and sparked by the hooking of Hal Burnett-Armstrong. Adam Hemingway seemed to manage to be all over the field as flanker. Defence was firm with Ben Pennington at full-back or centre, and the two first-year players, Loughlin Kennedy on the wing and Gavin Camacho at scrum-half seemed undeterred by any size difference.

The following played for the team: P. Field (captain), H.F. Burnett-Armstrong, J.A. Hemingway, R. Manduke Curtis, J.L. Parnell, B.T. Pennington, R.A. Pitt. (colours), G. Camacho, G. Furze, L. Kennedy, E. Leneghan, C. Quigley, C. Rogers, R. Simpson, G. Walton,

RESULTS

Under 13	v Gilling	A	L	20 - 0
	v St Olave's	A	L	30 - 0
	v Cundall Manor	H	W	32 - 4
	v Worth	A	W	16 - 4
	v Oratory Prep	A	L	46 - 0
	v King's House	A	W	40 - 0
	v St Mary's Hall	A	L	60 - 3
	v Barnard Castle	H	W	20 - 18

JUNIOR HOUSE

	v Pocklington	H	W	28 - 8
	v Hymer's College	H	D	10 - 10
	v St Martin's	H	W	70 - 4
	v Howsham	H	L	46 - 0
Under 12	v Pocklington	H	W	24 - 4
	v Barnard Castle	A	W	18 - 14
	v Hymer's College	A	D	10 - 10
	v St Olave's	H	W	34 - 0

Under 11 Rugby

In the short time before the first match the team made impressive progress. In the first match, it is pleasing to see the progress that has been made. In the three games played in the term two were lost and one drawn. However in each of the matches we were playing against boys who had been playing for at least two years previously. The team's strength is in their willingness to learn and participate. Everyone tried their hardest, not only during matches, but also in training. Special mention must be made of the forwards who worked well together, so well in fact that they dominated every opposition in both tight and loose. The half-back pair of Camacho and Kennedy showed increasing understanding and confidence. They brought flair and excitement to the game and justified their promotion into the Under Twelve team.

The first match saw a 22-4 defeat against a strong St Olave's side. In fact despite the scoreline we should have won the game. We had most of the possession and St Olave's scored four tries from breakaways from inside their own 22. The second match against Gilling was another tough game, and after trailing 4-0 at half-time we eventually let in two further tries towards the end of the match, to lose 12-0. The final game of the term saw a dour struggle against Cundall Manor. The score of 0-0 reflects the spirit of the team, in that there was never going to be any score given away in the later stages of the game. Indeed at least three scores of our own were disallowed.

The following boys played: L. Kennedy (captain), G. de la Haye Jouselin, H. Burnett Armstrong, A. Osborne, J. Halkon, R. de la Sota, D. Massey, G. Massey, D. Steuart Fotheringham, G. Camacho, C. Joynt, J. Thackray, L. Charles Edwards, P. Cane, A. Stephenson, C. Marken, J. Ayres.

The hockey team, captained by Paul Wilkie, suffered two honourable defeats, at the hands of Gilling and Cundall Manor, and there were regular squash competitions during the term, producing a skilled group of a dozen players — but no local schools offering themselves as opponents.

It must be noted that Dominic Roberts' performance in the Discus at the Aldershot Athletics Meeting in July earned him a ranking of 21st in Great Britain.

SCOUTS

The first activity of the new school year was a patrol-leaders' training weekend at the lake. The objective was to provide a set of leadership challenges, including a night exercise, set by the Group-Scout-Leader-cum-Assistant-County-

Commissioner (Fr Alban), with the help of the newly appointed scout leader, Br Raphael, Jeremy Leonard and Neil Collins (W), for whose help throughout the term we are grateful. The initiatives included blind trails and the procurement of some item from a hazardous zone using sticks, string and other everyday articles. Each scout displayed his own unique style of leadership, ranging from liberal and democratic to sheer tyranny. Patrol Leaders were appointed at the end, John Leyden, Simon McGee, Alex Leonard and Charles Joynt, with Tom Flynn and Peter Monthien as APLs.

The following weekend produced a Troop Camp at Hasty Bank. The food was duly left behind, fetched and cooked, and we were into the night game, highly animated shadows leaping at each other. A lasting memory is of one such recoiling off a supposed enemy which turned out to be a springy young sapling.

Most Sundays of the term were spent at the lakeside, the aim being skill in firelighting with three matches, cooking a meal and clearing up afterwards. The first was never achieved, the others rarely! Patrol sites made little progress, except that of Kestrels under Alex Leonard, until he relinquished leadership to Peter Monthien. In addition there was pioneering, a first aid course and various Wednesday night games.

Towards the end of term there was an enrolment evening, with a mass conducted by Fr Alban, followed by coke and crisps. One Sunday we were kindly entertained by the fire-brigade in Scarborough, who showed us round the station and showed videos of fire-prevention. There followed a youth hostel weekend at Stainforth (recently screened on TV, as everyone connected with one of the scouts will know only too well!). On the Sunday our plans were threatened by a thick fog, but we persevered and climbed through the fog of Pen-y-Gent in Christmas card conditions of crispy frost and ice into glorious sunshine and blue sky. From the top of the 1900-foot ridge we looked down on layers of purple-tinted cotton-wool, appreciated even by Gildas Walton.

Finally awards were made, on the basis of helpfulness and enthusiasm as opposed to achievement, to Joseph Townley, Andrew Cane and Andrew Alessi. The Scout Shield was awarded to Kestrels, under the quiet but firm leadership of Peter Monthien, assisted by Edward Leneghan.

A fond farewell must go to the assistant scout leader. Rupert Hare — all effervescent and magnanimous six foot five of him. The decibels of his voice booming across matched his frame, and the glazed look of sheer bamboozlement ('rather like an Airdale Hound', suggested one friend) remains a warm memory of the scout leader.

GILLING CASTLE 1989 — A Parent's View

RICHARD FREELAND (H65)

The request was made to me, a current parent at Gilling Castle, a former parent, a former pupil from 1954 and a prospective parent, to write a view of the school as I see it today with particular reference to the changes which have been implemented. No comment can currently be made without reference to the past but I wish to make it clear that any criticism is only a reference point.

Before any choice of a Prep. School is contemplated parents have various criteria to discuss before a final decision is made. Such practicalities as ease of access — the desired Public School having its own Prep. School where entry is assured, day or boarder, co-educational or not. Many of these points are vitally important and are assessed critically before today's child is launched into the private educational system. Let us look at the meaning of Education as seen in the Oxford Dictionary and we get to the real reasons for choosing a school or not choosing it. "To educate is to bring up, to mentally train, to morally train and to provide schooling for".

The successful 13 year old boy requires a delicate interaction between parental amateurism and the professionalism of the chosen school to achieve the required result. The school which is aware of this point, acts upon it and adheres to it is the school which will survive — the reverse is true of those who do not.

As a parent of four sons destined for Ampleforth and a product of Gilling Castle in the early 1950s I can reflect on the success of Gilling producing the required result in two vastly differing eras; those of the 1950s and 1960s and the modern 1980s and 1990s. What a change has taken place not only at the school but in the world at large! The purpose of this article is to give my opinion on the Gilling Castle of today with a reflection on the Gilling Castle of yesterday.

The school in the early 1950s was an establishment designed to educate sons of Old Boys who supported the school in a much greater way than they do today, and to prepare them for entry to Ampleforth College. That regime would find it impossible to stand up today as those, of course, were the days some 30 years ago when the quite acceptable norms would not be acceptable today. For example Corporal Punishment was the norm, 10 hours driving from Norfolk to Ampleforth was the norm, Pre Vatican II Catholicism was practiced which would be unthinkable for today's young. These were all part of the era in which we grew up. Education seemed to be more painful, fear-ridden and based on applied discipline to allow character-building to evolve into the Society of The Day.

We now have a different ball game and certainly more complicated: more liberal in thought; more open in outlook, less suspicious and more enquiring. Today's child is more demanding in his request to travel, to communicate and to integrate into a more classless society where results are clinically measured and background and privilege discarded. We are 30 years on and my rhetorical question has to be — How has Gilling Castle moved on? Is it meeting the demands of modern education? The old favourites of courtesy, manners and respect — have these been overtaken by the demand for quick solutions in character-building? We shall see! We now live in an era when men walk in Space, when a Pope can visit

a Protestant country, where a woman becomes Prime Minister and Church of England Minister. We now have the car phone, the video, the fax machine, satellite television, etc. etc. What of the future — what new demands are there for our young to assimilate via Gilling Castle. The world after all is a smaller place — is it a safer place? Physically — no, morally — no, mechanically — no. Whilst the bonds of the Ancient Regime have well and truly been cut, what do our young face today? Here are a few points to ponder: — massive and worldwide fraud, divorce rate of 1 in 3, vandalism and hooliganism, alcoholism and the cancer of our times — drug abuse. Also the emergence of Islam and Revolution in Central America and the realisation of the limits of Communism as a dogma resulting in detente between East and West and the break-up of Eastern Europe. There are even helmets on a cricket field and compulsory seat belts in cars.

The world passes on relentlessly towards the 21st century but what of Prep. School education. Many more Prep. Schools have sprung up "locally" due to reasons not least linked to distance from home and more parental participation in school life. Private education appeals to more people than ever before and the market place expands with demand. How quickly change is adopted will make or break a school because there is a choice nearer home. That choice, healthy for the parents, means that Prep. Schools' appeal must be based on carefully defined guidelines.

Gilling Castle of old was a Catholic Monastic-based school with Monks and Laymen, industrious and dedicated men. "Laborare est Orare" is the motto of St Benedict; within the constraints of the early 1950s the school lived up to it both by precept and example. Times were hard, harder than today and many a boy suffered with misery of prolonged homesickness and the hopelessness of seeing parents at school once a year and being many miles from home. Rules were strict but the boys knew where they stood. The daily use of corporal punishment was overused, painful to the vanquished, but an integral part of the force of discipline and fear of authority. It was without doubt a Monastic School; the arm of Ampleforth College, administered from there, funded from there, in danger of being taken for granted from there, and at times neglected from there. It is not my brief to criticise the past but in order to appraise the present and hope for the future one has to set the scene as it was.

So in the Autumn of 1987 Gilling Castle took the historic step of becoming a Lay preparatory School under the guidance and influence of Ampleforth College but for the first time with a Husband and Wife team of Mr and Mrs Graham Sasse at the helm. An appreciation of the immense contributions made to Gilling by Fr Adrian Convery and Fr Gerald Hughes appears in the *Journal* on a previous date. This was an enormous departure from the fundamental principles on which Gilling was founded. Change in order to modernise is never easy, mistakes are often detected when perhaps it is too late and the opposition schools lure potential Gilling boys away. Moral commitment is most certainly evident in the form of the influence emanating from Ampleforth community. Financial commitment is another commitment where investment in the future appeared to lack the drive which was needed to compete with the opposition. Facilities are the selling point

of a school, not necessarily the recreational and sporting facilities but staff levels, calibre of teaching and results achieved academically. These were all in need of gradual calculated change. So we waited with anticipation and eagerness to see what was to be done.

How easy it would be to dismiss the past in the search for the future and how wrong one would be. Fr Adrian Convery presided over improvements both for staff and boys alike during his time at Gilling steering it through a difficult and changing era. New professionalism was needed quickly and was certainly delivered in the Music department, games field and in the classroom. How humble I feel when I mention Fr Gerald Hughes — 26 years is the best part of a lifetime, and one of dedication, love and caring, a man for All Seasons, a Jack of All Trades and a Master of All Trades. There were never enough hours in a day for him to give to his boys — they loved him and he deserved it.

These were two difficult men to follow and in many ways they can never be replaced although the new regime has sought to do so with generous heart but with more defined hours. The change to a Lay regime from a Monastic regime would represent different styles, new personalities, new emphasis. Mr and Mrs Sasse would be joint Chiefs of Staff and with carefully chosen home staff would add a new dimension to the internal care of the boys. The need for qualified staff was paramount — in a changing world of "qualification" the ground rules had to be set and painful decisions had to be taken. Consequently an air of expectancy descended over parents and boys alike because the Commander would answer all questions at once, cure all ills at a stroke, be all things to all men and retire within three years due to ill health by overdoing it. In order to avoid this situation the existing staff had to be won over and carefully chosen new staff had to arrive, qualified and effective, able to care and exert discipline by example and the respect commanded. This has duly happened and it is a delight to see that this school has excellent caring staff generating a friendly happy family atmosphere as a sound basis where modern education can flourish.

Who could possibly question the wonder of the venue of Gilling Castle with its beautiful building and magnificent grounds stretching into encasing woodlands bounded by a charming golf course. The gardens have always been a lovely feature of Gilling and the high standards of previous generations have been maintained. This is without doubt a special place.

The visitor to Gilling will see that the classroom gallery has been refurbished with all the modern electrical devices to aid education from power points on the wall. New whiteboards adorn the surrounds and tables and chairs have replaced the old desks: a modern venue for education with lockers from the Upper School which add charm to the gallery. A large building requires adequate central heating; this has been installed since Graham Sasse took over, as has a phased programme of rewiring throughout the entire Castle. A trip to the library is a must for a visitor to Gilling, as it is now equipped for every taste, new books being selected by the boys en masse — a forward thinking gesture on the part of the Headmaster whose commitment to care and listening is unquestionable.

One only has to visit Gilling on one of the summer weekends to embrace the

spirit of the place — Family 10 o'clock Mass with the New Altar, a hard hitting fun Sermon full of practical Christian points, delivered by Fr Christopher Gorst. The talented choir sings Credo III and The Missa De Angelis from the old days and Fr Adrian's "Our Father" finished off a generous simple worship of God. Then comes the Gryphons match looked forward to with eagerness and the charm of competitive fun. Cars and picnics, mini cricket matches on other fields, staff, friends, Headmaster mingling, talking, clapping, encouraging and revelling in simple goodness. This is how I see Gilling today — an impressive place where relationships between Staff and boys show warmth and a genuine bond. The Glory of God is at work.

Gilling is a good school. It has achieved a remarkable five scholarships in 1989 to the Upper School — a reflection on the calibre of the teaching staff and their dedication. The Music Department under Mr Chapman continues the high standards set by Paul Young and Fr Adrian. A wide variation of instrument is expertly tutored and the choir and orchestra are examples of hard work and skill. The art, the carpentry, the aero modelling, the model railway all contribute to a full programme of fun for the boys.

Ampleforth College is one of the leading Rugby Union schools in this Country and John Willcox was accurate and generous in his comment that Gilling rugby under David Callaghan was a major contributing factor in their success. With Kevin Evans now in place Gilling Castle is equipped to carry on the contribution to future fine Ampleforth sides. The standard of cricket is excellent; team skill and considerable personal skills were much in evidence during a recent visit where a splendidly competitive match ended in a commendable tie!

Gilling Castle, in order to be complete as a modern venue for increasing numbers of boys, is in urgent need of a Sports Hall — money has to be found without delay. The indoor sporting facilities, a strong seller in the Prep. School market of today, are not up to standard and must be improved.

It is clear that Ampleforth College with its mission as a Catholic Public School has a Prep. School with a wealth of attributes delivering roundly educated boys to continue the process into the Upper School. The change of emphasis from Monks to Laymen was a difficult decision with its accompanying apprehension by parents, boys and community alike. But it is proving to be another of the successful transitions made by the Ampleforth Community.

An Old Boy of Gilling, a Norfolk Farmer and a parent of three sons in the system endorses the decision, complies with the changes and wishes Gilling all future blessings it most certainly deserves.

At Prize-Giving 1989 Fr Abbot announced that the Community was in the preliminary stages of plans to build a Sports Centre for the school, an announcement which was received with enthusiasm by parents and boys alike.

Editor

GILLING CASTLE

STAFF AUTUMN 1989

Headmaster	Mr G.J. Sasse, M.A.
Deputy Headmaster 5th Form Tutor	Fr Christopher Gorst, B.A.
Science and R.E.	
Assistant Head (Admin & Juniors)	Mrs P.M. Sasse, M.A.
2nd Form Tutor	
Director of Studies. Head of French	Mrs R.E. Wilding, B.A., P.G.C.E.
4th Form Tutor. Head of History	Mr F.J. Maguire, B.A., Cert.Ed.
3rd Form Tutor. Remedial Adviser	Mrs M.P. Sturges, B.A., Cert.Ed.
1st Form Tutor. Induction Year	Mrs M.M. Hunt, Dip.Ed.
Head of English	Mrs F.D. Nevola, B.Ed.
Head of Mathematics	Miss S.E. Nicholson, Cert.Ed.
Head of Classics. President of	Mr C.A. Sketchley, M.A., P.G.C.E.
Common Room Society	
Director of Music	
	Mr G.H. Chapman, B.A., F.R.C.O.,
	G.B.S.M., A.B.S.M., L.L.C.M.,
	P.G.C.E.
Head of Games and P.E.	Mr K. Evans, B.A., P.G.C.E.
Assistant Maths and Science	Mrs B.M. Watling, Cert.Ed.
Assistant Resident	Mr S. Roques

PART-TIME STAFF

Assistant R.E.	Fr Bede Leach, A.R.C.I.S.,
	M.C.I.O.B., M.C.I.A.R.B.
Art	Mrs P. Elliot, Cert.Ed.
Games	Mr D. Callaghan
Carpentry	Mr R. Ward
Art	Miss J. Burns, B.A.
Music (violin/viola)	Mrs J. Bowman, G.R.S.M.,
	A.R.C.M.
Music (flute/piano)	Mrs R. Greenfield, A.R.C.M.
Music (trumpet)	Mr D. Kershaw, B.Sc.
Music (brass)	Mr N. Blenkiron, L.T.C.L., Cert.Ed.
Music (clarinet)	Miss K. Stirling, B.A.
Music (piano)	Mr O. Greenfield, M.Ed., L.R.A.M.
Music (oboe)	Mrs P.J. Wright, L.R.A.M.
Music (cello)	Mrs P.J. Armour, G.R.S.M.,
	L.R.A.M.
Music (guitar)	Mr J.M. McKenzie, F.T.C.L.,
	F.L.C.M., L.R.A.M., L.G.S.M.,
	M.I. Fire E.

ADMINISTRATION

School Secretary
Medical Officer

Matron
Nurse
Domestic Supervisor
Housemother

Mrs M.M. Swift
Dr P.R. Ticehurst, M.B., B.S.,
M.R.C.S., L.R.C.P.
Mrs M. Clayton, SRN
Mrs G. Heaton, SRN
Mrs V. Harrison
Miss C. Midgley

The following were monitors during the Autumn Term:

Head Monitor:
House Captains:

John Vaughan
Hugh Jackson (B), John Vaughan (E),
Charles Strick (F),
Alexander Foshay (S).
Richard Greenwood, John Holmes,
William Howard, Marc Lambert,
William Umney.

Monitors:

The following boys joined the school in September 1989:
N.L.W. Adamson, M.D. Benson, T.B. Chappell, A.J. Cooper, M. Dack, R.M. Edwards, O.C. Fattorini, M. Garcia, C.N. Gilbey, D.J. Kirkpatrick, S.J. Langstaff, G.L. McAtamney, C.E.C. McDermott, R.I. McLane, F.W.J. Mallory, C.A. Scott, W.A.S. Sinclair, H.P.S. Thompson and C.J. Sparke in December.
The following boy left the school: A.J. Kelly.

SCHOOL NOTES

The superb weather of the Summer holidays continued into the Autumn Term. The new boys settled in quickly and there was virtually no homesickness. The fifth form room was full of radio controlled cars being lovingly maintained, rebuilt or recharged while at the other end of the building the juniors were busy with the latest micro machines. In class the second form began a joint science and art project on trees and the work they have produced has provided a striking display in their room. The first form have been studying the police and have had visits by policemen, dogs and panda cars. In the course of this they have studied road safety and the history of the Police Force. The rest of the school were also able to inspect the patrol car and its equipment. The project, organised by Mrs Hunt, continues. The first form are also studying the sea and went off to Danes Dyke in September where they explored rock pools and brought back several specimens which later had to be ejected because of the smell. In October the fifth form went to Ripon with Mrs Nevola to see the Royal Shakespeare Company production of Romeo and Juliet and were kindly invited to tea afterwards by Mr and Mrs Greenwood. In fact the fifth form have done rather well this term, for in November Mr Maguire organised a trip to Hadrian's Wall and afterwards everyone had tea with Mr and Mrs Holmes. These outings and the hospitality offered were much appreciated.

The fourth form too went out, this time to Catterick Camp where they had chance to inspect a number of armoured vehicles at close quarters. On 27 October Lt Brown of the Royal Marines came and talked to the school, an exciting evening which everyone enjoyed. Quentin Keynes also came to give a fascinating talk about the Zambesi. The first half of the term closed with an entertainment of recitations and musical items for parents before the long but welcome mid-term break.

When we returned summer was over. In the first half of term the rugby pitches had been so dry that it was feared that matches would have to be cancelled, but we had our share of rain in the second half. On 4 November the weather was good for our Bonfire Party. Matron and her staff served supper of hotdogs and chicken in the quarry while parents and boys watched the bonfire tended by Mr Maguire and Mr Ward. Afterwards on the East Lawn Miss Nicholson and her helpers organised a firework display to which parents had generously contributed. Then everyone came indoors for cocoa and the now traditional gingerbread monks.

On 5 November John Ryan entertained everyone with his talk and illustrations of Captain Pugwash, who wears an Ampleforth 1st XV jersey. He demonstrated the techniques used in animating the television series and was very patient about the many requests for autographs afterwards. The last lecture of the Autumn Term was given to the senior boys by John George, Kintyre Pursuivant. Using slides he explained the origins of Heraldry and the meaning of the terms used. By special permission of the Lord Lyon King of Arms he was also able to show us his tabard, used on ceremonial occasions. There were lots of questions afterwards and we were grateful to him and Mrs George for a most informative evening. John Strick entered a crossword competition set by the Early Times and won the handsome prize of a large Longmans English Dictionary.

During the term Fr Anselm, Fr Matthew, Fr Richard, Fr Felix and Fr Christian have been to say Mass for us but Fr Dominic was unfortunately prevented by illness from being our celebrant on the Feast of the Immaculate Conception.

As an English Preparatory School we have been visited by a party of Norwegian student teachers, who found much to interest them, and by a German teacher who arrived just as the momentous news from East Berlin was reaching us.

We were all sorry when Mr Brian Allen, who taught art to the senior boys, had to leave Gilling because of the pressure of other work. His successor is Miss Julia Burns, who has quickly become part of the Gilling scene. We wish her many happy years with us. We are also pleased to have Mr Simon Roques with us for a year before he takes up his Music Scholarship at Oxford.

Advent was ushered in by a candlelit Penance Service in the chapel, at which Fr Christopher was joined by Fr Bede and by Fr Columba.

By now fifth year examinations were looming and the whole school was preparing to take part in the Nativity Play which encompassed singing, readings and recitations. A mammoth effort by Mrs Sturges and her helpers ensured that everyone was costumed. The influenza epidemic hit both staff and pupils hard, but

the first performance was given on the last Sunday of term in Gilling Parish Church by the kind invitation of the Vicar, the Reverend David Newton. A splendid Christmas Lunch had been served earlier that day and this was followed on Tuesday by the superb Christmas Feast. Among the items on the programme were a splendid parody on a Pink Floyd song by the school monitors and a crazy pantomime performed by the staff and organised by Mr Sketchley.

The term ended with a Mass in the chapel to which parents were invited, followed by another performance of the Nativity Play. The introduction had been recorded for us by Fr Dominic and the play was organised by Mrs Nevola and Mr Chapman. The parts of Joseph and Mary were played by Martin Hickie and Richard Blake James and Gabriel was played by John Vaughan. The three kings were Tommy Todd, James Jeffrey, and Thomas de Lisle. Everyone in the school had his part as an angel or a shepherd and the colour of the tableaux and the emotion of the story will long be remembered. At the end there was a request for the anthem which the choir had sung at Mass to be repeated. This was a moving and memorable end to a busy and happy term.

RUGBY RESULTS

1st XV			U11 XV		
v Junior House	won	20-10	v Junior House	won	12-0
v St Martin's	drew	14-14	v Barlborough	won	26-0
v Pocklington	lost	28-10	v Malsis Hall	lost	0-6
v Howsham Hall	lost	50-0	v Howsham Hall	lost	12-8
v Barlborough	lost	12-4			
v Malsis Hall	lost	48-0			
v St Olave's	lost	46-0			

RUGBY 1st XV

This has not been a great term for what is a very small and inexperienced squad of players. After an encouraging start in a match against Junior House results and performances have deteriorated admittedly against large and skilful opponents.

Despite the poor results there have been some outstanding individual performances noticeably from John Holmes and Charles Strick in the back row and Richard Greenwood and David Freeland at outside half and centre respectively. All these boys showed considerable application and grit in defence under severe pressure and have received their colours.

UNDER 11 COLTS XV

Whilst only four games have been played this has nevertheless been a pleasing term for the boys with good rugby being played and fine encounters especially against the larger, stronger schools. It has been a good team effort on the whole although Conrad Bem, Thomas de Lisle, Tommy Todd and John Strick deserve special mention for their unfailing efforts and skills.

GILLING CASTLE UNDER 10 XV

It was good to get the young boys involved in an afternoon of 9-a-Side rugby when St Olaves were entertained and brought two sides of considerable ability and strength. Despite losing both encounters the boys enjoyed their first taste of competitive rugby and it is hoped that they all learned something from the occasion.

MUSIC

Trinity Grade examination results for the Autumn Term were:

George Blackwell	Clarinet	Grade 2	Pass
William Guest	Piano	Grade 2	Merit
James Jeffrey	Piano	Grade 2	Merit

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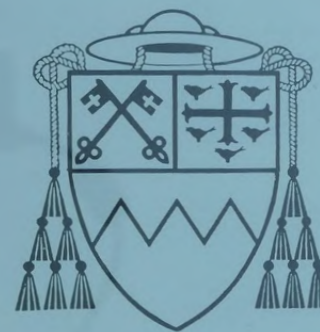
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THE AMPLEFORTH JOURNAL

AUTUMN 1990

VOLUME XCV PART II



AMPLEFORTH ABBEY, YORK

SUBSCRIPTIONS

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Single copy	£5.00

Back Numbers are available at the above rates

Some back numbers are available in microfiche copies

THE AMPLEFORTH JOURNAL, Ampleforth Abbey, York YO6 4EY
Telephone: 043 93 206; Fax: 043 93 206

Literary communications should be sent to the Editor, Rev. J. Felix Stephens O.S.B.

Business communications should be sent to the Development and Publications Office

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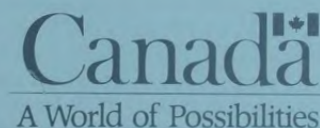
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Autumn 1990

Part II

THE UNITY & REALISM OF HIS RELIGIOUS VISION

ABBOT PATRICK BARRY O.S.B.

The Oxford University Press appropriately got off the mark early in celebration of the centenary of Cardinal Newman's death this year. They published Fr Ian Ker's monumental biography. By pricing it as high as £48 they seemed to suggest that it would have limited circulation for limited interest. If that was their belief, it was typical of the muted enthusiasm for Newman among both Catholics and Anglicans which has been normal for most of this century in England; it was also quite wrong, because the book rapidly sold out, had to be reprinted and then made available in paperback. The fact that the expectations of the Oxford Press were wrong suggests that we may be entering a new phase in the appreciation of Newman in his own country. There could be no better stimulus to such a change than Fr Ker's work which approaches Newman as a thinker and writer; it does so with thoroughness and perception and with copious quotation from his works and doing justice to the richness of his writing as an Anglican. It provides the best possible introduction for anyone who wants to read, not what others have said about him, but what Newman actually wrote and revealed of his thought and personality.

English Catholics were on the whole proud of Newman during his lifetime, especially after the landmarks of the publication of the *Apologia* in 1864, the Letter to the Duke of Norfolk in 1874 and his elevation by Pope Leo XIII to the cardinalate in 1879. They were proud of him in spite of suspicion and opposition among the extreme ultramontanes, which was sedulously fostered by W.G. Ward in the *Dublin Review* and tragically crystallised in the polarity between Newman and Manning. After Newman's death Wilfrid Ward's impressive biography, published in 1912, painted a gloomy and introspective picture which is probably responsible for the strange idea that Newman was without humour. The conflicts of Newman's life were real and painful, but they loomed too large in many Catholic appraisals (especially his conflict with Manning). There has been too little appreciation of the profound and serene vision that sustained him, of the deep and far-seeing theological and spiritual principles which in reality gave his life its inner meaning and consistency. Catholics often speculate about whether he could or should be canonised. A slightly different way of putting the question is raised by Fr Ian Ker: "my reading and re-reading of his writings over the years, has only deepened my conviction that John Henry Newman is to be numbered among the Doctors of the Church".¹ That is the perspective that fits his genius and it is better understood in Europe than in England. It is better understood there, because

they have read his writings and know how much they have contributed to that development of theological thought which flowered in Vatican II.

To understand Newman one must recognise the nature and consistency of his fundamental religious and spiritual vision. The most important element in this vision is his understanding of the Church and its doctrine and teaching office. Professor Owen Chadwick in the introduction to *The National Portrait Gallery's Centenary Exhibition on Newman* writes: "Newman put forward an ideal of a Catholic Church with a powerful impact upon the morals and the thinking of humanity. The ideal was too high for the practice. He tried it on his own Church, the Church of England in which he was born and brought up and to which he felt he owed his conversion and his fundamental Christian principles. That Church, he felt after a campaign of nine years, and by his early forties, was not capable of reaching up after the ideal which he set before it. He turned to the Roman Catholic Church, of which he was a member for all the second half of his life. He thought thereafter that his second Church had a better chance than the first and never lost sight of the vision of Mount Zion. But never after the first flush of enthusiasm was he tempted to think that his new Church had arrived anywhere near the ideal which he sought."

I do not think that view is quite right. It suggests a dreamer conceiving an ideal then trying to foist it on reluctant realists, first Anglican, then Catholic. Newman would not have accepted the view that the concept of the church which he put forward was in some way an ideal which he had devised for himself or for the Anglican Church; he would have pointed to its factual, objective sources in the Fathers; he would have insisted that he was no dreamer of dreams but a realist recalling Christians, both Anglican and Catholic, to the realities implicit in their own belief and in the claim that they were following Christ in true continuity with the Church of the first centuries. He did not leave the Anglican Church because it failed to measure up to some personal ideal of his own; he left it because he sadly concluded that it was objectively not what he had thought it to be. Newman's experience of what happened in 1845 is better described by R.W. Church (later Dean of St Paul's), who was his close friend at the time and remained an Anglican, but who also continued to be a friend and confidant and correspondent of Newman throughout his life: "Surely never did a man break so utterly with a Church, who left so many sympathies behind him and took so many with him, who continued to feel so kindly and with such large-hearted justice to those from whom his changed position separated him in this world for ever."²

Nor would Newman have agreed that in his later life he was disappointed of his essential vision in his experience of the Roman Church. Again in that transition he was a realist and not a dreamer. He expected little from Rome to console him and did not change because of such expectations. His change of allegiance brought him trial and suffering, as he had thought it would, but it did not bring him disillusionment; it brought him peace of soul, which could not be destroyed but only purified by contradiction and suffering. His own words in the *Apologia* must be taken seriously: "From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean

to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I have never had one doubt. I was not conscious, on my conversion, of any inward difference of thought or of temper from what I had before. I was not conscious of firmer faith in fundamental truths of revelation, or of more self-command; I had no more fervour; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption."³ To that personal testimony we may add again the witness of his friend Dean Church, who wrote at the time of Newman's death: "Never for a moment did his loyalty and obedience to his Church, even when most tried, waver and falter. The thing is inconceivable to any one who ever knew him, and the mere suggestion would be enough to make him blaze forth in all his old fierceness and power."⁴

Newman was converted to a deep personal commitment to God at the age of 15 and this developed in subsequent years under evangelical influence. It was at Oxford that he learnt the importance of doctrine; there new influences, which he describes in the *Apologia*, led him to a deeper and richer theology and new understanding of the Church. The most important of those influences was his study of the Fathers of the Church. Even as a boy his thoughts "were turned to the early Church and especially to the early Fathers." But his real discovery of them was at Oxford. He describes periods of special study of the Fathers in 1828, then in 1831, 1835 and 1839.⁵ This study was not superficial nor second hand. It was in the Fathers that Newman found his vision of the Church with the conviction "that Ancient History is not dead, it lives; it prophesies of what passes before our eyes; it is founded in the nature of things; we see ourselves in it as in a glass."⁶ There was no other influence so profound in his religious development, and so he could write in his riposte to Pusey in 1864: "The Fathers made me a Catholic and I am not going to kick down the ladder by which I ascended into the Church."⁷

In his understanding of the early Church Newman was no arid antiquarian in love with a dead world. He did not think we should exactly imitate the early Church or that modern mimicry could make it live again, or that what came later was therefore worse, or that every change in the Church's practice and belief was necessarily corruption. Nor, knowing well the controversies and divisions of the Church of the Fathers, had he any illusions about the course he was taking. He was a realist who never beguiled himself with dreams of the impossible. It was the timeless truths that belong to every age that held him.

What made the difference in Newman's exhaustive and scholarly study of the Fathers was that between 1833 and 1843 he came to understand how a living Church must change to meet the challenge of changing times; he began to formulate his theory of the development of doctrine. In that theory he found a key to how a living Church grows in its perception of the meaning and application of revealed truth. Two striking elements in Newman's theory may be noted here. The first is that a static view of revelation is invalid; that we are not called by Christian conversion to make our own the psychology of the first century; that the Church's understanding of the word of scripture does and must develop.

Preaching in St Mary's in 1843 on the text "Mary kept all these things and pondered them in her heart" he said: "(The gospel's) half sentences, its overflowings of language, admit of development; they had a life in them which shows itself in progress; a truth, which has the token of consistency; a reality, which is fruitful in resources; a depth, which extends into mystery."⁸

Secondly he recognised that our understanding of all great human ideas, and all the more of the ideas of gospel revelation, goes deeper than any explicit expression we may be able to give it: "The impression made upon the mind need not even be recognised by the parties possessing it. It is no proof that persons are not possessed, because they are not conscious, of an idea. Nothing is of more frequent occurrence, whether in things sensible or intellectual, than the existence of such unperceived impressions. What do we mean when we say, that certain persons do not know themselves, but that they are ruled by views, feelings, prejudices, objects which they do not recognise? . . . What is memory itself, but a vast magazine of such dormant, but present and excitable ideas? . . . Or, again, critical disquisitions are often written about the idea which this or that poet might have in his mind in certain of his compositions and characters; and we call such analysis the philosophy of poetry, not implying thereby of necessity that the author wrote upon a theory in his actual delineation, or knew what he was doing; but that, in matter of fact, he was possessed, ruled, guided by an unconscious idea."⁹

This was a crucial point in Newman's thought and an original one. It was for him the key through which the truth of Scripture could be related to the valid truths of advancing human knowledge. It was through this perception that Newman, 15 years before Darwin and all that followed him, opened the way for belief to find its way, without contradiction or obscurantism, between the two dead poles of fundamentalism and scepticism. He recognised that in apparently simple gospel truths there is a hidden wealth of meaning which only time and experience under the guidance of the Holy Spirit can bring out. He showed that the truths of revelation are not dead but living and that there is in time an unfolding of their meaning for the faithful.

In due course Vatican II would accept and follow this lead of Newman's notably in its decree on Revelation: "This tradition which comes from the apostles develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts, through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth. For, as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfilment in her."¹⁰

Having shown how development is inevitable, how it is absurd to cling solely to the literal word of Scripture and imagine that our religion can be real, if it depends on the pretence of living mentally as though nothing had happened since the first century, Newman faced the inevitable question about how the Church distinguishes between true and false development. He did this in his Essay on

Development in 1845 and it brought him into the Roman Church.

In this theory of development there was nothing misty and indeterminate. It was no attempt to blur the issue about clear doctrine or to change or evade the essential teaching of Scripture and the Fathers. In a sermon in St Mary's in the 1830's he had said: "the so called religion of the heart without orthodoxy of doctrine, is but the warmth of a corpse, real for a time, but sure to fail."¹¹ Now in the Essay on Development he comes out with the view of doctrine in which he was completely consistent both as Anglican and Catholic: "that there is a truth then; that there is one truth; that religious error is in itself of an immoral nature; that its maintainers, unless involuntarily such, are guilty in maintaining it; that it is to be dreaded; that the search for truth is not the gratification of curiosity; that its attainment has nothing of the excitement of a discovery; that the mind is below truth, not above it, and is bound, not to descend upon it, but to venerate it; that truth and falsehood are set before us for the trial of our hearts."¹²

In defending this understanding of truth and religious doctrine Newman always represented himself as the opponent of 'liberalism'. It is a pity he used that word and stuck to it, because it has acquired so many different connotations including the defense of many causes which he understood and supported. What he meant by liberalism in religion is what today we might call 'relativism' or the belief that there is no such thing as lasting, objective, intrinsic truth. It is the idea: "that truth and falsehood in religion are but matter of opinion; that one doctrine is as good as another; that the Governor of the world does not intend that we should gain the truth; that there is no truth; that we are not more acceptable to God by believing this than by believing that; that no one is answerable for his opinions; that they are a matter of necessity or accident; that it is enough if we sincerely hold what we profess; that our merit lies in seeking, not in possessing; that it is a duty to follow what seems to us true, without a fear lest it should not be true; that it may be a gain to succeed, and can be no harm to fail; that we may take up and lay down opinions at pleasure; that belief belongs to the mere intellect, not to the heart also; that we may safely trust ourselves in matters of Faith, and need no other guide."¹² Newman came to see the inspiration and purpose of his life as opposition to such a view. He returned to the theme on the reception of the Cardinalate in 1879 "to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. . . . Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another. . . . Revealed religion is not a truth, but a sentiment and a taste. . . . and it is the right of each individual to make it say just what strikes his fancy."¹³

There was more, however, to religious belief than assent to objective truth. It was a matter of the heart as well as the head, and the heart must be guided to, prepared for belief above all through sensitivity to conscience. By conscience Newman meant much more than a moral monitor to tell what we should not do. "What is the main guide of the soul given to the whole race of Adam, outside the true fold of Christ as well as within it, given from the first dawn of reason. . . . It is the light of conscience, "the true light, . . . which enlighteneth every man that

cometh into this world.' Whether a man be born in pagan darkness, or in some corruption of revealed religion – whether he has heard the name of the Saviour of the world or not – whether he be the slave of some superstition, or is in possession of some portions of Scripture, and treats the inspired word as a sort of philosophical book, which he interprets for himself, and comes to certain conclusions about its teaching – in any case, he has within his breast a certain commanding dictate, not a mere sentiment, not a mere opinion, or impression, or view of things, but a law, an authoritative voice, bidding him do certain things and avoid others. I do not say that its particular injunctions are always clear, or that they are always consistent with each other; but what I am insisting on here is that it commands – that it praises, it blames, it promises, it threatens, it implies a future, and it witnesses the unseen."¹⁴ Thus Newman argues that conscience is inescapable, but further he insists that conscience is not enough. It provides guidance, but since we cannot fully live up to its imperatives, it leaves us convinced of our inability to achieve the ideal it reveals. Hence those who follow conscience will increasingly understand their need of salvation and will be open and receptive to the grace which comes through the revelation of Christ.

It is important to add one thing. Prayer, not as a private accomplishment but as a vital, central activity of Christ's Church was crucial to Newman's understanding of commitment to the unfolding mystery of salvation. The prayer of the Church changed theory into reality and bound its members together against all appearances: "To the candid pagan it must have been one of the most remarkable points of Christianity, on its first appearance, that the observance of prayer formed so vital a part of its organisation; and that, though its members were scattered all over the world, and its rulers and subjects had so little opportunity of correlative action, yet they, one and all, found the solace of a spiritual intercourse and a real bond of union, in the practice of mutual intercession. Prayer indeed is the very essence of all religion; but in the heathen religions it was either public or personal; it was a state ordinance, or a selfish expedient for the attainment of certain tangible, temporal goods. Very different from this was its exercise among Christians, who were thereby knit together in one body, different, as they were, in races, ranks, and habits, distant from each other in country, and helpless amid hostile populations. Yet it proved sufficient for its purpose. Christians could not correspond; they could not combine; but they could pray one for another. Even their public prayer partook of this character of intercession; for to pray for the welfare of the whole Church was in fact a prayer for all the classes of men and all the individuals of which it was composed."¹⁵

In a very confidential letter to Henry Wilberforce at the height of the Oxford Movement in 1837 Newman wrote of the place prayer should have in their lives. "The psalms should be the basis of all devotion," he wrote, "the more one knows them the more surprising they are." He says that he is using the Roman Breviary and that it took "from 3 to 4 hours a day . . . a time which can be easily redeemed from the world."¹⁶ It was because he conceived that the arrangement of the Roman Breviary (which he had inherited from Hurrell Froude) reflected the practice of the early Church in sanctifying each part of the day that he used it,

while still an Anglican, for the framework of his prayer. Prayer was indeed for him the essence of religion and the essence of prayer was, not the pursuit of private experience, but participation in the prayer of the Church.

Such were the most fundamental principles which guided Newman and made him what he was. He learnt in the Fathers his concept of the Church and its teaching office in the name of Christ. He observed how doctrine developed and how from very early times the Church distinguished between true and false developments. He defined the process of development. He turned away from religion of mere sentiment and feeling and emotion. He recognised that Catholicism meant adherence to objective and demanding truth and belief in an unseen world of deeper meaning than anything we can know as unaided human beings. He knew that there was only one guide to peace and that was conscience and he knew that the demands of conscience came before convenience and habit and friendship and all that was most agreeable and attractive to him. He gave his life to the following of these principles. The controversy and contradiction and misrepresentation which beset him especially from 1833 onwards were for him in the last analysis of secondary importance. He remained consistent in fidelity to the vision and the principles which he had learnt from his study of the Fathers.

What for many so often obscured, and obscures to this day, the still centre of Newman's God-centred perception of truth and our way to truth was the public controversy in which throughout his life he was embroiled. As Anglican and as Roman Catholic he was the target of the venom of bigotry, of open opposition and of covert misrepresentation. In the early days he liked disputing and argument and public debate; he was an able don with much to say and it came easily to him; but later he wanted only prayer and peace and the care and help he could give to others. He was too well known and too powerful for that; he was drawn into public dispute and he was well able for it because of his superb English and mastery of polemics, of irony, of satire. Worst of all after 1850 was the suspicion of him at Rome; it is a sad reflection that the creation of that suspicion was the work of Englishmen in their misguided zealotry. It took Leo XIII to sweep it aside (and he said that it was not easy even for a Pope) and make him a Cardinal. When that happened he wrote to his dear Anglican friend, Dean Church, in a very private letter: "Haec mutatio dexterae Excelsi! all the stories which have gone about of my being a half Catholic, a liberal Catholic, under a cloud, not to be trusted, are now at an end. Poor Ward can no longer call me a heretic, and say (to H. Wilberforce) he 'would rather a man should not be converted than be converted by me' and another writer give it as a reason why I was not allowed to go to Oxford. It was on this account that I dared not refuse the offer. A good Providence gave me an opportunity of clearing myself of former calumnies in my *Apologia* – and I dared not refuse it – And now he gave me a means, without any labour of mine, to set myself right as regards other calumnies which were directed against me – how could I neglect so great a loving kindness? I have ever tried to leave my cause in the Hands of God and to be patient – and He has not forgotten me."¹⁷

Dean Church understood – he and Newman understood each other with respect and love, however much they disagreed; a close study of their friendship

and understanding might do more for the realities of ecumenism than the search for compromises and blanket forms of words which would have appealed to neither. But unwelcome public controversy and misrepresentation inevitably obscured the breadth of Newman's religious vision. Once he was a Cardinal Newman was more free, but even as a Cardinal he was cautious through loyalty.

There is one letter at the end of his life which has a suggestion of how far he looked forward with a vision that was full of charity and understanding and open still to genuine developments; as so often in his writings it seems to belong more to our time than to his. He heard of the death of a Protestant whom he deeply respected and he wrote to a mutual friend: "Neither my fingers nor my eyesight allow me to express in writing the debt of gratitude which I owe to the late Principal Shairp for the kindness with which has so many times spoken of me in his publications. . . I lament the Principal's loss to us on a more serious account. In this day of religious indifference and unbelief it has been long my hope and comfort to think that a silent and secret process is going on in the hearts of many, which, though it may not reach its limit and scope in this generation or the next, is a definite work of Divine Providence, in prospect of a state of religion such as the world has never yet seen; issuing not indeed in a millennium, but in a public opinion strong enough for the vigorous spread and exaltation, and thereby the influence and prosperity of Divine Truth all over the world. The world may not in the Divine Decree last long enough for a work so elaborate and multiform. Or. . . one can fancy such a return to primitive truth to be vouchsafed to particular countries which at present are divided and broken up into a hundred sects and at war with each other. I am too tired to go on. . ."¹⁸

That was in January 1887. In this time of greater religious indifference and confusion than Newman knew each one will read into his words what they wish. I refer here to his friendship and understanding with Dean Church and to his mysterious words about a "secret process going on in the hearts of many. . . which is a definite work of Divine Providence" because they show how from the firm anchor of doctrinal honesty there was a freedom and breadth in his religious vision which is different from and more hopeful than the formless sentimentality which takes the place of doctrine so often today. The unwavering consistency of Newman's religious conviction alone made such vision possible.

NEWMAN'S CENTENARY CONFERENCE

'DEVELOPING IDEAS'

ST ANDREWS UNIVERSITY, 21-24 MARCH 1990

ALBERIC STACPOOLE O.S.B.

The year began, for *The Times*, with a religious article entitled: Newman, Doctor of the Church. The writer hazarded a guess that 'the year 1990 will be the year of John Henry Newman. Born on 21 February 1801 and dying on 11 August 1890, his life and writing, both huge by any standard, have transfixed the admiration and devotion of a century of disciples, not to say dissertation hunters, English Catholicism, guarded at first, became spiritually enchanted with 'Dr Newman' at least since May 1879 when Leo XIII, seeking symbols of liberal learning after the intellectual myopia of Pío Nono, chose to make him his first Cardinal as a deliberate indication of things to come.'

Of course Oxford – particularly Trinity and Oriel – had already had the heart of Newman till he was 45, half way through life; and Trinity had, before Rome's princely privileges, made him the first Honorary Fellow of a College in 1877. Now the Church may soon grant the highest accolades, 'Saint' and 'Doctor'. Meanwhile enormous attention is being accorded, not only by *The Times* (with further editorials) but by the religious press broadcast. And lectures pour out from high places in abundant succession; and O.U.P. and other university presses all have their new look, anthology or reissue; and even the galleries are giving space to the Cardinal a century dead.

As to lectures, let us simply recall Hilary Term at Oxford – Newman's Oxford – where in the huge South Schools the great and the good and others besides poured in weekly to hear Lord St John, Dr David Newsome (also at St Andrews), at least one of the Chadwick brothers (Henry the ecumenist), a Catholic Archbishop from as far afield as Tasmania, Dr Kenny of Balliol, A.N. Wilson the novelist/biographer, and Roy Jenkins of Balliol, now Lord and Chancellor, all discoursing on Newman's *acta atque scripta*. Then to cap it all, from Newman's erstwhile pulpit of St Mary the Virgin, Dr Robert Runcie preached a superb sermon that had a flavour of Methodist drafting! Oriel and Trinity alternately regaled the listeners, who there shared their own vivid views on this overarching churchman.

As to books, Oxford University Press has poured them forth for Newman, *The Letters & Diaries* volume by volume, the particular studies (such as S.A. Grave, *Conscience in Newman's thought*, Clarendon 1989), the edited annotated editions (such as Newman's last great effort, *An essay in aid of Grammar of Assent* treated in 1985 by Ian Ker, his newest biographer). Even Newman's Anglican works, like *The Via Media*, are receiving again this springtime the fullest scholarly attention (by H.D. Weidner, Clarendon Press). Articles too pour forth; and I would select just one name to illustrate – Dr Terrence Merrigan of Leuven Catholic University. Consider such titles of his as 'Newman's Oriel experience: its significance for his life and thought', or 'Newman's progress towards Rome: a psychological consideration of his conversion to Catholicism (the latter in *The Downside Review*)'.

¹ Ker p.ix; ² R.W. Church Occasional Papers Vol II p. 386; ³ Apologia Part VII;

⁴ R.W. Church Occasional Papers II 476; ⁵ Difficulties of Anglicans I p. 370;

⁶ Difficulties of Anglicans I p. 379; ⁷ Letter to Pusey p. 24; ⁸ Oxford Sermons p. 318;

⁹ Oxford Sermons pp. 321, 322; ¹⁰ Vat II Dogmatic Constitution on Divine Revelation n. 8;

¹¹ Parochial & Plain Sermons III p. 171; ¹² Essay on Development pp.357-8 see Ker p. 312;

¹³ Wilfrid Ward – Life of Newman Vol II p. 460; ¹⁴ Sermons on Various Occasions n. V;

¹⁵ Letter to Pusey pp. 68-69; ¹⁶ Letters & Diaries Vol VI p. 46;

¹⁷ Letters & Diaries Vol XXIX p. 72; ¹⁸ Letters & Diaries Vol XXXI pp. 180-81.

As to galleries, no less than the National Portrait Gallery staged a summer exhibition upon Newman, with a splendid catalogue that runs to ninety pages, a dozen colour plates and a hundred other illustrations, with a chronology and a full iconography of portraits of Newman. In the exhibition a large number of items came from the Birmingham Oratory, many hitherto unpublished. The N.P.G. does not often give this attention to one individual.

A last preliminary observation. It is not infrequently said of Newman that his spirit hovered upon the fathers deliberating at the Second Vatican Council. There one of the strongest influences was Cardinal Bea's Secretariat for Promoting Christian Unity; and his Secretary and successor (just retired at eighty) was Cardinal Jan Willebrands, the Dutch ecumenist, whose doctoral dissertation in 1935 was upon 'The Illative Sense in the thought of John Henry Newman' (illation being the action of drawing a conclusion from premisses; so, inference or deduction).

THE ST ANDREWS CONFERENCE

The most intense study to be made so far, some sixteen hour-long lectures in less than four days, has been the conference called by the English Department of the University of St Andrews, and held in Hamilton Hall overlooking the sands filmed in *Chariots of fire*. Why there, beyond the Firth of Forth, never visited by the subject of the conferring? A venerable university, its castle was the scene of the murder of another Cardinal in 1546, and of the burning for heresy of Wishart not months before that – hardly the mark of freedom of speech! And from there John Knox was taken by the French for two years' service as a galley-slave. That castle stands today as a monument to violence, to religious persuasion even unto death. Newman's persuasion, always peaceable, came to the mind of the English Department (and notably a Gregorian from Downside, Professor Michael Alexander) as they faced those castle walls. Professor Alexander and Phillip Mallett (of no particular persuasion, but an admirer of Newman's mind) called their conference to consider Newman's social and educational thought.

One theme recurred in all these papers. Lecturer after lecturer – a government minister, a scholar-peer, a Scottish bishop, an Edinburgh Dominican, a Jesuit (Newman's postulator), three university chaplains, a Catholic Cambridge professor, a Glasgow Regius professor, a polymath Polish scholar, a headmaster and a schoolmaster, together with a series of senior academics – all gave testimony to Newman's refinement of character. As to his mind, his philosophical and aesthetic capacities, he reached forth for perfection. As to his spirit, his deep central communing with God and his strongly emotional encounter with mankind (more men than women, of course), he lived at an intensity that few can sustain and not many more enjoy. As to his delicate conscience, his responsibility for all his thought processes or decision making or reverence for those of others, he was surely the quintessence of charity. As to his personal life, abundant witness has it that he was blameless and evidently holy to a degree – the stuff of sanctity.

As we saw again and again in the witness given, Newman brought to all he confronted a seriousness and a deep reverence; whether it was to Godly ideals or

life's trials or his several adversaries down a long lifetime. Profound was his humanity, his understanding of human ways of perception and action, in his employment of the queen of sciences, in his delicate interplay of people and poetry. Narrow as his ultimate calling seemed to appear to so many, answering it he became a complete man in his way, a model of courtesy and indeed Arnold's model for the gentleman (though of course not his own, for his definition of the gentleman is rather derogatory). Accepting his evident and easily worn other-worldliness, we should be no less assured of his respect for the world we live in as the theatre of our salvation. Thus he wrote in his Dublin period: 'If a practical end must be assigned to a university course, I say it is that of training good members of society. Its art is the art of social life and its end fitness for the world.' He judged those habits most needed for future life to be 'freedom, equitableness, calmness, moderation and wisdom', qualities designed to defeat 'the passion and the pride of man'. Those things he knew from within himself.

Here one is drawn to the paper presented by Dr Vincent Ferrer Blehl S.J., 'Newman's intellectual and spiritual influence'. Fr Blehl, Postulator of the Cause, had preached the centenary sermon on 21 February at the Oratory Church (that being Newman's birthday and the beginning of a formal year of celebration). There he had told of an account in *The Agnostic Journal* a century ago of Newman rising from his bed when over seventy to answer a pre-dawn call of a few Irish domestics, who asked him to say Mass for them. That he willingly did, and a devout Church of England woman was asked how he could give up so much for so little. 'For me', she said, 'there is but one explanation: a glimpse of the supernatural. Under that vision this world and its glories shrivel up!' On this occasion Fr Blehl ended by selecting two facets of Newman's character which have contributed much to his influence: his sincerity and his love of and earnest search for the truth. Cardinal Gracias of Bombay, who more than any other father of the Council quoted from Newman at Vatican II, wrote not with any exaggeration that 'representatives of the Hierarchy from all over the world, theologians, philosophers, faithful from everywhere and from all ranks, see in Newman a guide in their sincere search for the truth.'

Fr Blehl quoted the first words of a *Times* article (3 Feb 1990): 'There is probably only one Victorian Englishman for whom it may safely be said that his influence has even now not reached its peak.' The Postulator preferred the metaphor employed by an editorial in *The Globe* at the time of the Cardinal's death in August 1890: 'Real influence radiates in a manner that almost appears miraculous; it can only be compared to the effect of a wave of sound or light, which has no limit . . .' Fr Blehl offered his own judgement thus: 'Newman's influence will continue to radiate throughout the world, whether we are aware of it or not; and it will have no end.' (We should add that this paper lacked the presence of its author, so Richard Duffield of Ampleforth and now the Edgbaston Oratory read the text to some acclamation).

NEWMAN ON THE IDEA OF A UNIVERSITY

Since there were so many academics present, and they were given their head to present the paper they wanted, one text inevitably came to predominate, that of *The idea of a university*. Indeed we were encouraged thither by a quotation on the joining brochure, which is too good not to share: 'The novelty of place and circumstance, the excitement of strange, or the refreshment of well-known, faces; the elevated spirits, the circulation of thought, the curiosity; the brilliant lecture, the discussions and collisions or guesses of great men one with another, the narratives of scientific processes, of hopes, disappointments, conflicts and successes; these and the like are considered to do something real and substantial for the advance of knowledge which can be done in no other way.'

The subject of *The Idea* was addressed on the first evening by Robert Jackson M.P. (then a junior minister with a special brief for higher education, he being an All Souls prize fellow); and on the last evening by Dr Sheridan Gilley of Durham, who interwove 'Scotland, Oxford and *The Idea*'. On the first morning Professor Nicholas Lash (of Downside and Cambridge) considered Newman's University as 'a seat of wisdom, a light of the world': and thereafter he brought Newman's thoughts into play with those of Anthony Bloom's *The closing of the American mind* on the current educational crisis in the USA. There economics are driving out culture, and market demands are turning academia into a bazaar for shopping ideas, and are turning the humanities into a leisure luxury.

Fr Ian Kerr, former Oratorian, former Oxford chaplain, recent biographer and now anthologist, spoke also upon *The Idea* but under the title 'Newman the educator'. It was Newman's view that 'from first to last, education has been my line'; and again, 'From the first month of my Catholic existence, I have wished for a Catholic university'. It is surprising to hear and be told that none before him had even set out to think so deeply about the purpose of a university, nor managed to write so persuasively about it – and none since either indeed. Perhaps that is why *The Idea* stands forth so prominently and receives so much attention from modern higher educators: in *The Ampleforth Journal* of the 1970s is embedded a study by Lord James, who founded and prospered York University, of Newman on this; and at Oxford the Chancellor's lecture was of the same hue. In those felicitously gathered occasional essays, Newman is seen studying the mind of man, and how it might be nurtured towards 'a connective view of things' (is that then where E.M. Forster got his epithet, 'only connect?'). Thus Newman called the liberal arts, 'the best instruments of mental education'. He held that the more the mind is formed, the more philosophical it tends to become – and that at least was true of his mind.

Even Dr Terry Wright's paper on literature and language returned to *The Idea*, to its discussion of literature. Anthony Quinton, former President of Newman's undergraduate College (Trinity, College of 'snapdragon'), took for his title: 'The University: Newman's *Idea* and others' – the others being essentially those ideas earlier offered by Edward Copleston of Oriel, writing at some length short of book-length in *The Edinburgh Review* (1808–9) on the principles of university education. Copleston came up in several question times, as a forebear from Oriel,

not necessarily effective in influencing Newman. The latter asked deeper questions. Holding – for instance – the premis as to university theology that 'all that exists, as contemplated by the human mind, forms one large system, one integral subject for contemplation. The different sciences are simply various partial abstractions by which the mind looks out'; and again, 'Branches of knowledge so hang together, that none can be neglected without prejudice to the perfection of the rest'. He held that the circle of knowledge always needed completion, not least by the higher sciences of which the highest is theology.

Robert Jackson MP was one of those who reread *The Idea* for sustenance in our age – and for his present predicament. He decided, in addressing us, to confine himself to two main themes. One was the university's vocation for the pursuit of knowledge for its own sake (which rang a contemporary political bell). He spoke of the polarisation of the 'liberal' and the 'vocational', of which Newman gives a classic account. In modern jargon, it is the amateurish and complacent versus the practical and employable. Newman wondered how one kept the distinction apart: 'No one can deny that commerce and the professions afford scope for the highest and most diversified powers of mind'. He remarks that the appellation 'liberal' is granted even to exercises of the body – such as the Olympic Games 'in which strength and dexterity of body as well as in mind gained the prizes'; 'War, too, however rough a profession, has ever been accounted liberal'. Finding no objective account of the word 'liberal', he offered a subjective: 'That alone is liberal knowledge which stands on its own pretensions, which is independent of sequel, expects no compliment, refuses to be informed . . . by any end, or absorbed into any art, in order duly to present itself to our contemplation.' The subjective judgment rests on the attitude or intention of the student – what we call the intentional approach. But human intentions are not constant: they are mixed and varying in intensity and focus over time. Some search liberal education to assert their social position or their style in the world. So liberal studies appear then invested with worldly ends beyond themselves. Does the doctor pursue his ends in a liberal or intentional manner? and what of the vicar, does he limit his purposes to the pulpit or catechism training and does he thereby forfeit the appellation 'liberal'? And does that carry the connotation: 'purely ornamental' (as opposed to 'practically orientated')? Robert Jackson believed that Newman argued himself round to promoting 'personal transferrable skills' as legitimate 'exercises of mind, of reason, of reflection' if done in a liberal spirit. Mr Jackson asks at the end: 'Why should there not be a deliberate public policy to improve the economic return on public investment in higher education if this could be done by increasing the numbers of those undertaking such practically orientated courses of study?' It is a minister's question, of course. Today a liberal education is not enough for a long changing life.

NEWMAN'S OTHER INVOLVEMENTS AND ESSENTIAL WRITINGS

Some of the papers delivered were offshoots, not easily held into the pattern needed for so concentrated an occasion. Fergus Kerr O.P. of the Edinburgh house asked whether Newman had really refuted Gladstone in his 1875 *Letter to the Duke*

of Norfolk on the subject of conscience in face of the disparate calls of Church and State (this coming to a head with the papal promulgations at Vatican I in 1870). Gladstone in *The Contemporary Review* of 1874 had argued that Roman Catholics renounce their moral and mental freedom, placing their civil loyalty in the hands of another. It was a well argued exposition involving the *Kulturkampf* that in Germany had placed Church in conflict with State.

Another such paper, that of Fr Roderick Strange, former Oxford Chaplain, revolved on interpretations of loyalty. He spoke of 'Newman & W.G. Ward', who were of different casts of mind, but in radical harmony of principle. While Newman said that 'theological differences between us are unimportant in themselves' (and he was a keen differentiator), Ward opted for absolute loyalty. One was reminded of E.B. Pusey, last of the Tractarians, who allowed Newman alone to go over to Rome, 'so beautiful, so perfect he is that nothing, not even his going over, can change him'.

Brian Martin, who had written a Life, spoke of the novelist of *Loss & Gain* (1848), this being transparently the convert's own recent experience put into a story; and of *Callista* (1855), a tale of resolute and right mind under the pressures of persecution – and one may wonder if again the autobiographer is at work, with the experiences of Dublin not far from him. The R.C. Bishop of Aberdeen, Mgr Mario Conti, found it to his purpose to reflect on that splendidly relevant essay, *On consulting the faithful* (an essay revived by John Coulson as the Council swung into action in the early 1960s, be it recalled). The faithful are not merely the laity, but are more fully – see Vatican II on the Church – 'the people of God', that is the baptised from the bishop of Rome downwards, the whole *ecclesia docta*, the taught and living. There is an echo of Augustine: his 'as a Christian I am with you, as a bishop I am over you'. Newman saw that distinction, saying: 'I was accustomed to laying great stress on the *sensus fidelium*', ie. hierarchs, theologians, people together. And yet in his *Arians*, one of his pioneer works, he had shown 'the Laity (as) faithful to its baptism' over against the bishops – surely a collapse of consensus in a more recent sense of such a word? And what then of the still more modern studies of the process of reception in the Church, to which Anglicans have contributed so well?

It is hard to give all sixteen a mention in dispatches here. Dr Ieuan Williams of Swansea, discussing a truly Victorian subject, 'Faith & scepticism', gave attention to *The Grammar of Assent?* Newman's late masterpiece of 1870. Dr Williams traced a lineage of thought from David Hume through Newman to Ludwig Wittgenstein. Herein the distinction of certitude (interior conviction) as opposed to certainty (exterior propositional correctness) arose, the former being for Newman the valid working area of man's active nature.

An opportunity to notice the great early work, *The Development of Christian doctrine* (1845), was accorded by Stephen Prickett in 'The physiognomy of Development'. He was able to show forth the slow unfolding of the changing soul in its little leaps from the 1839 Tract 90, to the last sermons of 1841-2, and on to the great conversion of 1843-5 as *Development* was progressively argued out and then put to press as an Anglican act, Newman's last. Glasgow's Regius Professor

of English sees *Development* as a first draft or early curtain call to a single wholeness, viz the whole writing output of the Cardinal. A great apologia is being fashioned down the years, accumulating into the stage when *totus Christus* takes hold.

A last evening was spent with the words and music of *The Dream of Gerontius* (1865) in the hands of Professor Michael Wheeler (Lancaster) with the CD performance of Richard Hickox and the London Symphony Orchestra. One of the participants, Dr Elizabeth Jay of Westminster College (Oxford), had called it – in a long paper written elsewhere – a distinctly mid-Victorian *Dream*: 'By the last decade of the nineteenth century the theology of *The Dream* was out of favour with 'Liberal' Catholics and (had) made far too little use of the Scriptures to please the militant Protestants, who were again active in the Anglican Church. Ironically Elgar's oratorio of 1890 enjoyed greater contemporary success on the Continent than it did in England. By then Newman's poem seemed distinctly mid-Victorian.' And yet, after *In Memoriam* it had been the best known reflection on death in the English language; and was given new life in the hands of a Catholic composer.

We must end: we must mention another remarkable paper, more remarkably delivered by a consummate actor, the once Master of Wellington, Dr David Newsome. He called it 'Newman the Rhetorician'. The one seemed to have learned a good deal from the other, and thereby turned a lecture into literature. Let us end with something of both of them thus –

'Since it is through the medium of these sermons that Newman's influence was primarily felt, and because they demonstrate in microcosm all the facets of his style, let me conclude with a classic example of Newman at the height of his powers, when he preached on the subject of 'Wisdom & Innocence' at St Mary's (Oxford) on 19 February 1843 – by which time he was enduring the *anfechtung* of the Anglican death-bed . . . It is a world-rejecting sermon, defining the duty of the true believer who is forced to live in this "gross, carnal, unbelieving world". Then at last comes the peroration; familiar words, these, and I hope that I can do justice to their exquisite cadence and the long fall to the six final monosyllables:

. . . May he (the Divine Lord) support us all the day long,
till the shades lengthen, and the evening comes,
and the busy world is hushed, and the fever of life is over,
and our work is done.
Then in his mercy may he give us a safe lodging,
and a holy rest, and peace at last.'

We can see why Dr Newsome holds that it is Newman's sermons that best display his extraordinary gifts of exposition. It is in these indeed that the language is most simple, unequivocal and direct. Rarely are they comfortable discourses; the message is often austere, severe, grimly demanding. Yet people flocked then to hear them; and people still flock to hear the mind and feel the holiness of this extraordinary religious genius.

EDMUND MATTHEWS O.S.B.

1924

SECOND ABBOT OF AMPLEFORTH
BERNARD GREEN O.S.B.

1939

At 3.30am, on Good Friday, 7 April 1939, sensing that the end was near, Abbot Edmund Matthews rang the bell for the Infirmarian, who in turn summoned the Prior to anoint him and other monks to pray with him. At 4.10am, he died surrounded by some of his closest collaborators; the Prior, Fr Laurence Buggins, the Headmaster, Fr Paul Nevill, the Housemaster of St Oswald's, Fr Stephen Marwood, the Infirmarian, Br Sigebert D'Arcy and the Assistant Infirmarian Br William Price.

The end was not unexpected. His health had been failing for a long time, deteriorating especially in the last 2 years. He was 68; overweight, a heavy smoker and a relentlessly hard worker. He had suffered a heart attack in November 1938 and several minor attacks since; and X-rays had revealed he was suffering from lung cancer. He attributed his heart failure to overwork, and to strenuous games playing when he was young. He was certainly no stranger to stress and the guts and determination he showed as a young footballer characterised the whole of his life. At his death, he had served 15 years as Abbot and 21 years as Headmaster.

He never took a holiday. It was a sign of how ill he was that he had agreed to go away for a month after Easter. He had no family and felt visiting parishes was absence enough from the monastery. He had no hobbies and little small talk, cheerfully allowing duty to define his range of interest. It was said of him in his panegyric by Fr Ronald Knox: "Did any of his brethren feel that, here and there, the yoke of discipline bore too hard on him? The voice of self-pity was silenced when he reflected that there was one member of the community to whom no indulgence was ever granted, for whom no allowance was ever made, for whom no labours were too exacting — and that was the abbot himself."

But in the 36 years that he dominated life at Ampleforth, from his appointment as a young Headmaster in 1903, his influence was profound on both school and monastery. In 1903, there were 96 monks. The school numbered 78 boys, with numbers declining sharply — they had dropped by 35 in 3 years. When he became abbot in 1924, the community was 106 strong and the school numbered 250 boys. By his death in 1939, the monks numbered 130 and the school had grown to over 500. In 36 years, the size and scale of the campus had grown dramatically: they were years of remarkable building development. And yet the parish commitment, 25 parishes with about 40,000 people, remained almost unaffected. And many people said that his most remarkable achievement was to have steered the community through these years of growth and change while presenting the old spirit of simpler and homelier times.

James Joseph Matthews was born in Earlestown in January 1871. His father died when he was only a few months old and his mother when he was about 7. He used to be taken by his guardian to Mass at Wroughtington Hall and there he was taken up by Fr Maurus Margison and the Jackson family. With George Jackson, he attended Wigan Catholic Grammar School and then in January 1884 Fr Maurus Margison took the 2 boys to Ampleforth. It was an historic link, for

EDMUND MATTHEWS O.S.B.

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54 years earlier, Margison had himself been a boy at Ampleforth when the community broke up over the Baines and Prior Park affair.

During his time at school and early years as a monk, he was the beneficiary of the vision and energy of one man: Fr Anselm Burge. Ampleforth was languishing in the early 1880's in the aftermath of the defection of Prior Stephen Kearney. Community and school did not regain their balance and sense of direction until Burge's election in 1885. He had served as a master in Lord Petre's school at Woburn and as secretary to Bishop Hedley in Cardiff. Through him, Hedley's influence was henceforth to be paramount.

Burge opened Ampleforth to a wider world. He wanted to improve the education of the monks, in secular subjects as well as theology. He expanded the size of the school and changed its character, so that it was providing an education suitable to prepare boys for the world rather than a training that would inure them to it. He increased numbers. He introduced competitive examinations. Matthews was one of the first to pass the Oxford and Cambridge Higher Certificate in 1888. He introduced competitive games. Matthews distinguished himself as a tough games player, excelling in football, athletics and cricket. He set up a little parliament modelled closely on that presided over by Lord Petre at Woburn, so that there was some measure of accountability and participation by the boys in the running of the school and an experience on their part of responsibility and the importance of the powers of persuasion. Matthews was captain of the school in his last year, 1887-8.

He was clothed at Belmont in 1888 along with 4 classmates, all from Lancashire, including his childhood friend George Jackson, and after the Novitiate stayed there for 3 years of study. He was taught philosophy by Fr Oswald Smith, who came from Sutton only 4 miles from his birthplace, and who had acquired a Roman theology degree after only 7 months study. He came back in 1892 for his solemn profession and to teach in the school. The austerity and silence of Belmont was preserved at Ampleforth in the spirit of poverty and personal asceticism. Fr Anselm Wilson as Junior Master had a disproportionately great influence on the young and though he was Edmund Matthews' junior master for only one year it was enough for him to earn the nickname "Trainer". Wilson unwittingly provided the rationale by which the demands of monasticism and running a modern school preparing the young for the world could be reconciled. So long as a monk was frugal and austere in his personal life, and faithful to prayer, especially mental prayer on which there was a great emphasis, he could be allowed to work in structures and an environment aiming at success. While the Congregation was caught up in a great crisis about its own nature and organisation, the first stage of which had been settled in 1890 when the parishes were parcelled out between the monasteries and subordinated to the priors, Ampleforth continued to adapt fast under Burge. In the 1890's, he started the *Ampleforth Journal* as a literary and monastic review; he started the building of the new monastery and planned a massive reconstruction of the entire plant, and he stimulated the development of studies. At first, he thought of a correspondence course with London University but then decided instead on sending Edmund

Matthews to Oxford to study for a degree.

This was a decisive moment. There was a considerable difference between a Roman degree gained after 7 months' study and an Oxford degree achieved after 4 years, and Edmund Matthews was a pioneer who discovered the difference in scale. The first surprise came in a series of humiliating experiences for the young priest who had no college and so no university status; he learnt painfully how he needed to matriculate as a member of the University and this led in turn to the creation of an Ampleforth Permanent Private Hall with Fr Oswald Hunter-Blair, a convert and monk at Fort Augustus with an Oxford M.A., as Master. In tutorials, he was subjected to severe criticism from tutors, showing up the profound inadequacy of his Latin and Greek. It was thus a triumph when in 1901 he achieved a good 2nd in Greats.

This was the turning point in Edmund Matthews' life. He had encountered and mastered the wider world. He grasped fully for the first time how inadequate and provincial Ampleforth's education was in the face of the world. And he began to recognise how that future could develop. As he remained in Oxford after finishing his degree for 2 more years as Superior of the House, he overlapped for 12 months with Paul Nevill, who went up in 1902 to read History, and who was to be his closest collaborator. It seems that during those years, the poverty of Catholic education struck him forcefully. In an Oxford geared to the preparation of men for service, whether in the professions or the Civil Service or the Empire, there was a nobility about scholarship and attainment in which Catholics had no part. Edmund Matthews saw that there was no future in an Ampleforth that refused to prepare boys for this world or an English Catholic Church which continued to deny its members such a role.

His 6 years in Oxford saw dramatic changes at Ampleforth. Burge resigned in 1898, to be succeeded by Oswald Smith, who thus became the first Abbot of Ampleforth in 1900 when the houses were given that new status. Smith was a deeply attractive man, a peacemaker and profoundly prayerful. He was to be found for 5 or 6 hours each week praying before the Blessed Sacrament and always seemed to be saying his rosary when otherwise unoccupied. But he lacked the drive and vision that had made Burge such a successful director of the fortunes of the school. Burge, for example, was a founder member of the Conference of Catholic Headmasters. It was his expertise in education which informed all the school developments of the late 1880's and 1890's and determined the planning for the future of which the new monastery was but the first phase. Under his leadership, the school had grown to more than 120 boys. By contrast, Oswald Smith had no experience or knowledge of modern education and little understanding of future policy. He relied on others, first on a parish priest with marked administrative abilities, Fr Wilfrid Darby, then on Burge's principal assistant on the school staff, Fr Austin Hind, to whom he relinquished overall control of the school.

Hind did not prove a wise choice. Numbers began to drop sharply. In 1900, when he was appointed, there were 113 boys. In 1901, there were 105. The next year 96 and the year after 78. It was thus to resolve a crisis that Matthews was

summoned from Oxford to become Headmaster.

The boys had already encountered him the previous Easter when he had given the school retreat. The Big Study was converted into a chapel with a large red curtain across the centre and an altar beneath the south window. The retreat giver came round the curtain — a severe looking man with a blue growth of beard. It was a dull retreat.

Thus when Fr Austin Hind entered the school refectory one day in September 1903 and introduced their new headmaster, there was some whose reaction was wary. Hind was kind, but Matthews seemed aloof and severe. From the outset, they realised that his aims were to improve the academic standards in the school. In his own teaching, he showed that Latin and Greek really meant something: his catch phrase, "Now boys observe the metaphor" gave him his nickname, Met. Fr Anselm Wilson and Abbot Oswald Smith had conveyed something of the enjoyment of literature and poetry, but he introduced a new astringency and devotion to accurate classical scholarship. He presided himself as chairman of the Senior Debating Society, and though his first debate was characteristically on whether Liverpool was the greatest port in the world, carried by 10 votes to 7, he used it as a vehicle to broaden their knowledge and sharpen their wits. His discipline was strict but above all in pursuit of study.

His changes did not pass without comment. When he introduced Easter holidays in 1904, for example, he was severely criticised. But his achievement can be seen in the recovery in numbers — back to 110 by 1907, to 127 by 1908, to over 200 by 1919, and 250 by 1924. This was mapped too by the building programme: an infirmary in 1907, a theatre in 1910, a gym and five courts in 1913, a prep school in 1916 and by 1924 the quadrangle of classrooms and science laboratories and the building of St Cuthbert's House had begun. But perhaps the most remarkable sign of his success was surviving the Oxford and Cambridge Board inspection in 1907 and his recommendation as a member of the Head Masters' Conference in 1911.

He was helped by an able and enthusiastic team — posh Paul Nevill, a tall and commanding figure, a natural leader, a man of boundless enthusiasm who generated self-confidence and commitment in others. Placid Dolan, an individualist always alive to new methods and ideas, with a gift for addressing himself to boys as individuals who saw through his gruff and abrupt manner; many found in him an astute spiritual director. His range of enthusiasm was surprisingly wide, going far beyond his chief discipline of Maths to include poetry, debating, philosophy, nature, gardening, cricket and carpentry. The fourth key man was Ambrose Byrne, temperamentally rather different from Nevill and Dolan, more a pessimist who valued supervision and tough discipline rather than encouragement and independence.

The way that the school was moving really became the object of dispute after 1912. Matthews had a vision of an Ampleforth where the monastic school could hold together forces that were not always reconciled in the contemporary world: an education that would be both humane and divine, of the whole person as a man of faith as well as a man of this world; of the man as an individual, prized for his own unique qualities, and also as a member of a family; of the body as well as the

mind, of the will and emotions and spirit. Though this might have contrasted with the approach to education in some other religious schools, there was nothing new in these ideas at Ampleforth: Bishop Hedley had been talking about them for years. What was new was the attempt to update the kind of education being offered and the recognition of the sort of world for which the boys were being prepared.

One small but striking detail illustrates this. The pronunciation of Latin in Church and classroom marked sharply the contrast between sacred and secular; it might even have been confusing to some boys to know 2 different pronunciations. The monastic community therefore adopted the reformed classical pronunciation for all church services. Henceforth, the boys serving Mass or singing at vespers used exactly the same pronunciation as they knew reading Caesar or Cicero in the classroom. The sacred was reformed so that the secular should not feel profane and the ecclesiastical seem antonomous. The July 1912 edition of *The Ampleforth Journal* was devoted to five major essays on education – Bishop Hedley's jubilee address delivered at Exhibition celebrating the fiftieth anniversary of the building of the main school wing, surveying and pronouncing his benediction on the changes of the last 50 years. With that, he published a closely related essay by Edmund Matthews on the ideal of catholic education. As in Hedley's speech, the appeal is to classical civilisation completed by Christian faith and culture. Two other essays on particular facets of education, on the education of girls by Mrs Wilfrid Ward and on the method of teaching Latin to average boys by Fr Herbert Byrne, reinforced the impression that education benefits could be made more widely available if only with the right approach. But the most startling essay was by Paul Nevill, "Liberty and Responsibility for Boys", which advocated the introduction of the House system and putting real authority in the hands of boy monitors, attacking excessive supervision and cramping of the individuality and development of boys.

In the aftermath of this edition of the *Journal*, complaints about the direction school policy was leading became louder. There were those who feared that continuing growth must imperil the parishes. There were those who opposed a modern, worldly public school. The conservative position tended towards looking for a closed, isolated school, not so much preparing boys for the world as preparing them to withstand it, not attempting a modern liberal education and asserting the primacy instead of discipline and control. At Ampleforth, Ambrose Byrne veered in that direction, as did his younger brother Herbert. Tensions were relieved in 1914 when Paul Nevill was removed from the school and put in charge of the village parish, and eased further in 1916 when Ambrose Byrne went off to serve as a chaplain with the Forces. But it was a problem that was not to disappear entirely in Edmund Matthews' lifetime.

One of the chief justifications of the school continued to be the vocation it provided for the monastery. The development could not be bad if so many novices still came forward from among the boys. In the years after the 1st World War it seemed that Ampleforth could have its cake and eat it: a growing school, orientated towards worldly success, yet a monastic community still markedly united, frugal, drawing the vast majority of its novices from the school, and still

providing manpower for the parishes.

By 1924, the first pioneering stage was over. In the post-war world, numbers were plainly set far to keep increasing. The monastic community was growing rapidly too. Plans were laid for the complete re-structuring of the school into a house system and the first entirely separate house, St Cuthbert's, was designed. The decision to adapt the school to the House system was fundamental for its future. Boys in the school at the time said it humanised the place. And for the future it created a structure that allowed for considerable growth without loss of intimate scale. The building of the abbey church was begun. When Abbot Smith died at the end of the year, Edmund Matthews was elected to succeed him and his blessing was the first ceremony in the newly reopened church.

The next 15 years saw continuing rapid growth. Fr Paul Nevill was appointed Headmaster, and under him, the school doubled in numbers in the 15 years before the war to 500. Buildings went up at speed – a large double house (Bolton House) on the road, the refectory building and the quadrangle of classrooms and laboratories were completed. Gilling Castle was acquired and turned into the prep school, feeding Junior House and maintaining the supply of boys for the Upper school. Edmund Matthews always found particular pleasure in visiting Gilling and reflecting on how history had come full circle with its absorption into Ampleforth. This great building programme was achieved by Fr Bede Turner, Matthew's own immediate contemporary in the community, and a remarkably gifted procurator, an unflappable man of unwavering routine, shrewd common sense and considerable technical expertise.

External growth was balanced by internal conservatism. Several of the key men of the early pioneering pre-1st World War days from the school were still in evidence – Placid Dolan, Felix Hardy, Maurice Powell at Gilling. The men around Fr Paul Nevill were those who had most assisted Edmund Matthews in his second decade as headmaster – Stephen Marwood, Sebastian Lambert, John Maddox. Abbot Matthews deliberately stood back from this and gave Paul Nevill the full authority and support he needed. But the policies were in fact a continuation of those he had pursued in his own 21 years as Headmaster.

In the monastery, the continuity was marked. The novice master from 1926-35 was Fr Laurence Buggins, who had been the last novice master at Belmont, and who then served as Prior from 1935 onwards. Moral Theology was taught by Fr Dunstan Puzzi from 1907 until 1941. For the first time, a significant number of monks was staying in residence at Ampleforth for the large part of their lives. It ceased to be a place inhabited almost exclusively by the young. And in the process, continuity was assured for the large number of novices joining each year.

Matthews proved an able and devoted supervisor to the Ampleforth parishes, for which he retained an affection rooted in his childhood. Their numbers and manpower were in no way challenged. At the same time, at Ampleforth his policy was strongly to encourage the development of a fuller monastic observance and culture. The early 1920's had seen the introduction of sung verses and singing at Conventual Mass. The building of the new choir for the Abbey Church was a significant stimulus to this development. Matthew's own conferences tried to lay

out a theology of monastic life, prayer and asceticism, though they often took the form of a rather pedestrian exposition of the writings of Cassian.

Nevertheless, one of the weaknesses of his policy was a failure to provide full theological education for the monks. There was a disproportion between their secular studies at Oxford and their theological study at Ampleforth which remained far more amateur and threadbare. Some men were sent to the newly opened Blackfriars in Oxford for a year or two's Theology but only Aelred Graham completed a course and took the degree. Most juniors' theological studies were confined to the house itself and many found themselves so engulfed in the school and its demands that their knowledge of theology remained undeveloped.

Yet they were years of growth. Novitiates were large and tended to stay. By 1939, the Community had grown in size to 130. The symbiotic relationship with the school meant that this was both proof of the value of increasing the size of the school and justification for further expansion. At the same time, despite continuity, there was a significant change in the composition of the community. The almost exclusively Lancastrian conventus, manpower drawn largely from backgrounds in business in the Ribble Valley or Merseyside, which had been characteristic of St Laurence's since the mid 18th century began to give way to a new social and geographical mix. There were far more monks from the south, many with colonial backgrounds, some with markedly upper class connections. This of course reflected the change in the composition of the school in the years after the 1st World War.

At the same time, there began imperceptibly a tilt away from the parishes towards the resident community. In the last years of the 19th century, as it had been for 200 years, the resident community regarded their natural destination as the parishes and simply looked forward to the day they could be sent out. Now, it was men in the resident community who made most of the important policy decisions and young men could expect to spend far longer at Ampleforth before going on the mission. The mission fathers still constituted a powerful body of opinion but they were increasingly likely to be content with the initiatives taken by the Abbot, Headmaster and Procurator at Ampleforth.

No one ever said that Edmund Matthews was a saint, a term freely used to describe Abbot Oswald Smith. But Ronnie Knox in his panegyric did call him a great abbot because he was a good monk. His wholeheartedness and sincerity flowed from a straightforward simplicity. He was not unreflective or unimaginative; he was in fact highly conscious of the implications and direction of his policies and capable of a subtle rationale for them. But it was the continuity in his life that was striking rather than the changes that the little boy from Earlestown had undergone, with his Oxford degree in Greats, and his headmastership and his abbacy. The boy who was such a pugnacious and determined footballer was later the abbot who simply could not bring himself to speak to the Archbishop of York, visiting Ampleforth, having recently attacked Franco in a speech. He was always brave and direct. There was a quiet power in the way he dealt with everyone, perhaps deriving in part from a slight shyness and lack of easy social finesse. He made everyone feel he was interested in them, concerned for

them, but at the same time trusting and affirming in his dealings with them. He was good at visiting the sick. He was a deliberate, careful man. His invaluable practice with correspondence was to consider his reply and not finalise it until the afternoon post. He was not without humour, and his smile and laughter were famous, but his habitual expression was careworn and tense. His heavy owlsh features, with their blue growth of beard, gaze dourly out of his portrait and photographs. He was a stoic, who made a virtue of hard work and uncomplaining suffering. He was also a man of tender conscience, aware of the demands of church law, exact in observance and the fulfilment of his responsibilities.

From 1932 onwards, when he was re-elected, his health was giving cause for concern, and his last 2 years were a determined struggle on his part not to be an invalid. But he was simply unable to pontificate on 21 March 1939 for St Benedict and on Palm Sunday. Nevertheless on Maundy Thursday he did celebrate the Pontifical Mass; in the afternoon he took a walk round the whole of the estate, right up to the top of Bathing Wood Hill from which he could get a fine view of the valley and the Vale of Mowbray. He was intending to pontificate on Good Friday and Easter Sunday. In the evening, he watched at the altar of repose from 9-9.30. But he died in the night. Ronnie Knox was at Ampleforth for the boys' retreat and he stayed on to preach at the funeral on Easter Tuesday. A week later, the Community elected Herbert Byrne as abbot and 4½ months later Great Britain was at war with Germany.

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COMMUNITY NOTES

OBITUARIES

1918 DAMIAN WEBB O.S.B. 1990

Anthony Damian Webb was born in East Grinstead on 17 January 1918. He was the elder son of Geoffrey Webb, the artist, whose work for Churches, particularly in stained glass, was well known between the wars. Anthony was educated at Ladycross and Ampleforth and the summer term of 1936 was his last in the school. In those days it was normal to decide on a career or vocation in life on leaving school at the age of 18. After all, 90% of the young of the country had left school and started work by the age of 14, so 18 on the national average was a bit late to begin life, and there was nothing special about Anthony Webb's request to join the novitiate in the monastery. He had a close friend whose father was up



at Exhibition that year. This man came from Lancashire, spoke straight and to the point and he knew well his son's friend Anthony. Fr Paul Nevill, the Headmaster, took him aside and asked him if he thought Anthony was suited to the novitiate and likely to survive. He reflected for a moment and then said he thought him well suited and he would survive on one condition – that he was given access to a workshop and tools to work with. This was essential, the friend's father said, because Anthony was not the sort of human being who could survive on a diet of psalms and singing in choir; he had so strong a creative streak that he would always need to have the opportunity of making things, of working with his hands.

At the time it was something of a revolution in the novitiate when, on Fr Paul's initiative, such a workshop was provided and Fr Damian's creative streak was given an outlet. What his friend's father had perceived in him was no ordinary gift for banging things together. While in the school he had made his mark as an artist and had learnt a high standard in woodworking from Albert Butler, who was a very

fine joiner, and from Robert Thompson of Kilburn, but what became apparent in those early days was that he was no mere imitator. He stamped his own perception and personality on anything he made, and what he liked above all was the challenge of a problem in design and construction – preferably one which had not been or could not be solved by others.

Woodwork was not enough for his creative instinct which as time went on found other outlets. After three years in the monastery he spent four years reading Biology at St Benet's Hall Oxford. He enjoyed Oxford and developed some interesting views on creation, on the meaning of the living world, reflected in a *Journal* article in 1950. But his genius was practical and he was too much occupied in whatever was his dominant problem at the time to write much.

He had a theory about the tone of a violin; so he made a violin to experiment. Then he made a power tool to work on the inside of the sound-box. When his question was answered he lost interest, because another question had arisen. A humming-bird hawk-moth had never been photographed in the act of feeding, so he made a glass flower to deceive it and got the photograph, which then was published round the world. He made an observation hive for bees to pursue his experiments in tracking them. He made a perilous hide swaying on the top of a tree from which he photographed herons at Gilling. He photographed badgers at night and any number of other living things in Europe and Africa, when he had a chance to go there in 1973. His photographs were always good and often brilliant. No-one else could be trusted to develop or print his work. He made a machine which controlled his green-house, watered the plants, operated the shutters and the cameras day and night for time-lapse photography. He played the flute, the violin, the guitar, Northumbrian pipes and various other instruments. He discovered and revived the Ampleforth Sword Dance and taught a group of boys to perform it with swords that he made himself. There were no Northumbrian bagpipes to be had when he wanted them, so he made a set. There were many other things he designed and made in the intervals of teaching biology and metalwork also, for it was he who started the metalwork shop.

It was a consequence of Fr Damian's inventiveness and the variety of his gifts, that he gave the impression of being unable to stick at any one thing for any length of time; there was some truth in that, because he had too many creative ideas in too many different disciplines chasing each other in his mind. Moreover while each idea and his pursuit of it possessed him, he found it difficult to think or talk of anything else. It meant that the experience of being taught by him was unique in the wide interest and high standard of performance it brought those who could respond, but it made him less effective in ordinary teaching which gets results for the average candidates through patient repetition rather than flights of creative imagination. So much was he possessed by the current creative idea that it dominated his conversation and limited the scope of others in attempting to make a contribution. His enthusiasms were infectious but also at times overwhelming.

In 1957 Fr Damian went out to parish work in Workington after some local experience at Kirkbymoorside. He moved to Leyland in 1966 and in 1969 became Catholic Chaplain to Cardiff University. He was at Cardiff for three years and

retained to the end a close friendship with many of his students of that time and their growing families. In 1973 he was made parish priest of Garforth, where he dealt with interminable structural problems on the property. In 1983 he moved to Bamber Bridge as assistant and died there suddenly on 12 July this year.

It was about the time that he moved to parish work that an interest developed which proved more lasting and thorough than many others and in which his achievements made him a well known authority. This was concerned with children's games and dances. Fr Damian had a striking gift for communicating with children and, with the help of his various musical instruments, he was able to persuade them to sing and dance their traditional games for him. He recorded these street games and made many remarkable photographs of the children. He got to know the Opies and co-operated with them in some of their publications. He built up a remarkable collection of tapes and photographs. On the morning of his death he offered Mass for the children in the Primary School in Bamber Bridge. All had been arranged for him to take a photograph immediately afterwards of one of their singing games for the Oxford University Press, but the sudden onset of his illness prevented him.

More important to him as a priest was his pastoral work with children. He devised liturgies and hymns for them in parish and school context. He was able to make them feel that the liturgy was for them and their prayers something precious between them and God, not a way of following the incomprehensible prayers of adults; under his direction they felt at ease on their own territory and responded eagerly. In all he made some 30 broadcasts on radio and television both of children's games and children's prayer. What he did in his children's liturgies was not specially contrived for broadcasting; in the school and in the parish he was doing it all the time, and the prayer and singing of the children was memorable because they were always so natural and manifestly at home in their response.

Fr Damian went a number of times to Fatima in the fifties and became a regular pilgrim there. He explained the devotion, which meant much to him, in an article in the *Journal* "Regina Mundi" in 1954. There are hints in that article of a cosmic vision of creation which was closely linked to his understanding of life as a biologist. It was that understanding that led him to meditation on Psalm 103 (104) in which he found a celebration of creation, of life, of God's glory revealed in life on this earth. It was a vision which he communicated brilliantly in a meditative lecture or presentation of the psalm which will be remembered by all who were present when he gave it. He used slides from his photographs of nature with extracts of music to fit the pictures. This presentation of Psalm 103 is in many ways his best memorial; the world of nature, life and living beings, the interdependence of all God's creatures, photography, music, the word of Scripture – all are there and suggest the unity behind his diverse gifts and interests. He presented this meditation as a 'live show' himself on many occasions, but fortunately he left his text and directions; since his death a video has been made of it. It is good that this work has been preserved as a reminder of Fr Damian and an inspiration to others.

N.P.B.

1899 AELRED PERRING O.S.B. 1990

Urquhart Percival Perring was born on 24 September 1899, in Highgate, London but from the age of ten, his parents being separated, he lived with a cousin at Stafford, who was the manager of the Siemens works which subsequently became English Electric. He went to school at Stafford Grammar School, where he was in the O.T.C. On leaving, his first job was in Admiralty intelligence under Cdr Beresford-White, tracking Russian convoys.

In September 1917 he joined the Royal Flying Corps (still then part of the Army); they did a good deal of drill, but also had lectures on



morse and heliograph signalling. The first camp was at Halton, near Wendover (Bucks), where they lived in Army huts, sleeping on the floor in their own clothes because there was no equipment or uniform. Even knives and forks were in short supply: he used to say that it was not easy to eat rhubarb and custard with a penknife. They were moved to St Leonards, where they lived in empty houses (people moved out of seaside homes after the German shelling of places like Whitby and Scarborough). For beds they had boards on trestles, with sacks of straw. He enjoyed the next camp, at Bath, where they had their meals in the Assembly Rooms. The parson chaplain has a uniform, and when they met him they had to do Eyes Right: they were scared of him – he used to stamp his foot in rage. As a parade ground they used the recreation ground in front of Bath Abbey: there is a photograph of this in the Ampleforth archives. There were courses on engines, map-reading and bombing, but in general they were fed up at the delay in getting to France.

Then a Wing-Commander came and called for volunteers for submarine hunting – the submarine crisis was then at its height (1917/18). For this you got

in a kite balloon — i.e. one which derived part of its lift from being towed — and were towed at 2000 feet behind a ship: you communicated by phone (unless the towing cable broke, in which case you could not make contact at all). Goggles, supplied by Brocks, the firework makers, were used for protection on the water surface. Sixty volunteered: Fr Aelred was one of twenty chosen.

They first went to Roehampton for a course in ship recognition, using magic lantern slides. It was a white house, near the golf-course, between Manresa (the Jesuit novitiate) and the Sacred Heart Convent. They had five or six balloon flights at the old racecourse at Hurlingham; each balloon needed 60,000 cubic feet of gas. The course was completed by solo flights, drifting from Hurlingham into Surrey: one such flight, a solo, took him to 9000 feet, above cloud, with a landing at Redhill. To go up, you threw out sand; to descend you pulled a cord which released gas: there was also a rip panel for emergencies. When you landed, you folded the balloon into the basket you had ridden in, and went home by train. When you landed, if lucky, the neighbouring household would ask the crew in to tea.

The base was at Sheerness — 'a dreary place'. The 'ships' were yachts armed with a machine gun. It (Sheerness, or the yacht) was called HMS Mainbury. Two men at a time stayed up for two hours. They did have parachutes, to be used if the Germans attacked (because it took quite a long time to get the balloon down): they were not very reliable. . . . But they were on active service, so tobacco was much cheaper. Then he got flu, and was in hospital at Roehampton: the treatment was pretty drastic — three glasses of milk a day, and nothing else. He was demobbed as a Second Lieutenant in March 1919. His logbook, written in a hand already clear and firm, gives his total time in the air as 33 hrs 45 mins.

He became a Catholic after leaving school — being received at St Raphael's, Kingston-on-Thames on 10 June 1916 — and decided to try his vocation at Ampleforth: it is not clear how he got in touch. He joined the novitiate in 1919: it was the first novitiate at Ampleforth for over fifty years (since the founding of the common novitiate at Belmont). His contemporaries were Laurence Bevenot, who died on 23 October aged 89, Martin Rochford, Philip Egerton and Oswald Vanheems. As a junior, he taught some history up to School Certificate Level. He was three years at St Benet's. Abbot Justin McCann expected too much: after war service the Honours course was too much for him, and he ploughed. But he played hockey for Isis.

He was ordained in August 1927, and sent to a parish in 1929, initially at Leyland, where Fr Anselm Wilson was a very elderly parish priest, helped by his brother Fr Wilfrid Wilson. It was only a village, though growing — they already had the big motor works — but the people did not live in Leyland, and cycled in from the surrounding area. There were four outlying Mass centres. After that he had three years in Warrington (St Benedict's) and six in Cardiff, then St Anne's, Edgehill in Liverpool.

This brought him to 1939, when he volunteered to serve in the RAF as a chaplain. His first posting was to the same Halton where he started in 1917, but it was now furnished with beds. The chaplaincy included the biggest RAF

hospital: this was the point in his life when he learnt to drive. He lived in a farm, not the mess, but this was a mistake. The commanding officer at this time was the same Oliver Swan who was the first man to fly a seaplane catapulted off a ship. Nearby was an evacuated convent school, and one day he invited the nuns to Benediction in the camp: being nuns, they naturally came in full habits, whereupon the guard supposed that they were German paratroops — it was at this time a common supposition that the ordinary uniform for German paratroops was a nun's habit. A normal German spy could readily be identified by the wrinkles on the back of his neck, but in the case of nuns you could only tell by looking to see if they had army boots on. The late Dr Sidney Watson of Winchester and Christ Church actually tested this theory, and was caught out by the O.T.C.

Soon after this Fr Aelred wangled a posting to Insworth Lane near Cheltenham, where his parents, by now reconciled, were living. Here there was a gymnasium partitioned into two halves: one end was the C-of-E, the other the RCs. He had to build his own altar, and lived in the two adjacent storerooms, under strict instructions from the Wing-Commander not to touch anything, but no one noticed. After a short spell at Wilmslow near Manchester — where their messmates were astonished when Fr Michael Sandeman turned up dressed as a priest, to collect Fr Aelred's car — he was sent to the Middle East.

They went in a convoy of twenty ships from the Clyde via Freetown, where the natives sold them coins wrapped in silver paper, and Durban, to Port Tewfik, a six-week voyage. Pastoral work was a problem, because all the chaplains were in the same ship. At Cairo they were (of course) put up at Shepherd's Hotel while awaiting a posting. Fr Aelred was sent to HQ RAF Desert Command, and joined 45 Squadron who were flying Blenheim bombers ('flying coffins'). He acquired a Dodge 15cwt truck. If possible he would phone the squadrons and get a list of the RCs, then visit each one in turn. Sometimes he simply found people by word of mouth or rumour: the Desert Air Force was pretty dispersed. He was always on the move, and simply carried his own tent, living on sandwiches made whenever he got the chance. It was very cold at night under the truck. Numerous scorpions lived in the sandbags, and the spiders were enormous — in the morning it was wise to inspect one's boots with some care. If two spiders got into the same pail a nasty fight would ensue.

One base shared the airfield with the Free French, which led to a nasty accident — two planes started off from opposite ends of the same runway. On one occasion he was for a time lost while driving his vehicle in the desert, but incidents like this merely served to illustrate his physique, his strong will and his resourcefulness. Then the USAAF gave him a lift via Syria and he spent three weeks in Jerusalem, staying in a hostel: here he met Fr Chad Bourke's brother, who was an interpreter working with Italian prisoners. In Egypt he was able to see Luxor, but all the treasures had been buried for the duration of the war: when he was demobbed at the end he was able to see Tutankhamen, having stayed in Cairo until the middle of 1945, ending his service with the rank of Squadron-Leader.

On his return to England he became the parish priest of Easingwold in

January 1946, and subsequently of St Anne's, Liverpool (where he presided calmly over the crisis arising out of our withdrawal from that parish in 1950), of Maryport, and then after a brief spell as assistant at Leyland, of Parbold from 1957 to 1970. After that he served as assistant at Richmond, North Yorkshire, Warwick Bridge and Goosnargh.

Most of those who knew him best have gone before us, but his brethren still recall his intelligence, his charm (even his occasional rudeness), and his ability to get on well with ordinary people: his experience of the Desert Air Force must have been a helpful development. He was a good preacher with a strong voice and clear expression: with his fellow priests he could be chatty and easy. And he was a keen golfer.

In 1984 it was necessary for him to go to hospital for some fairly prolonged treatment, and he returned to the monastery later that year. He was not able, to his regret, to return to any pastoral work: it was a source of puzzlement to him to reconcile the idea of the monk going on, and on, with whatever work he had been given – an idea he shared with, and partly perhaps derived from, Abbot Byrne – and the apparent idleness which increasing weakness brought upon him. He had been accustomed, for instance, to much visiting, and his notes show the degree of care he gave to the preparation of his regular sermons: in the end, even his beloved golf-clubs had to put aside (but woe betide the infirmarian who allowed them to recede from ready access). For as long as he could he travelled twice daily to the refectory, and was saddened by the need for his last few months to be moved to the St John of God Hospital at Scorton: he could not be present as the brethren celebrated his (and Fr Laurence's) seventy years in the habit in September 1989, but he did enjoy a ninetieth birthday, and died peacefully on 21 November 1989, the feast of Our Lady's Presentation, and the Dies Memorabilis of the English Benedictines.

If one looks over the whole period of the renewed Congregation, from the early seventeenth century, it is striking how typical Fr Aelred's life was, though its details were unique. From an unexpected background he was called to the monastic life at St Laurence's, was formed in the strengths and traditions which have made us what we are, and then devoted the remaining sixty years of his life to following his vows wherever they took him in deep and constant commitment to the mission to the English.

M.A.C.

While this edition was in proof, it was learnt that Fr FABIAN COWPER and Fr LAURENCE BEVENOT had died. There will be obituaries in the next issue.

Fr Abbot has made the following appointments: –

Fr MICHAEL PHILLIPS, after 10 years as Procurator is to move to Parbold, Lancashire, as Parish Priest. He is spending the Autumn partly on holiday, partly on sabbatical, mainly doing the recilage course in Rome under the direction of Fr MARK BUTLIN.

Fr FELIX STEPHENS is the new Procurator. He was on the History staff in the school 23 years and Housemaster of St Bede's for 13 years. He was Appeal Director 1982-6 and retains the post of Development and Publications. He continues to edit the *Ampleforth Journal*, to be Secretary of the Ampleforth Society, and, so long as he is required, to be the senior coach to 1st XI cricket.

Fr HENRY WANSBROUGH completed 10 years as Housemaster of Junior House. The terminal illness of Fr FABIAN COWPER, made it necessary for Fr Abbot to ask Fr Henry to move, and within one week of the beginning of the school year, to St Benet's Hall as Master. Fr Henry was previously Housemaster of St Thomas's in the 1970's. In addition to his academic work as among the leading Biblical Scholars in the English speaking world (though Fr Henry speaks several languages), Fr Henry was on the Classics staff for almost 30 years, was Senior Athletics coach, was a junior team Rugby coach in the upper school before going to J.H., and for 20 years an ever-reliable monastic member of the Schola Cantorum. His regular visits to Israel and masterminding and chronicling of Schola tours abroad and in this country, as well as Ski Trips, have been an outstanding contribution to the life of the school. (*See also below*.)

Fr HUGH LEWIS-VIVAS has been appointed 6th Housemaster of St Bede's House following Fr Hugh de Normanville 1926-40, Fr Paulinus Massey 1940-55, Fr Basil Hume 1955-63, Fr Martin Haigh 1963-77 and Fr Felix Stephens 1977-90.

Fr JEREMY SIERLA becomes Housemaster of Junior House. Before Fr Henry 1981-90 there was Fr Cyril Brooks 1970-81, Fr Peter Urley 1940-70, and Fr George Forbes, lame but still getting round the monastery, 1926-40.

On Sunday 24 June 1990 BENJAMIN O'SULLIVAN, CUTHBERT MADDEN and BARNABAS PHAM were ordained to the Priesthood by Bishop Augustine Harris. Fr Benjamin, Fr Cuthbert, Fr Barnabas and also Br JAMES CALLAGHAN have now completed their theological studies at Oxford and have returned to live full time at Ampleforth. They will all be teaching in the School; Fr Benjamin will also be assisting Fr Alexander with liturgical music, as well as helping Fr Aelred in the Grange. Fr Cuthbert succeeds Fr ALBAN CROSSLEY as Master of Ceremonies.

Immediately after his ordination, Fr Barnabas was able to go to Australia to see his brother and two sisters who had arrived there from Vietnam in 1983. He writes; "I also saw another 55 of my relatives, whom it was marvellous to see again after 10 years; indeed I had not seen any of them for more than 15 years because they were in concentration camps when I left. During this month in Australia I also made a bus trip from Melbourne to Perth in order to visit Fr PLACID SPEARRITT who has been at the monastery of New Norcia since late 1983. The trip took two days and two nights. Apart from that, I spent some time with my family and had lots of opportunities to visit the Vietnamese communities in

Melbourne, Adelaide, Perth, Sydney and to celebrate Mass with them, after which we would meet and talk about life in England and Australia, comparing notes, which proved to be a fascinating exercise!"

Fr PLACID SPEARRITT has been re-elected Prior Administrator of the monastery of New Norcia, Perth, Western Australia for a further 6 years.

Fr VINCENT WACE has moved from Oswaldkirk to assist in the parish at Ampleforth Village.

In July Fr JULIAN ROCHFORD attended the weekend conference of the Scientific and Medical Network on the subject "Presuppositions and Values in Science", at Winchester. He would be glad to make contact with any Catholic members of the Network who might be able to visit Ampleforth. He took part in a weekend conference on Interpreting Religious Experience at The Alastair Hardy Research Centre at Oxford.

Fr SIMON TRAFFORD, who has been appointed assistant Monastery Guestmaster, has been spending an increasing amount of time on calligraphy, with over 60 commissions to fulfil, some involving several weeks' work. He has run two 10 week courses in the village and a one day workshop for the York scribes (a new society).

Fr HENRY WANSBROUGH was invited by Bishop Brewer of Lancaster to join the panel of eight advising the bishops on the new draft proposed by Rome for a universal catechism. Subsequently he was asked to join the Bishops' Theology Commission on a permanent basis.

In the summer holidays he was organising secretary of the second part of the bipartite conference on the oral tradition behind and in the gospels. This was held at Gazzada, North Italy, under the patronage of the Cardinal of Milan; it was attended by 25 scholars from a dozen nations, the Vatican being represented by Bishop Mejia, vice-president of the papal commission for Justice and Peace, and himself a biblical scholar. It was, however, catholic rather than Catholic: only four participants were Catholic, others being Anglican, Lutheran, Methodist, Baptist.

The purpose of the conference – whose first part was held in Dublin last summer – was to examine the way in which the oral tradition of the sayings and actions of Jesus was maintained and developed in the early Christian communities during the 30 years between the resurrection and the writing of the first gospel. Fr Henry is at present translating and editing the papers of the conference for publication. Quite apart from praying in common, the participants found agreement which made church adherence fade into the background. The historical reliability of the gospel tradition was stressed more heavily than in a previous generation, and valuable answers and even more valuable questions came to light. Both halves of the conference were supported by a generous grant from Ampleforth parents, the Dublin part by Ken Rohan, the Gazzada part by the Earl of Mexborough.

Fr Henry also found time in the summer holidays to take a Sixth Form party from Worth School to Israel for ten days. On the second night their hired minibus was blown up by Palestinian terrorists, just beside their encampment. No personal injury occurred. A new vehicle was hired, the young men withstood the shock and

the party became one of the most interested Fr Henry has taken to the Holy Land.

Fr ALBAN CROSSLEY has moved from the Abbey where he was M.C. and in charge of liturgy. He is now an assistant priest at St Mary's, Bamber Bridge. A keen student of Liturgy in the spirit of the post-conciliar Church, Fr Alban made an in-depth study of the subject in monasteries and other institutes all over the world. He was assistant to both Fr Cyril and Fr Henry in the Junior House and led the School Scout troop. He has also been Roman Catholic Chaplain to the Chief Scout.

Fr STEPHEN WRIGHT writes: "Work in the Junior House continued to be the basis of my year, and every month I was spiritual director of the Day of Renewal in the crypt which caters for a wide variety of Catholics and other Christians. Associated with this work were two weekends in the Grange and a further two, one at Hawkstone Hall, Staffs and the other at Burn Hall, Co. Durham. In March I attended as his Chaplain one of the last dinners which Peter Rigby C.B.E. (OA) gave as Master of the Fletchers. After Easter I assisted the running of a priests' retreat at Trinity and All Saints in Leeds. In April and September a weekend was run for ex members of the Cinema Box (ex members should get in touch) and also in April there was a Parents' Saturday, a day of talks and discussions run by members of the community for those whose ties with Ampleforth have been severed by the departure of their sons, but who still wish to keep in touch. In July I was chaplain and assistant to a Renewal conference (once the Ampleforth Conference) at Trinity and All Saints whose camping component met this year at Halifax. Also the Ampleforth Student conference was in Bolton House for the twelfth time; Fr Cyril and a number of the brethren assisted at this. Any parent who has daughters who would like to attend (ages 16-25) should get in touch with me."

Fr ALBERIC STACPOOLE, having completed a decade at St Benet's Hall, Oxford, has spent a period of time on sabbatical. He spent a month with his cousin in the Sudan, the Defence Attaché in Khartoum, to examine the grim effects of Muslim fundamentalism on Christianity there. From the Sudan he went for a further month to Rome for ecumenical studies, and to glean more on the Sudan from the HQ FAO (a UN agency), Propaganda Fide (which controls missionary Catholicism), and the White Fathers (missionaries of Africa) Generalate. Rome has led him to interests in Italian War Cemeteries. Fr Alberic has now taken over as Parish Priest at Kirkbymoorside.

Fr BONAVENTURE KNOLLYS has moved from Kirkbymoorside to act as temporary Parish Priest in Ampleforth Village while Fr KIERAN CORCORAN waits for and then recovers from a heart by-pass operation.

Fr EDGAR MILLER, whilst continuing his other work in Junior House and on the Estate, has now assumed responsibility for serving the Chapel at Oswaldkirk.

Fr CYPRIAN SMITH's "Way of Paradox" has now been translated into Italian by Giacomo Gastone, and is published by Edizione Pauline.

Fr BERNARD GREEN gave three talks on the Theology of the Church, forming part of a series at St Bede's York. He has given a talk on St Augustine to

the Ampleforth Village Historical Society, and a sermon at Byland for the Rydale Christian Council Ecumenical service. In a more academic direction, he has given a number of papers: one on "The Christian Understanding of Authority" to the conference of the Diocese of Malines - Brussels, and the Archdiocese of York with the Diocese of Middlesbrough; one on "The Ecclesiology of Thomas Cranmer" to the Abbot's Group which is an ecumenical gathering of monks and local clergy, and a third paper on "Abbot Matthews and the Creation of Modern Ampleforth" to the E.B.C. History Symposium at Worth. He has been appointed organiser of the Observer Mace Schools Debating Association for the Northern Area and member of the Schools Debating Association Committee.

Br WILLIAM WRIGHT was Solemnly Professed on 1 September 1990.

Br RAPHAEL JONES and Br KENTIGERN HAGAN have begun their studies at St Benet's Hall, Oxford: Br Raphael to take the Blackfriars ordination course, and Br Kentigern to read for a degree in Spanish and History. In order to prepare for his course, Br Kentigern spent five weeks in August and September at the Abbey of Santo Domingo de Silos in northern Spain.

Br ROBERT IGO has been appointed Monastery Infirmarian.

On 25 August 1990 Fr AUSTIN ROBSON was simply professed. Assisting at the ceremony was the Most Reverend Keith Patrick O'Brien, Archbishop of St Andrews and Edinburgh, who also presided at High Mass the following day in the course of which he confided that he regarded Fr Austin's profession "not so much as losing a priest, more as gaining a monastery"! Fr Austin remains incardinated in the Archdiocese of Edinburgh until such time as he takes Solemn vows. Ordained priest for the Archdiocese he was, among other areas of responsibility, Secretary to the Archbishop.

Although not strictly "Community" news, we should like to record here that in mid-August JOAN SPENCE B.E.M. celebrated 50 years' service for the Post Office. She has lived and worked at Ampleforth College all her life. The British Empire Medal was awarded to her four years ago for her services to the Post Office and the public. We congratulate her on her Golden Jubilee.

Fr CYPRIAN SMITH has written the following book review: -

Ananda K. Coomaraswamy: *What is Civilisation? and other essays* (Golgonooya Press, Ipswich 1989)

The works of Coomaraswamy will always be of interest to those who ask fundamental questions, such as: are the religions of the world radically different from one another? Or do they all teach a doctrine which is basically the same, though expressed in different forms? What is the spiritual state of the modern world, and how does it compare with the great civilisations of the past? What is true philosophy and true art, and how do they relate to the spiritual quest mapped out for us by the great world religions, as well as by fairy-tales and folklore?

These are deep questions, which also, unfortunately, lead easily to vague generalisations and woolly thinking lacking in logical rigour and scholarly exactitude. Coomaraswamy (1877-1947) was not the only thinker and writer of

his generation to address himself to such matters; René Guénon and Frithiof Schuon also wrote copiously and cogently about them; but whereas Guénon and Schuon had a tendency to generalise about "Scholasticism" for example, or about "Renaissance Thought", as though all men of the Middle Ages or the Renaissance thought basically in the same way (which they manifestly did not) Coomaraswamy was too well-read and disciplined a scholar to indulge in such loose reasoning. Besides being thoroughly versed in the sacred texts of Hinduism and Buddhism, he was also deeply familiar with Western philosophy, from the Greeks to the present day, and with the great spiritual writings of the Christian tradition: thus he quotes not only from Upanishads and Sutras, but also from Plato, Aristotle, Boethius, St Augustine, St Thomas Aquinas, Meister Eckhart and many other spiritual and philosophical thinkers, not to mention the myths and folklore of races from all over the world. The question of art, and what it is at its best, concerns him deeply, and here again his familiarity with the poetry, paintings, sculpture and architecture of the various world cultures is astonishing. Whether or not we agree with his conclusions is for us to decide; but the clarity of his mind, together with the breadth and minuteness of his research, are beyond question. He is thus a thinker who commands respect and whom we cannot afford to ignore if the questions he raises are of importance to us.

The present collection of essays, quite apart from the intrinsic interest of its content, has the merit of presenting to us material of his which was previously only to be found in inaccessible journals, and also of containing essays which express his most basic concerns; for example: 'What is Civilisation?', 'On Being in One's Right Mind', and 'Beauty, Light and Sound'. Anyone who has felt the impact of Coomaraswamy's powerful and penetrating mind will derive great profit from reading this book.

The EASTER RETREAT once again drew a record number of participants. The formal Retreat Discourses were given by Fr ALEXANDER McCABE, and a number of talks and discussions on topics of present religious interest were arranged. The topics covered were: -

Mary: The Blessed Virgin, myth and reality	Fr Aelred
Marriage; sacramental or indissoluble? Current Catholic debate	Fr Alberic
Divine Office: the point of public prayer, an introduction to it	Br Benjamin
Liturgy: insights of Maximus the Confessor (7th Century) on prayer and liturgy	Br Cuthbert
Jerusalem: city of strife	Fr Henry
Manquehue: a gospel movement today	T.J. Jelley
Apocalypse: angels and dragons: thoughts on the Book of Revelation	Fr Jeremy
Church now: the contemporary Church - a scene of hope	Fr Sigebert
Healing: recent Catholic insights into an ancient ministry	Fr Stephen

ST BEDE'S MONASTERY AND PASTORAL CENTRE

Fr PETER JAMES has joined the Community from Bamber Bridge to act as Chaplain to All Saints School in York. This is the only Catholic Secondary School in the city and is a split site complex with the junior section housed in the old Bar Convent School behind St Bede's and the senior school on the Mount just five minutes away.

The Pastoral Centre has continued to develop with additional groups using the house and an increased attendance at both Mass and talks. For the 1990-1991 year we are running a series of talks on the Cardinal's four priorities viz. the family, education and evangelisation, prayer and liturgy and spirituality. These will be coupled with a series of talks by Fr IAN on Proclaiming the Gospel and a course in ecumenical theology run by the Reverend Christopher Ellis, Secretary to the South Cleveland and North Yorkshire Ecumenical Council. Fr CYRIL and Fr Ian will also be conducting a series of liturgical presentations around the city parishes. Some activities have gone ecumenical: The Association for Single Catholics is now Christian Singles, a change aimed at drawing upon a wider range of York people.

MEMBERS OF THE COMMUNITY WORKING ON THE PARISHES

Fr EDMUND HATTON sends this news from Warwick Bridge: On the Liturgical side we now have morning and evening prayer of the Church recited with parishioners – not every day but just before the celebration of Mass. 16 parishioners have been commissioned as Ministers of the Eucharist and this enables us to have Communion under both kinds at every Mass and to distribute Holy Communion to the elderly and sick from our Sunday Masses. In the absence of the parish priest they also organise the distribution of Holy Communion during the week. There was an afternoon Mass especially for the sick, elderly and house-bound who were brought to the Church by volunteer parishioners. A large number of the parish turned up to sing a Mass for them. The elderly received the sacrament of anointing of the sick and many others anointing with the oil of gladness. Currently the sacristy is undergoing upgrading in order to make it a fitting place for a Liturgy of the Word during the early part of our Sunday Mass.

On the administration side the small spare bedroom has been turned into a parish office and we are deeply grateful for a gift of a considerable amount of office furniture and equipment. A photocopier has been purchased and this enables the parish to have the notices printed as a hand-out each week. A finance Committee was set up some time ago and meets regularly. A new constitution for a parish pastoral council has been drawn up.

From Workington, Fr JUSTIN CALDWELL informs us that besides having been appointed Chaplain to the High School, he has established a group of the Association of Separated and Divorced Catholics.

Fr GREGORY O'BRIEN, writing from St Mary's Warrington, is delighted to announce the Priestly Ordination of two parishioners. Fr Stephen James Weaver in London and Fr Michael Thompson at St Mary's. Both priests were presented with generous cheques from the parish.

From Lostock Hall, Fr RUPERT EVEREST has written to inform us of the centenary of the recognition by the Education Department of St Paulinus' R.C. School, which also served as a chapel, and provided the foundation for the parish of Our Lady and St Gerard.

Fr PIERS GRANT-FERRIS has been at Leyland for one year. There are five priests there who meet twice daily to recite the Divine Office. He has been carrying out a thorough visitation of his district which involves writing up a small family tree for each parishioner. He has started to encourage the homes of the parish to become a Domestic Church under the patronage of a patron saint. This is part of The Little Church of the Home Movement, where families try to bring the Presence of God into their homes by for example praying together. Fr Piers is the co-ordinating chaplain with four others to the High School, he is chaplain to the Justice and Peace group, and the Youth with whom he went to Coventry for the 1989 C.A.Y.A. Rally. He went with young people to Medjugorje to join the Youth 2000 Pilgrimage, the highlight of which was Mass at dawn on the Hill of the Cross to celebrate the Feast of the Transfiguration. On 20 August he did a ten mile sponsored swim up and down Ullswater to help pay for the church roof.

In addition to looking after RAF Kinloss and RAF Lossiemouth Fr GORDON BEATTIE is also Chaplain to the Royal Air Force Outdoor Activities Centre at Grantown on Spey. In the course of the year he has had to make pastoral visits to RAF Benbecula and RAF Stornoway in the Outer Hebrides, RAF Macrahanish in the Mull of Kintyre, and periodic visits to the most northern habitations in the United Kingdom at RAF Saxa Vord in Unst Shetland.

In January he flew to RAF Belize to spend time with one of his Lossiemouth Squadrons (48 Squadron) who were detached there. In February he flew with Kinloss's 206 Squadron to Cyprus and Gibraltar, being allowed to take the controls for an hour over the Mediterranean. Sadly he was involved with the RAF Lossiemouth Shackleton accident which occurred in April and in which ten lives were lost, as well as being involved with the Canberra accident at RAF Kinloss two months later in which the pilot lost his life.

The Shackleton tragedy did produce a tremendous expression of ecumenism especially when Father Gordon conducted the funeral of the Squadron Commander, who was an Anglican, in the Presbyterian Kirk at Pluscarden, with Father Giles of Pluscarden blessing the grave. The funeral of the chief navigator, who was a catholic, was conducted by Father Gordon in the Presbyterian Kirk at Rafford.

ST LOUIS ABBEY 1990

GREGORY MOHRMAN O.S.B.

This past year, the Benedictines in Saint Louis celebrated the election and Blessing of their first Abbot, Luke Rigby. What follows are some reflections on that event and the Community in Saint Louis as it celebrates this milestone in its history.

My recollections of the Benedictine Community in Saint Louis go back almost thirty years, when, at the age of about three, I first started attending Sunday Mass with my father. Since then, I have observed the Community from several different perspectives, attending Mass with my family, as a student in the school, and as a member of the monastery.

In that time, I have seen many changes. Familiar faces have transformed through age or infirmity, many new faces have come (some have gone and some have stayed). Over the course of those years, many devoted benefactors and friends of Saint Louis Abbey have died. While they are gratefully remembered by the monks, their places have been filled by new and energetic patrons whose commitment to fostering the growth of the Abbey and its mission of quality education rivals the dedication of their predecessors.

In the past thirty years, I have seen many new buildings go up (and a few come down). The Abbey and its Priory School have entered the computer age, and some monks now "process" rather than compose their memos. The Community has seen its own changes. Some of its members have returned to England (notably its founding Prior, Fr Columba), some have left monastic life entirely. Two monks are buried here — one entered at Ampleforth, one at Saint Louis.

Despite all the contrast, the change and development over thirty years, what strikes me most is how much has remained the same. Monks have a certain manner about them, a certain "presence" which seems the same to me now as it did when I was a boy. It is most palpable when they gather for prayer, but you see it at meals and when they are just hanging around. It is a sense of being connected — for us, connected to the place which is the Saint Louis Abbey, — to the tradition which the Community inherits from Ampleforth, and to the centuries-old legacy of the monastic search.

You can tell a lot about a place by the way its buildings look. As I look around the monastery, the different styles of building, the different feel of the living spaces suggest how the Community has developed. The first monastery, built in 1957, reflects the order and stability of the time. It is a monolithic glass, brick and concrete structure, with long corridors and clear, simple lines. The monastery addition (built in the 80's) reflected other concerns: it has ramps instead of stairs for easy accessibility for the infirm and disabled, and was built with a concern for energy efficiency and conservation. Its large open common areas (Cafectory, Refectory and Lobby) can accommodate groups for occasional receptions. The Abbot's Office and some conference rooms make it the Monastery's hospitality centre, yet it is set further into the woods for greater privacy, and it has a chapel for the monks' private use.

The building has a more "familial" feel than its predecessor, and reflects the Community's concern to be open and hospitable towards those who form what



St Louis Abbey



from the left: Fr TIMOTHY HORNER, Fr COLUMBA CARY-ELWES, Abbot LUKE RIGBY, Abbot PATRICK BARRY, Fr IAN PETIT

we call "the Abbey Family" (students and their parents, parishioners, alumni and friends). Yet the building displays our growing sense of needing our own space, a place to be a Community by ourselves, and so foster the quality of our life together.

A typical Community meeting on a weekday evening: I look around at my brethren, gathered in a slightly uneven ellipse. Some look impatient, others bored. One or two might even look enthused. What strikes me most is the size. When I entered the Community we could hold these meetings in the Reading Room, seated around a table. We could never fit there now.

The growth in the Community over the past several years has challenged us to appreciate our increasing diversity and each individual's uniqueness. When I was growing up, I thought all the monks from Ampleforth seemed pretty much the same (I suspect the English have similar stereotypes of Americans) – well educated and cultured, they were the epitome of English gentlemen. Needless to say, as I have lived in the monastery for ten years, each one's individuality has become more apparent. But at the same time, a number of Americans have come to add their respective regional flavors to the monastic melting pot. The eleven Americans who have joined in the past ten years range in age from mid-twenty to over sixty. They come from the East Coast, the Great Lakes, the Desert Southwest, Middle America, and (of course) St Louis. Bring these varied backgrounds together – British and American, urban and rural, St Louis native and newcomer – and you have the potential for a vibrant and creative mix of personalities and perspectives. But it takes patience and hard work. And the results are interesting: Where else would one enjoy Pigs-in-a-blanket with Salsa?

As Master of Ceremonies, I had a bird's eye view of the abbatial blessing. And in those rare moments when I could back away from the minutiae of ceremonial and take in the big picture, I was profoundly struck by what I saw happening.

All of us in the Community know that (in matter of fact) our change in status was a relatively simple and even modest transition. We have told ourselves continually (and preached to all who would hear) that our real milestone came in the 70's when we became independent from Ampleforth. But, sitting in the Abbey Church with close to a thousand friends and well-wishers, with the Archbishop, abbots, priors and prioresses from around the country (and England), with Catholic and Protestant clergy from throughout the city, somehow I could not help but feel that this was a milestone for us.

Clearly we were gathered together for Abbot Luke. The presence of religious superiors from around the country and of so many benefactors and friends was a real and vital tribute to the important place he holds in the hearts of so many. Time and again people came to me and said how fitting they felt it was that one who had led the Community so long should be its first abbot.

But, it was very clear that what was expressed at that ceremony was more than simple devotion to Luke Rigby. It was truly an expression of solidarity with the whole monastery.

The abbatial election and blessing were milestones. They serve to mark for us a point of turning. In electing Luke Rigby as first abbot, we take up all the

history of the Community from its founding in Frs Columba, Timothy and Luke through to the present. For many of these years, Luke Rigby has led the Community. Like any monastery, there have been difficulties and crises. Through it all, the Community's spirit has born the mark of his leadership – his commitment to our missions of education and pastoral work, and his profound concern for the welfare of the individual.

But the election is not merely a way to say "job well done" – a nice feather for Luke Rigby's cap. If it means anything, the election of Luke Rigby points us forward. The summer of '89 was a milestone for the Community precisely because it did this. It is a mandate for us to move forward under the leadership of Abbot Luke as we face the challenges of the 90's.

We have the ongoing task of renewal of our monastic life according to the mind of the Church. What effect will the world of the 90's and our increasingly unstable society have on our educational and parochial mission? As we search for our response to the Church's call to work for social justice, we also are challenged to bring care and compassion home to our own aging and infirm brethren (a new experience for this first-generation abbey). And as we look to the turn of the century, how do we prepare for the next generation of leadership in the Abbey and School?

These are strong challenges that face Saint Louis Abbey and its first Abbot. But what is encouraging is the commitment and support of so many, and a sense deep within the Community that it is truly seeking God and following in the way of Saint Benedict. Perhaps there are no better words to sum up what is the task for Abbot Luke (and for us) than the prayer from the Rite of Blessing:

Let him realise, Lord, how demanding is the task to which he now sets his hand, how heavy the responsibility of guiding the souls of others, and of ministering to the many and various needs of a community. Let him seek to help his brothers rather than to preside over them. Give him a heart full of compassion, wisdom, and zeal, so that he may not lose even one of the flock entrusted to his charge. May he dispose all things with understanding, so that the members of the monastic family will steadily make progress in the love of Christ and of each other, and run with eager hearts in the way of your commandments.

That is certainly our prayer for Abbot Luke, and we hope yours for us.

Fr Gregory Mohrman has completed 3 years of a 5 year course at the Breadloaf School of English, Middlebury College, Vermont working for a Master's degree.

A note for your Diary

31 March 1991, ITV, 12.00 noon
ENCOUNTER: MAN ALIVE
Fr IAN PETIT O.S.B.

FACING UP TO GOD: IAN PETIT O.S.B.

1 The Production – NIGEL GIBBONS of Central Television

On Sunday 11 February a programme in the "Encounter" series of Religious documentaries was transmitted. I wrote the following to describe what it was about: "Few of us remember our first thoughts of God, but for Fr Ian Petit these early ideas were primarily negative – God seemed a watching, disapproving ogre. He feels now that this was a tragic mistake which poisoned his relationship with God for years. As we journey with him around York, where he is now based at St Bede's Pastoral Centre, and Ampleforth, where he was at school and later became a monk, we uncover the story of how his understanding and his faith have changed and developed over the years."

In the beginning was the word, or in this case words, a review copy of Fr Ian's book, "The God who speaks", which landed on my desk early in 1989. After an initial skim read I felt that there was that indefinable something within the book which I could make into a programme, but only if the man was good enough.

Producing a television programme is rather like doing a jigsaw puzzle, except that at the beginning you have no pieces! The trick is to find, create, invent or whatever sufficient pieces to make sense of the subject to the audience. In the end if the audience cannot understand what is going on or if it has no appeal to them then you might as well not have bothered.

13 April and a train to York. York is a city of which I am fond; it is nice to film in places you like or in new places which you do not know – Ampleforth for instance. After that first meeting I was convinced that here was a programme I wished to make. Coming away from meeting a person of the calibre of Fr Ian for the first time is exciting because at this stage the possibilities are endless; it is only later that it narrows down into an actual programme. But that process takes time, and can be painful as one works out the initial idea. Once the idea had been accepted Fr Ian, the researcher, Angela Clarke, and myself spent hours working together over that summer, not an unpleasant experience, especially in the shade of the garden at St Bede's. Meeting the people who may be involved in a programme is time consuming, but also worthwhile – generally the people I work with in making religious programmes are a pleasure to meet; people such as the rest of the brethren at St Bede's; the children and staff at Martin House, the children's Hospice near Tadcaster; Fr Justin and everyone at Ampleforth; and especially Fr Abbot, who summoned me to Ampleforth to check out my intent.

I think that Fr Ian found the whole thing a bit too much at times; it is not easy working with a process with which you are not familiar, and after speaking with his editor at Darton, Longman and Todd, I concluded that for Ian the creative process would have to involve suffering of some sort. All I could do was to reassure him that what he had to say was important, that it would work, that the message would be of use to the viewers.

The bulk of the "filming" took place from 2-6 October. An earlier interview with Fr Ian had proved useful in "breaking the ice", Fr Ian was nervous by this stage and I suspect that he wished that he had never met me. But by the time we finished Fr Ian had made friends with the crew, in particular with the Production

Assistant, Jenny, and Sound Recordist, Derick.

The programme attempted to look at the question of "images of God" through Fr Ian's own experience and through his contemporary thinking. There are other ways of dealing with the subject, but the series "Encounter" is "inspired by people whose lives are motivated by their religious faith", and takes a documentary format. Thus I had to structure the programme so that it fitted the series. The angle of "human interest" which we use is a valuable one for communicating to the audience who watch "Encounter"; we are not trying to appeal to a more "sophisticated" Channel 4 audience, for instance.

By using Fr Ian's life as the basis for the first "half" of the programme I was faced with the dilemma that much of the key action happened in places which I had no access to film. However a supply of photographs from St Louis, and of Fr Ian's family, provided a way of covering that aspect of the past. And I chose to try to create an atmosphere with locations which to me evoked feelings which tied in with Fr Ian's words; thus the ruins of Rievaulx Abbey as Fr Ian spoke of the desolation and distress he suffered spiritually in the USA; Rievaulx Temples and Terrace to connect in with Fr Ian's memories of the god Pan. Similar problems presented themselves with Fr Ian's thoughts, although here his own examples and analogies provided the cues for much of the treatment: his dialogues on colour and water and how they speak to him of God.

However two sequences were not original to Fr Ian. The first was that on St Margaret Clitherow. During the research period I came across a publicity handout for the York Dungeon and that set me onto the trail of Margaret and her execution. It seemed to present a way of asking about human suffering and man's inhumanity to man, and, as in this case, woman. It also gave me the opportunity for a sequence which would enhance the visual character of the programme with a contrast to the beauty of Ampleforth and its surroundings. The second non-Fr Ian sequence came as a result of a question from the Executive Producer of the series: "Where does he find a God of love then?" The answer took us to Martin House, the children's hospice to the west of York. In the people who work with suffering, and in the children themselves, this was where Fr Ian found a God of love. It provided a strong closing sequence for the programme both visually and thematically. Producing a television programme is not necessarily an exact science; the chance remark, the casual observation can take you into profitable areas which had not previously been considered.

Once the filming is completed then the editing process can begin. This is the most creative part. Research and filming are the assembling of raw data, the pieces for the jigsaw. Editing is putting them together into a form which is greater than their separate parts. There is a point in editing when a film takes on a life of its own, it has a more organic feel to it, and the parts which are in need of adjustment or moving are more readily apparent. Equally elements which before filming seemed vital now seem irrelevant, and end up on the cutting room floor. But I do dislike to leave out a whole interview, such as the one done with Fr Dominic. But once I had Fr Ian's words in front of me I knew that there would be room for few other voices. It is of course only possible to be so certain after the event. Before

filming everything is uncertain so there is needed more jigsaw pieces than you will eventually use just in case a large hole becomes apparent at a crucial point.

Previews are nerve racking moments, for the director lays himself bare to criticism. Early on, other voices help you to find a perspective from which to improve the final version, but once it is complete then your nerves are open. Fortunately, human nature being what it is, most people would find it difficult to be too unpleasant in person and generally find something nice to say. Printed reviews are not so intimate and can therefore be more disturbing.

With "Facing Up To God" the reactions seemed to be positive from both my colleagues and advisers and Fr Ian's brethren at Ampleforth and St Bede's. The reviews had criticisms to make from their own perspectives — one reviewer wanted more on Fr Ian's charismatic experiences, another on his decision to become a monk in the first place and a third felt "it was made to conform to a format that did not suit it". The first two I feel could be touched upon by the stories of others; not many other individuals would talk so openly about their inner crisis and their images of God. The third is more complex: the reviewer suggested that a straight face to face interview would have been the answer. But in that case the programme would never have been made as that would not have fitted the "Encounter" format. And Fr Ian had important things to say to an audience which generally would not watch a straight head to head interview. But using a variety of visuals and settings I could evoke feelings in the audience which might touch them at a different level.

I know from personal contact that "Facing Up To God" did speak to a number of people on the question of images of God. We have had requests to purchase a copy of the video, and a number of Churches and prayer groups have used it in group settings. Fr Ian had 40 letters as a result of the programme. The viewing figure was 624,000, which was over the average for the 1990 series.

It is always difficult to know how far to go with any one subject, how much needs to be explained, limits are placed by the individuals themselves; moreover one's own interests and preoccupations colour judgement. In the end I chose to go one way and not another, I am still pleased with the decisions I made about "Facing Up To God" and stick by them. As this however was only the third programme which I have directed I readily acknowledge any failings which there may have been and any criticism must come my way rather than Fr Ian's.

As a programme maker I am interested in satisfying a number of criteria when I produce a documentary. Initially it is an interest or curiosity which draws my attention to a subject, the presuppositions, current concerns and world view then pull in directions over which I have only limited control. The next circle of interest includes my immediate boss, the Executive Producer of the series. I have to convince him that the idea is worth his commissioning and thus allowing me to spend some £30,000 of Central Television's money. Each ITV company has a panel of Religious Advisers who receive a presentation of the idea. Their "yes" is important. Somewhere in all of this the subject of the programme has some say, if only "yes" or "no" to the whole idea, but usually considerably more than that. In Fr Ian's case the Ampleforth community also had a voice which had to be heard,

and with which I had to work. Last, but hopefully not least, is the audience who will watch the programmes. Personal contact is clearly too shallow, the audience research minimal. Thus I have to make assumptions, albeit informed ones, as to who they are, what their concerns are, what they would enjoy watching. I am guided by other voices, such as the company's Religious Advisory panel, yet ultimately I have to decide.

Fortunately in a Public Service Broadcasting system there are restraints upon those making religious programmes; there are obligations to present a broad package of programmes, to represent the breadth of Christianity, and to include programmes from the non-Christian faith communities. Equally it appears, at the time of writing, that the new Broadcasting Bill will continue to make those demands of us as programme makers. Thus with the obligation in the Bill for Channel 3 licence holders to transmit religious programmes a wide range of religious programmes should continue to be transmitted under the new system.

Unfortunately the Bill will have little impact on the Cinderella nature of Religious Broadcasting. The Controllers view it as minority programming; therefore the transmissions are scheduled at minority times such as 12.00 noon on a Sunday — when many Christians are likely to be at Church. The resources which are allocated are never likely to be large unless it is seen as peak time viewing, and even programmes such as "Highway" would be moved to make way for more "popular" programming if it were possible. Thus Religious programmes are likely to remain marginalised, particularly because the complaints about their scheduling are so few. "Encounter", along with the rest of ITV's serious religious programmes moved from 14.00 on a Sunday to 12.00 in 1988 and the audience dropped by over half but there were few complaints. Does this say more about programme makers and the programmes we make, or about those who watch, or, in particular, about the attitude of the Churches?

The audience is unaware of the making of a programme, the internal and external politics of an ITV company, and the people who are behind the camera are invisible. It is the people who speak, whose words and thoughts communicate, it is they who are important to the viewer. In making "Facing Up To God" with Fr Ian I found myself being touched and moved by what he had to say and by his inner being; I found the experience of Benedictine spirituality enriching, and I know that that was true for some of my colleagues. Yet I hope also that the audience gained, that they were enriched, that they were able to face up to God for themselves as a result of Fr Ian's honesty.

For me one of the delightful things to come out of the programme is that I will have a chance to do it all over again. Central Television's Religious Advisers were so impressed by Fr Ian that they suggested that he might do the Easter programme for "Encounter" in 1991. Its working title is "Man Alive", to be transmitted at 12.00 noon on 31.03.91. Rather than looking at the "facts" of the resurrection, Fr Ian will be looking at the question of what effect the resurrection should have. At least that is where we are starting — it may even be where we end up. You will only know if you watch.

A contemporary responds – M.A. SUTTON K.C.S.G., M.C. (O40)

"Well, where are you? What's the journey been like? Where have you got to now? Have you given up on God?" These are some questions lifted from what Fr Ian Petit said during the admirable "Encounter" programme on ITV. He said that so many people give up on God that "I want to encourage them not to do that and so whenever I see people I'm always saying 'Where are you?' and 'What's happening?'" and I find it tantalising just to have to let them go by me and not use the opportunity to make a friend of them and encourage them on their journey."

Those quotations seem to be a key to the understanding of the programme as well as of Ian, as I shall call him. Some of us have had the benefit of listening to his sermons and talks in various parts of the country and I have to say that I did not feel that the programme had done full justice to him. I have never seen an "Encounter" programme before, but I suspect that those who produce them feel bound to introduce material which will be of general interest, or arouse the curiosity of the watchers, even if it may be only marginally relevant to the main topic; otherwise they may fear that the viewers will switch to another channel. Perhaps they can be persuaded to continue watching if they say to themselves "I wonder what will come next". If the topic is dealt with in too direct a way and keeps constantly to the point, the programme will become heavy and too dull for those who are half-hearted viewers. I do not think that is cynical, though I am an ignorant so far as the production of TV programmes is concerned.

"Facing Up To God" is a formidable title for a programme and the subject is so serious that perhaps the designers thought it best to bring in some irrelevancies. For example, it seemed irrelevant to have some shots of Fr Justin explaining to a class the plot of King Lear. It also seemed inappropriate to have us and Ian watching a noisy game of Rugger, while he explained his reasons for joining the monastery. (Forget that he was a fast wing threequarter.) Did we need to spend time with boys in the tuck shop? Even if we did should they have been photographed in the Central building, which has replaced the original St Oswald's, in which I spent my school years? Surely, when Ian said "I went to school at Ampleforth", we should have been shown parts of the school which existed in his day: the big passage, the library or St Wilfrid's, his own house? This last is a criticism which only a contemporary of Ian's would be likely to make, but I have to admit that some of the irrelevancies and distractions were irritating, though they did not spoil my appreciation of the programme.

Another feature of the production which I found rather odd, was the way in which Ian never looked at the camera and thus into the eyes of the viewer, when he was speaking. He always spoke to someone whom we could not see and who, for all I know, was not there. It could be that there was someone there, as one knows there is in interviews for news reports and so forth, but I was not entirely happy to be cast as an eavesdropper, even if an invited one. This may be why one person said to me that he felt that Ian did not come over as well as he does in his talks and sermons. Would not the eye to eye technique have been more effective?

In spite of these criticisms, all of which came to mind on the first viewing of the programme, I certainly felt that it was, overall, a success for a subject-matter

that was so difficult and sensitive to handle. As I was asked to review it, I recorded it on video and also got all the speech down on to paper, which has helped me to take it all in better than I did first time round.

One must comment that it is brave for a Priest to say in a way as public as this that he has had to face a crisis of faith. On the other hand, that may itself be helpful to those who have their own doubts or problems. It is good for us all to be reminded that Priests are only human and that they do not want to be put on a pedestal. It is encouraging and heartening to hear a Priest saying that, though it was a slow process, in the end he came to understand the basic message of the Gospel and that it is good news.

The Editor asked me to review the programme as a contemporary of Ian's and "in the light of a layman's life running concurrently through the mid-20th century with that of a Benedictine monk". That is a daunting task, which I am not qualified to fulfil, so I am limiting myself to some comments and expressions of opinion.

Looking back to my own years at Ampleforth, I can say that they were very happy ones, though perhaps for different reasons from Ian's. It did not occur to me to see God in the beauties and wonders of nature, as he did; and I never made any use of the lakes, though I appreciated the surroundings. Like him I had good parents, my father being a practising Anglican and my mother a fervent Catholic. It is difficult to think back to my state of mind about God in those years, but I am sure that I accepted what I learnt and what I was told largely because I trusted and admired my parents and those who taught me at school. Most of the monks I knew were also interested in the things that I liked doing and gave much of their time to helping me in those activities. For example, Fr Iltyd Williams used to spend many summer evenings teaching those who were keen on cricket how to catch the ball. He would stand on the walk by the Junior House, with his victims on the lowest lawn, hit the ball as high as he could and then shout the name of the boy who had to catch it. Later, Fr Peter Utley gave up much of his free time to coaching us; he was something of a hero, having played first-class cricket, including for the Gentlemen against the Players at Lord's, but had given up that recreation as well as a career in the R.A.F. to join the monastery. Fr Terence Wright was also something of a hero, having been the Captain of the last Shack Rugby XV to beat Sedburgh in 1921, a victory which we had not achieved again up to the time of my leaving in 1940. Fr Anthony Ainscough seemed to be interested in all the things that interested me, as well as being a holy, happy and uncomplicated man. With a Housemaster like Fr Stephen Marwood, a stern but lovable man and a Headmaster like Fr Paul Nevill, a great man in all senses of the word, and with other admirable monks as Housemasters and teachers, I was blessed with mentors whom I liked and respected, so that it was not difficult for me to accept what they told me about God and about what was right and wrong.

I suppose that this easy acceptance of fundamentals could have led to the lack of maturity which I feel that I had when I left the school. I wonder if Ian suffered from that as well and whether he was ready, when leaving the school, to decide that he wanted to be a monk. The programme gave little time to that decision of his and did not give him the opportunity to explain it. It also took one's

concentration away from what Ian was saying to have to watch the Rugger on the screen. Perhaps this distraction was just as well because, when I had got it down on paper, I found that what he had said was not very convincing! He said he had always been fascinated with the monks "because we boys didn't go down into the monastery, so we used to see these strange figures floating around in their habits and one was bound to be curious". He went on to say that, though he had a problem with God, "I really felt that I would rather like to work for him and give my life to him and so I decided to join".

Ian must have had better reasons for joining the monastery than a curiosity about the monks and a half-hearted wish to work for a God with whom he had a problem. As to the first point, I am sure that Ian had as much contact with members of the community as I had and that he could not seriously say that the monks were such strange creatures that he wanted to join them to find out what they were really like! One could understand visitors with no religious background being intrigued by the "strange figures floating about", but not a boy in the school. I suspect that this phrase may have been pounced upon by the makers of the programme, because it would appeal to some categories of viewers, though it was not important as far as Ian was concerned.

He had explained his problem with God earlier. Though he was fascinated with the God he saw in the fields and the sunshine and all the good things in nature, this was in contrast with the God he learnt about in church, who seemed to be a God of rules and regulations and to be dull and frightening. Why, then, did Ian feel drawn to work for that sort of God? The answer may be that God works in mysterious and wonderful ways, but I feel sure that Ian would have been able to explain his decision better if he had been given more time.

I recall that I was asked in my last year whether I would like to consider joining the monastery and I understood that this question was put to all the boys, but without any pressure for an affirmative answer. No doubt the same question was put to Ian and one wonders whether it was this which first suggested to him that he should join. Other contemporaries of mine joined and, though some did not persevere, the rest have proved to be excellent members either of the Ampleforth community, or of the community at St Louis, in America.

Anyway, Ian and I both went our separate ways and he, the monk, suffered a crisis of faith, which he said started with overwork. "When I was in St Louis, we were very short-numbered and I just got overworked and when you are overworked you do suffer spiritually as well as physically". He began to question the nature of God and he seemed to be unsettled by Vatican II. For my part, I found myself able to accept the changes in the church, such as the Mass in English, though I sincerely hope that we shall not lose Latin altogether. (There are some aspects that do bother me such as the suggestion that there should only be one Mass in a Parish on a Sunday. I quote from an episcopal directive: "I am concerned at any unnecessary proliferation of Masses, which damages the prospect of bringing as many people in the community as possible to one carefully prepared and celebrated Mass." Our Lord said "Where two or three meet in my name, I shall be there with them" and, repeatedly, to St Peter "Feed my sheep". I am sure that

Christ did not want his flock to be limited to one show-piece type Mass each week. I am also bothered by R.C.I.A. and the trend towards elitism, both as to baptism and reception into the church. I am sure that Christ did not want the church to be a rather exclusive club, like the M.C.C., for which one has to qualify. These, however, are not matters which affect one's belief in God, though one has to question whether the Hierarchy always gets things right!). In my twenties, I did find myself asking questions about God and the church and I feel that I underwent the sort of "conversion" which every cradle Catholic probably needs. Blind acceptance is not good enough. I have to admit that at that time I was impressed, amongst other reading, by the "Road to Damascus" books and by the fact that so many men and women with much better brains than me had become converts to Catholicism — Ronnie Knox, Christopher Hollis, Evelyn Waugh, not to mention Chesterton, Newman and many others.

While in the school I benefited from being in a class taught by Fr Aelred Graham. He was so erudite that most of us found it difficult to keep up with him, but he wrote a book, "The Love of God" which I still turn to. He called it an essay, though it runs to 252 pages, all demanding careful concentration! His explanations of the nature of God, not merely the prime mover, but the actual creator of all things helped me to the belief that a loving and lovable God does exist. The boys on the programme who answered Ian's questions as to how they imagine God both produced a different concept of him, but I do not think that that matters as long as they have a firm belief that there is an Almighty Being, loving us and wanting our love and who is the Creator of all things.

What I did not get from the school, and I am sure that Ian would say the same, was an adequate knowledge of the Old Testament. One had no idea, for example, how Isaiah and Jeremiah had written such accurate prophecies in such elegant language. I am still deficient in that area, but I have made some progress, thanks largely to my wife. She was a good Anglican until the Easter crowds in St Peter's Square helped to persuade her to become a Catholic, which she had already done before I met her. The Anglicans know their Old Testament better than cradle Catholics do, anyway the Shack variety, and she had learnt to see the New Testament as fulfilling the Old. I have also been helped by two books on sale at an Ampleforth Sunday which I attended in London, namely Delia Smith's "A Feast for Lent" and "A Feast for Advent". They are remarkable books in that she manages to pack into a page or two so much intelligible explanation of passages in both the Old and the New Testament. She makes the Bible apply to one's everyday life and has opened the eyes of a simple soul like me! It is refreshing and rewarding to get sound theology from a booklet rather than a deep book.

Dare one say that Ampleforth failed to give Ian and me as complete a picture of Catholicism as it should have done by not giving us a wider grasp of Scripture? Perhaps the opportunities were there, but we, or anyway I, did not take them. It was not Ampleforth's fault that we did not have a Responsorial Psalm as part of the Mass. I noticed that the response to the Psalm on the Sunday on which the programme was televised was "God is compassion and love". It seems that it was that concept of God which Ian had not arrived at when he left the school and even

when he was in the monastery. It was only after his encounter, much later, with Charismatic Renewal that he began to see "that God was on my side" and that "Scripture began to open up in a way that I had perhaps not understood it". "I now see... that you really need to listen to what God has said about himself."

Ian's worry seemed to be wrong images of God and he hinted that some of them were formed during his novitiate, when he would obviously have been disposed to accept what he was taught, especially as he would have been being taught obedience. To use his words: "Those moods could affect me quite deeply and then the big frightening God could come up, but, because you were taught that God was good, you didn't dare say 'Well I don't know if he is good' and I think that was a lot of the problem." Again I quote: "It was only at times when I felt alone or felt that I had done something wrong that the ogre would begin to appear in my mind." This was the frightening God of rules and regulations, but one must surely accept that "do's and don't's" are essential to human life if one is to avoid chaos and anarchy. Though the Ten Commandments are not popular and are rejected by many these days, the truth is that the laws of God are consistent with his being a loving God, because they are for the benefit of humanity generally. I am sure that this was really what Ian believed all the time, even though he was plagued with doubts at some stages.

Having had to teach children about God, it was brought home to him very forcibly how difficult it is to get the right balance and the right image. You have to get across that God is loving, though not "a Granddaddy in the sky", but you "have to avoid language that is going to make people frightened."

One was happy to find that Ian's childhood images of seeing God in the beauties of nature still remained valid with him after he had been through what he called a crisis. Autumn tints, the fields, sunshine and the wonders of water still appeal to him as evidencing the mystery of God as Creator of all things.

I was not entirely happy with the inclusion of the torturing of St Margaret Clitherow as vividly shown in her shrine in York. It was no doubt thought by the makers of the programme to be dramatic viewing material, but it led to a brief comment on ecumenism, which is another topic. This tended to confuse rather than to elucidate the main topic of the programme. Not so with the visit to the sick children's hospice, Martin House, which enabled Ian to put over his belief that God does not send suffering, though he permits it and that much good comes from the existence of suffering. This is pertinent to discussions on abortion and the dangerous view that a foetal handicap can justify abortion.

These disjointed comments may not add much to the consideration of the programme, but I hope they have made two points. First, that the programme was essentially good and successful; even though I have levelled some criticisms at its makers, nevertheless I congratulate them and thank them for producing it; it was thought-provoking. Secondly, we must thank God for giving us a Priest, who is so thoughtful and caring and who must, surely, have helped many people in their spiritual journeys. So to him we say "Ad multos annos."

50 years on: a second year boy, also in the film, adds a comment: - MARTIN MULLIN (B)

The title of the programme "Facing Up To God" is indicative of the problem Fr Ian Petit faced as a youngster. This subjective, personal experience conveys an objective, more universal and comforting message. Every Christian will encounter difficulties: it is only felt by different people in different ways, each in varying degrees. Any relationship is not truly genuine unless problems are experienced and it is through these times that the bond becomes more secure.

Fr Ian, because of his natural, fallible human nature, felt unacceptable to God; a God whom he could not relate to, nor identify the God he found in nature as being the same one presented at that time by the church. These false (not unnecessary since we all must analyse our own belief at various stages on our 'journey') impressions of a shapeless God haunted him. God to him was a daunting, overpowering figure (a similar image can be seen in some of the Old Testament) with many rules which merely made Fr Ian feel all the more unworthy.

In his education here at Ampleforth Fr Ian could only relate to this God in times of crisis. His anxiety was heightened when he saw others around him having a more loving, less daunting image of God. Perhaps we can partly attribute the role of shared prayer as in groups such as the Manquehue Movement for providing us with a less severe image of God. It seems to me that the Catholic Church has recently changed considerably in that now She presents a God which is more accessible to her believers.

Fr Ian decided to leave the secular world, with all its distractions, and join the monastery: to quietness where as a monk he could listen to the Word of God. Yet, still this paralysing concept of God remained with him. The question I asked myself at this point was "Why should someone choose to follow a God that they are not sure of?" But, on reflection, it proves to me that monks, like all the rest of us, endure serious difficulties and times of trouble and that God 'works in mysterious ways' (as the religious cliché runs), calling people who are unsure to follow him, such as 'Doubring Thomas' in the Bible. Perhaps, Fr Ian also felt that if he became a monk many of his problems would have been solved: unfortunately the solution is not as simple as that.

So, Fr Ian led the life of a busy monk, with prayer, study and manual labour enabling him to discover more about God rather than being caught up in the outside world. As a boy he had returned home each holiday but now, as a monk he realised he would not go home every holiday; it was at times such as this, through 'homesickness' of one sort or through any other troubles, that his own visions of a God whom he later found he had misinterpreted escalated.

One of the main drawbacks of being a monk, was that Fr Ian knew that it was he who was supposed to be 'shepherding' the flock and, yet, he felt that he was the one who was most in need of guidance. This self-expectation left him with nothing but despair to turn to.

Fr Ian then travelled to America to set up a new school. Although he enjoyed teaching, since he was overworked, his spiritual life began to suffer further. At this time, Vatican II, there was much questioning in the church. Many priests were

leaving who, like Fr Ian, were not sure of their God and/or what he required of them. With the help of some nuns, Fr Ian found his salvation. He saw scriptures in a new light and discovered, perhaps for the first time, that God was on his side. This marked the beginning of a breakthrough, a glimmer of light that would turn into bright sunshine. Gradually, he was able to let go of this warped image that he had been loyal to for so long. This seems to have been a process that took time, not just one source of inspiration and enlightenment.

The underlying message from Fr Ian is not to give up on trying to gain a closer relationship with God. As I said before, and it is worth reiterating, a connection is strengthened through both good as well as bad and, moreover, the reward at the end is all the more worth it.

For we can find God in different methods: shared prayer or personal and reflective on scripture. Fr Ian, like the Jesuit poet Gerard Manley Hopkins, discovered that "the world is charged with the grandeur of God"; His beauty is present in Nature, water and colours.

Fr Ian also found God working and active in people, especially those in places such as 'Martin House' where joy can be found in suffering and God's presence is felt strongly. It seems paradoxical that the greatest expression of joy is often born through some of the greatest expressions of suffering.

So, we can learn from Fr Ian's story that our attitude to God should not be a negative or constraining one. His tale should be one of encouragement to us all so that we are not out faced by a shapeless, abstract and, worst of all, remote image of our God.

The message from the programme is clear but to what extent does a half an hour television broadcast help to solve a problem on a far bigger scale? Like so many other things, if it has helped one person, and one person only, it has fulfilled its purpose. The only thing in our power to do is to pray that God will give us the strength to cope with our own encounters.

OLD AMPLEFORDIAN NEWS

DEATHS

Raoul J. de Normanville	(JH32)	21 January 1990
Fernand J.J.M. Havenith	(B33)	8 February 1990
Dr Joseph F. Patron	(W43)	18 February 1990
Colonel Cranstoun (Sandy Gordon)	(O26)	28 February 1990
William P. Macauley	(O40)	2 March 1990
F. Brendan C. Skehan	(D71)	16 March 1990
Mark N. Lilley	(B84)	14 April 1990
Hew D. Fanshawe	(O45)	19 April 1990
Prof John H. Whyte	(A46)	16 May 1990
John F. Welsh	(D88)	2 June 1990
Sir William Lawson Bt DL	(1926)	3 June 1990
Dr William Croft	(1923)	25 June 1990
Fr Damian Webb	(A36)	12 July 1990

EDWARD FRANCIS RYAN (O32)

Ted Ryan was the eldest son of Sir Andrew Ryan, a distinguished member of H.M. Consular Service (as it then was). His brothers, Patrick (now Father Columba Ryan, O.P.), Michael (now deceased) and John (the creator of the Captain Pugwash cartoons in "The Catholic Herald") followed him to Ampleforth in their turn.

As his parents lived in various foreign countries, Ted, like his brothers, spent much of his holidays with his aunt, Mary Ryan, the Professor of Romance Languages at University College, Cork. There were sown the seeds of his lifelong love of Cork and its people. His aunt was a close friend of my parents, and so I got to know him at about the age of ten. Ted went to the Prep. School (then west of St Cuthbert's), and I to Christian Brothers' College, Cork, but we arrived together at the Junior House in 1926. We had a close friendship throughout our schooldays. He was a classicist and I a mathematician and we were placed in the Lower Sixth Form in 1929, together with Robert Perceval and Douglas Kendall. He was in St Oswald's House under Father Stephen Marwood.

In 1932 we both went up to Cambridge, he to Trinity and I to Sidney Sussex. He was a classical Scholar and it was assumed that he would follow his father into the service of the Foreign Office. I read Law and had joined the Middle Temple with the intention of practising at the English Bar. We remained close friends and Ted developed an interest in the Law. He duly applied for entrance into the Diplomatic or the Consular Service, but he failed to satisfy the medical requirements. This was a relief as the Foreign Service had lost whatever appeal they had had for him when he went up to Cambridge, and he joined the Middle Temple and read for the Bar. He was a brilliant scholar and in 1938 or 1939 he was awarded a Harmsworth Scholarship.

To Ted I am indebted for the fact that I gave up smoking in my early twenties. He spent an Easter vacation at my parents' house. He was a quick eater and my Mother a slow one. At the end of a meal Ted would produce a cigarette case (that

dates the story!) under the table whilst waiting for her to finish. She would almost finish her food but then burst into conversation. The look on his face made me wonder whether smoking gave me as much pleasure as inability to smoke clearly gave him. The answer was "No" and I gave it up without a pang.

When War came in 1939, he was unwilling to join the Forces in a combat role, but did not seek to avoid War service and joined the Royal Army Medical Corps in the ranks, knowing that he could never be commissioned. He served at home and abroad until 1945, reaching the rank of Staff Sergeant.

When Ted left the Army in 1945, he married Mary Tickle, whom he had met in North Africa. He had decided not to practise at the English Bar but to set up in Cork. There was an opening for an able young barrister readily accessible to the local solicitors. His Father had spent his working life in the service of the Crown and Ted was determined to return to the country of his ancestry. His marriage was, alas, short-lived, for Mary developed serious cancer and died within two years of their marriage. After this Ted threw himself into his work, and acquired a substantial practice. In August 1953 he married "Dodette" McCarthy O'Hea, who bore him three daughters and who survives him.

My visits to Cork were infrequent after my Mother left in 1962. As Ted was an even worse correspondent than I, we rapidly lost touch – a matter which I regret. He was appointed Professor of Law at University College Cork, became a busy and much respected practitioner in Cork but refused to apply for "silk" as that would have involved leaving Cork for Dublin. He had the rare distinction of being elected a Benchler of the Kings Inns as a Junior.

In his last years he endured increasing ill health and serious surgery, but bore it with exemplary patience and hated to show any acknowledgment of his burdens. He was a man of character and learning and I am sad that we had so little contact in recent years.

Edward Ryan died in October 1989

Denis McDonnell O.B.E. (B32)

DR JOSEPH FRANCIS PATRON (W43)

His life had been varied, interesting, turbulent, and not without hazard. Born in Gibraltar and educated at Ampleforth, at the beginning of the war he joined the Royal Navy but soon transferred to the army when he heard that they were looking for interpreters in Russian. After an intensive six months course at Cambridge learning Russian, he carried out army training, for a time in Ireland, and was commissioned into his father's regiment, the Royal Sussex. After the war, he went to Oxford and obtained a degree in Russian Literature and Slavonic Studies. Still in the army, and with the rank of captain, he joined the British Military Mission in Vienna, where he dealt with Russian refugees, for nearly two years. He then returned to Oxford for his doctorate, writing a thesis on the communist Russian poet, Valentin Kacayev. He was later to meet him at his home in Russia.

Jay then travelled to Italy, where he met the stigmatic Padre Pio, who, at the time when Jay was encountering problems with his religion, advised him to go to Rome and join the Focolare Movement, where members, from all walks of life,

shared a common purpose. He stayed with them about 25 years and, on their behalf, travelled to Russia on innumerable occasions, making contact with Christians in that country. During those years, his frequent visits to Russia were not without unpleasant and harrowing experiences.

During a stay in New York, he opened a branch of the Focolare Movement and lectured to university students on Human Rights, Russian Literature etc. He went on doing this at the American College in Rome. At the same time, he finished his studies for the priesthood but never professed, although he carried on periodically trying the monastic life, in its various aspects. His vast personal experience and knowledge of Russian affairs prompted the Foreign Office to offer him a post in the Service. On the religious side, the value of Jay's contacts with the Russian Orthodox Church were appreciated, and he was invited to stand in as an observer at an Ecumenical Council, in London, attended by leaders of Christian Churches.

Jay had always been a voracious reader and was conversant with the main Russian, Italian, French and German classics, which he had read in the vernacular. Any book one cared to mention, he had not only read, but could discuss at length. He wrote several books of poetry, mainly about his war years and days at Oxford and Cambridge, as well as studies on the writings of St Teresa of Avila, St John of the Cross and others. Jay was friendly and kind with characteristics often bordering on the eccentric, ever prepared to help, a man of considerable intellectual ability, stimulating in conversation and a pleasure to listen to.

Reprinted from a Gibraltar newspaper

JOHN WELSH (D88)

John Welsh was drowned in a swimming accident in Australia on 3 June 1990, the feast of Pentecost, when he was still only eighteen. He was travelling with two friends from school, Felix Stewart and Paddy O'Neill, but was alone when he died: perhaps that is the way he would have wished it to be, for although he was a natural leader, gregarious, and much loved by many who counted him their friend, he had a streak of the lone explorer in him, and felt an inclination to explore on his own. He himself observed to a priest who supported him that he saw a parallel of his own life in the Larry of Somerset Maugham's *The Razor's Edge*, though it is not clear how far this would have taken him.

He was born on 3 October 1971 and came to Ampleforth from the Dragon School, Oxford, of which he was a native. Those who knew him best remember him as bright and cheerful, always able to raise a laugh. He had a sense of humour, with always a sharp witty reply at hand: coupled with his openness of character this made him both strong and popular. He found it easy to be friends across the gap of school years – one friend said, 'I never saw him bully'. He was described also as 'so much more than a bunch of adjectives that could describe anybody, but he was a really good bloke, trustable, lively, funny, self-assured. He took every day as it came: I'm glad to have known him'.

He was a gifted games player. While at Ampleforth, he captained both Under 15 and Under 16 teams, operating from the open side of the scrum. Reviews

described him as a deceptively quick player in the Colts who was never far from the ball, and led the side in a quiet but firm way, giving both praise and encouragement to his fellows. The previous year he was noted as a good captain, with personal example as a player (he emerged as an open side of class) and sensible leadership. Had he completed five years in the school, no doubt more would have been heard of his qualities: a senior coach described him as a first rate player.

His academic progress came into conflict with his own personal development, so that there was anxiety about progress in the sixth form, and it was agreed – with reluctance – that he should complete A levels in Oxford. It was after this year that he went out to Australia as part of the 'gap'.

The true measure of his worth became outstandingly clear after he had died: his qualities were not always clear to adults, but nearly a hundred of his Ampleforth contemporaries, as well as other friends, assembled in a packed Merton College Chapel for the funeral on 28 June in a powerful and moving demonstration of love and friendship, of value and esteem. It was a witness to the importance of inner qualities – John had no shadow of pretence or posing, having no need of it – and in his death he perhaps did more for his friends and family than in his short time he had been able to do in life. His coffin was borne to the grave by a group of friends, mainly from St Dunstan's, and many lingered long by the grave. He is in good company: he lies next to Sir Maurice Bowra.

We offer our prayers and support to his parents and two brothers in their loss and grief: we also add our appreciation for having known him.

Anselm Cramer O.S.B.

Obituaries of Professor John Whyte (A46) appear under Common Room Notes.

BIRTHS

30 August 1989	Liz and David Tabor (D76) a son, Timothy John
24 September 1989	Cathy and Andrew Duncan (B71) a daughter, Olivia Frances
6 October 1989	Verena and Edmund Glaister (H77) a daughter, Emma
23 December 1989	Christine and William Charles (H70) a daughter, Mary Elizabeth Alice
15 January 1990	Clemencia and Robert Fergusson (D72) a son, Alexander George
10 February 1990	Virginia and Sam Thomasson (W74) a son, Jack James
17 February 1990	Katie and Richard Glaister (O79) a daughter, Cosima
19 February 1990	Manuela and Mark Kerr-Smiley (W79) a daughter, Isabella Louise
24 February 1990	Helen and Nicholas Owen (B71) a daughter, Rachel Lydia
24 February 1990	Kate and Brian Tabor (D73) a son, Thomas Simon

1 March 1990	Jane and Paul Howell (H71) a son, Thomas Henry
2 March 1990	Sally and Mark Shipsey (T76) a daughter, Frances Helen
3 March 1990	Sarah and Nigel Boardman (J68) a son, Hugo Nigel Gough Gray
4 March 1990	Winkie and Mark Pickthall (B76) a son, Guy Murcott
9 March 1990	Juliet and Richard Burnford (H78) a son, James John
9 March 1990	Hilary and Euan Duncan (T77) a son, Oliver Hamish
11 March 1990	Eileen Mary and Mark Rowland (B70) a daughter, Clare Elizabeth
12 March 1990	Mary and Conor O'Shea (B76) a daughter, Catherine
19 March 1990	Susan and Alex Macdonald (H79) a son, Edward Alexander
28 March 1990	Jill and Patrick Russell (H70) a son, Charles
3 April 1990	Amanda and Stephen Hyde (B78) a daughter, Holly
5 April 1990	Lindsey and Justin Fresson (T67) a daughter, Isabel Anna
8 April 1990	Mickey and Larry Robertson (C68) a daughter, Clementine Elizabeth
21 April 1990	Dominique and Duncan McKechnie (H76) a daughter, Beatrice Marie
25 April 1990	Isabel and Michael Hornung (E77) a son, Andrew Michael Stephen
1 May 1990	Tessa and Sebastian Reid (A76) a daughter, Alice Madeleine
2 June 1990	Susannah and Robert Tamworth (B71) a son, Frederick
3 June 1990	Caroline and Christopher Ainscough (C73) a daughter, Jessica Rose
12 June 1990	Tina and Nick Peers (T74) a daughter, Natasha Maria
16 June 1990	Julia and Henry Buckmaster (C73) a daughter, Lily Henrietta
16 June 1990	The Countess and Earl of Haddington (C60) a daughter, Isobel Joan
30 June 1990	Lucy and Paul Irvén (B80) a son, Thomas Paul Norres
9 July 1990	Kate and Richard Harney (J76) a son, Samuel St Aubyn
12 July 1990	Gillian and Christopher Graves (A74) a son, Sebastian Hugh
13 July 1990	Frances and Andrew Plummer (W79) a son, Toby Mark
18 July 1990	Philippa and Tim Ahern (T66) a daughter, Roberta Rose
23 July 1990	Anne and Mark Everall (B68) a daughter, Cecily Rose Frederika

- 24 July 1990 Gillian and Adrian Roberts (T78) a son,
Theodore Charles
- 27 July 1990 Edwina and Jeremy Birtwistle (W72) a son,
Alexander Hugh
- 1 August 1990 Annie and Michael Burnford (J67) a daughter,
Sarah Elizabeth
- 3 August 1990 Victoria and Minnow Powell (O72) a son,
Toby Peter Jonathan
- 4 August 1990 Pandora and Francis de Zulueta (W77) a son,
Sebastian Philip William
- 26 August 1990 Maria and Sebastian Chambers (E85) a son, Alfred Chad
- 28 August 1990 Francie and Bertie Grotrian (O78) a son, Frederick Stuart
- 28 August 1990 Janey and Hew Hamilton-Dalrymple (E73) a son, Hew
- 8 September 1990 Georgina and Jeremy Nunn (T74) a son, Harry Cosmo
- 9 September 1990 Juliet and Giles Dessain (A66) a daughter, Alix Eleanor
- 10 September 1990 Antonia and Edward Cumming-Bruce (O75) a daughter,
Isabelle
- 16 September 1990 Julia and Luan Cronin (E75) a daughter, Eloise
- 16 September 1990 Kate and Nicholas Wadham (A72) a daughter, Susanna
- 24 September 1990 Margaret and Antony Scott (T76) a son, Timothy Hugh

ENGAGEMENTS

- | | | |
|-----------------------------------|----|-------------------------|
| Thomas Beardmore-Gray (T79) | to | Yuki Kidani |
| Nicholas Bentley-Buckle (B80) | to | Amanda Richardson |
| Charles Bostock (H83) | to | Clare Victoria Wood |
| Peter Buckley (J84) | to | Helen Bishop |
| Nicholas Channer (D81) | to | Louise Whitehead |
| Timothy Copping (J81) | to | Edwina Nicolle |
| Hugo Fircks (H85) | to | Alice Clare Leigh |
| Lord Gerald Fitzalan Howard (O80) | to | Emma Roberts |
| Christopher Harwood (C78) | to | Sarah Jefferies |
| Diarmid Kelly (B77) | to | Candida Meinertzhagen |
| Simon Pender (J81) | to | Francesca Hazard |
| Charles Plowden (E79) | to | Ruth Hindhaugh |
| Christopher Richardson (B81) | to | Bettina Montzka |
| Mark Russell (T78) | to | Emma Wright |
| Charles Taylor (H80) | to | Isabel Tennant |
| Roger Tempest (C81) | to | Kitty North |
| Charles Weld (C66) | to | Georgina Helen Dashwood |

MARRIAGES

- 10 June 1989 Tom White (O72) to Helen Wilkinson
(St Peter's, Addingham, West Yorkshire)
- 15 July 1989 Ranson Davey (H68) to Susie Bioletti
(Patricio Church, Powys)
- 2 September 1989 Julian Rowe (D75) to Sophia Collingwood
(Holy Ghost, Nightingale Sq, London SW12)
- 17 February 1990 John Levack (E77) to Dominique Moulaert
(Couture, St Germain, Belgium)
- 30 March 1990 John McKeever (A81) to Susan Harvey
(Chapel Royal, St James' Palace)
- 21 April 1990 Jonathan Jackson (C82) to Mary Rose Arkwright
(St Catharine's, Chipping Campden)
- 21 April 1990 Julian Mash (H79) to Camilla de Souza Turner
(St Patrick's, Plymouth, Montserrat, BWI)
- 21 April 1990 Mark Tate (W76) to Caroline de Bertodano
(Immaculate Conception, Farm St, London SW3)
- 28 April 1990 Charles Kilkenney (O83) to Diane Lickman
(St Mary's, Cadogan St, Chelsea)
- 28 April 1990 Julian Fellowes (B66) to Emma Joy Kitchener
(St Margaret's, Westminster Abbey)
- 6 May 1990 Julian Wadham (A76) to Shirley Cassedy
(St Francis, Pottery Lane, London W11)
- 12 May 1990 Timothy Dunbar (B80) to Janice Wimbury
(St Thomas More's, Leicester)
- 26 May 1990 Henry Hunt (H80) to Gabrielle Manning
(St Lawrence the Martyr, Godmersham, Kent)
- 26 May 1990 Luke Jennings (E71) to Nicola Ebenau (London)
- 2 June 1990 Dominic Tate (W77) to Sarah Marriott
(The Virgin Mary, Great Milton, Gloucestershire)
- 17 June 1990 Michael Gilmartin (J80) to Marie Gettel
(Mission of the Atonement, Beaverton, Oregon)
- 23 June 1990 Dimitri Rodzianko (W79) to Taryna Matthews
(Southwark Cathedral)
- 30 June 1990 Mark Porter (E80) to Kate Barton
(St John the Baptist, North Baddesley)
- 5 July 1990 The Hon Edward Noel (O78) to Lavinia Bingham
(St Paul's, Knightsbridge)
- 14 July 1990 Fergus McDonald (T82) to Helen Starks
(Trinity College Chapel, Oxford)

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20 July 1990	Gerard Davies (A78) to Caroline Bennetts (Stowe Church, Buckingham)
20 July 1990	Richard Fitzalan Howard (W72) to Josephine Nina Johnsen (St Mary's, Denham Village, Buckinghamshire)
28 July 1990	Timothy Mann (D76) to Sarah Margaret Lund (All Saints, Lanchester, Durham)
4 August 1990	Sean Farrell (T85) to Moragh Brooksbank (St John's, Hagley)
4 August 1990	Jonathan Page (B77) to Deirdre Marion Davis (Troon Old Parish Church, Ayrshire)
4 August 1990	John White (O75) to Moira Softley (St George's, Taunton)
11 August 1990	Francis Plowden (C75) to Emma Parkinson (St Mary's, Snape Castle)
18 August 1990	Nicholas Bentley-Buckle (B80) to Amanda Richardson (St Mary's, Harrow-on-the-Hill)
25 August 1990	Philip Aldridge (D78) to Caroline Cadell (Ampleforth Abbey)
25 August 1990	Nicholas Dunster (T85) to Jacqueline Boyd (Belfast)
25 August 1990	Edward Knock (C77) to Louise Yardley (Aston Flanville, Hinkley, Leicestershire)
31 August 1990	Nander Robertson (C61) to Fiona Hamilton (St Bernadette's, Larbert, Stirlingshire)
1 September 1990	Antony Leeming (H69) to Lady Elizabeth Bowes Lyon (St Michael, Glamis Castle, Angus)
1 September 1990	Christopher Treneman (J79) to Madelon Kramers (St Charles Boromeo, Antwerp)
8 September 1990	Lord Anthony Crichton-Stuart to Alison Bruce (St Mary the Virgin, Great Snoring, Norfolk)
8 September 1990	Maximilian Rothwell (B81) to Alison Ann Carmel Norman (St Mary's, Cadogan St, Knightsbridge)
22 September 1990	Stephen Conway (C80) to Caroline Moeliker-Twigg (St Fimbarrus, Fowey, Cornwall)
22 September 1990	Sebastian Odone (B78) to Anne Cahill (The Catholic Church, Andover)
29 September 1990	Jonathan Hughes (H72) to Kate Dyer (Holy Trinity, Grazeley, Berkshire)
	BIRTHDAY HONOURS LIST
Knight Bachelor	Anthony Pilkington (E53)
	Christopher Tugendhat (E55)
	Anthony Bamford (D63)
C.B.E.	Peter Rigby (C47)

ANDREW ANDERSON (J82) has been awarded a Phd in Metallurgy and Materials from Birmingham University.

JOHN BRUCE-JONES (A74) worked for a merchant bank for two years and then for seven years was a Lecturer at Leeds University. He is now working for a strategic management consultancy with offices in London and Pittsburgh.

THE MARQUESS OF BUTE (W50) has been appointed Lord Lieutenant of the Strathclyde region.

PATRICK CORBALLY STOURTON (W83)'s collection of Aboriginal art has been exhibited at London's Mall Galleries. Following a chance meeting in the Australian outback with Michael Nelson Tjakamarra, an Aboriginal artist who has become one of Australia's most sought-after painters, Patrick has amassed the largest collection of Aboriginal art outside Australia. His exhibition was the first major display in Europe.

EDWARD CULLINAN (C49) is the architect of the new visitors centre at Fountains Abbey, which the National Trust has found to be an extremely sensitive issue. In 1986 they commissioned Edward to design the Trust's biggest-ever new building at the recently declared "world heritage site", but his original plans were axed, following objections from local residents and the planning authority. He has now designed a different courtyard building which will be situated a couple of hundred yards west of the original site.

LAWRENCE DALLAGLIO (T89) represented Middlesex at 18 Group and played for London Counties in all the Divisional matches. He was then selected for the final England trial.

TERRY DOYLE (A71) is a Partner with Peat, Marwick, McLintock, in their Leeds office.

ANTHONY FORD-HUTCHINSON (O65) has been appointed Honorary Professor of Pharmacology at McGill University.

EDWARD GUEST (W89) has been working for the Centre for Policy Studies of the Conservative Party as Assistant Publications Officer.

TRISTAN HILLGARTH (O67) is head of Framlington's European investment team, which has recently launched the Framlington Continental Smaller Companies unit trust.

MARK HUSKINSON (O53) has had an exhibition of his watercolours, drawings, cartoons and sculpture at The Grape Lane Gallery.

ANDREW KNIGHT (A57) has been appointed a director and executive chairman of News International.

PHILIP LEONARD (C84) took a year off to travel in the Far East before going to Exeter University to read Chemistry and Law for three years. During that time he managed to travel through China, Tibet and Burma shortly before they all closed their borders. Having completed his degree, he stayed at Exeter for a further year in order to get a full law degree, and then went to law school in Guildford to take his Law Society Finals.

HUGH MEYNELL (E48) has been appointed High Sheriff of Shropshire.

CHRISTOPHER MOORE (J75) has gained first class honours in BSc Engineering at South Bank Polytechnic.

KEVIN PAKENHAM (W65) is chief executive of the investment group John Govett & Co. He has a particular interest in Hungary and has helped to set up a UK company, the Hungarian Investment Company, which buys shares in Hungarian enterprises that form joint ventures with Western companies.

JONATHAN POWELL (O65) left the Army as a Lieutenant Colonel in 1986 and now works in the City.

NICHOLAS POWELL (O67), having founded Virgin Records with Richard Branson, now makes films. His company, Palace Productions, has films such as "Mona Lisa", "Scandal" and "Absolute Beginners" to its credit.

MINNOW POWELL (O72) is managing partner of Touche, Ross in Newcastle.

ALPHONSUS QUIRKE (H76) has been appointed manager of the commercial division of McNally Handy and Partners.

PETER SAYERS (W81) has founded a tour operator company called Top Run Wintersports. The company offers up-market skiing holidays to Whistler resort in British Columbia, widely regarded as North America's premier ski destination.

NIGEL SLINGER (A54) has been selected as Seniors Captain of the Trinidad and Tobago Golf Team for the Caribbean Amateur Golf Championship.

PETER SLINGER (A86), in addition to getting his Bachelor's degree (with High Hons) at the University of Florida, was also a Resident Assistant (sort of Head of House!) He is now working for his Master's degree in International Communication and Economics, and has been promoted to Assistant Resident Director, responsible for over 700 students.

PAUL SMITH (W63) qualified in Medicine from Newcastle University in 1968 and then went to Glasgow University to teach anatomy. Whilst there he developed an interest in Plastic Surgery and went on to the Surgical Training School at the Western Infirmary in Glasgow. There he met Athol Parks who stimulated his interest in Hand Surgery. He then moved to London to work with Mr Stewart Harrison in Windsor and after 18 months moved to the United States to work in the premier Hand Surgery service in that country based in Louisville, Kentucky under the guidance of Mr Harold Kleinert and Dr Graham Lister. A year later he moved to Duke University, North Carolina as an instructor in Plastic Surgery. He finally returned to the United Kingdom in 1980 to the post of Senior Registrar in Plastic Surgery at Mount Vernon Hospital in Northwood, Middlesex, where he was then appointed a Consultant in Plastic Surgery.

MICHAEL TATE (T82), after a First in Geography and obtaining a PhD in Geology at Aberystwyth, had a Visting Fellowship at Cambridge. He is now working for TOTAL Oil Company on Natural Gas Exploration in the North Sea.

GEOFFREY VAN CUTSEM (E62) specialises in country house sales for Savilles.

ANDREW WALKER (W80), who read Theology at Bristol, was ordained as a monk in the Order of Theravada Buddhists at Chithurst Forest Monastery, West Sussex, on 1 July 1990.

SIR CHARLES WOLSELEY (C62) has created the first major British garden for the public this century. Wolseley Garden Park extends 40 acres beside the Trent in the grounds of the former Wolseley Hall and contains nine theme gardens and a four-acre lake.

ROME DINNER

In late May Old Amplefordians gathered to dine and remember near the Pyramid in Rome. Oldest dining prelate was Joe Barrett SJ, a founder member of St Cuthbert's House in 1926, so of Ampleforth's House system. Our convenor was John Morris (D55), once a novice at the Abbey and now in business in Rome. David Massey (O54), equally a former novice, was present; he has recently been ordained to the priesthood. Others present were Kate Marcelin-Rice, Chris Belsom, Jenny Belsom, Rosemary Testa - parents of boys once at our College, etc - and an itinerant monk, Fr Alberic. He reminded the gathering of what Nancy Mitford wrote in The Sunday Times after a visit to the Eternal City: she compared it to a "village with its one post office, one railway station and life centred round the vicarage"!

A.J.S.

HUGH ARBUTHNOTT (W55) and his wife Vanessa write: -

THE JUSTIN ARBUTHNOTT BRITISH/IRISH FUND

Justin Arbuthnott (E85) was drowned with three friends on the night of 27/28 July 1989 when their boat capsized in the stretch of sea between Aran Island and the coast near Burtonport in County Donegal in the Republic of Ireland. All four were in their early 20's and were students at the University of Edinburgh where they had first met and become close friends. Their death was the result of one of those apparently pointless accidents which happen especially to young people who are adventurous, full of energy and enjoying life. Justin, like his friends, was about to start his fourth and final year at the University of Edinburgh and was, therefore, on the threshold of his adult life. Who knows what he might have achieved if he had lived?

To commemorate his life and to compensate for the loss of what he might have achieved, we, Justin's parents, have decided to set up a Fund designed to serve what we hope would be a useful and worthwhile purpose. The Fund is based on the University of Edinburgh because he was at Edinburgh and was very happy there. He was happy too on his visits to Ireland, both in the North and in the Republic. We, ourselves, also have many reasons to be grateful for the kindness shown to him and to us by many Irish people on both sides of the border. If the Fund could contribute towards the better understanding by the people of Britain and the people of Ireland of the complex relationships between them and perhaps, therefore, towards making those relationships more straightforward, Justin's death will have served a good purpose.

We believe that the cause is a worthwhile one whether or not you knew Justin or know us. If you feel this we hope you will also feel able to contribute to the Fund. Our target is a £100,000 capital sum managed by the University, who would use the income to promote, through scholarly activity, the better understanding of Ireland and the various complex relationships which link Ireland and the United Kingdom.

Cheques should be made payable to the University of Edinburgh and should be clearly marked "The Justin Arbuthnott British-Irish Fund".

The 1989/90 Season saw a new direction. Since 1977 when the R.F.U. banned the playing of rugby between boys and men there had only been the occasional game featuring Old Amplefordians. In 1985 saw the start, although few thought the continuance, of a regular team. However 1989 saw a fresh start with a planned fixture list of six games and a new identity. Ready for the first game was the new identity featuring the colours of the school 1st and 2nd XV (red, black, blue and gold quartered).

The game against The Oratory was closer than in previous years and much of the first half was evenly matched. Apart from an interception by The Oratory which was brought down after a 25 yard dash the score went to Ampleforth following a break by Jeremy Hart (B85) who then set up the ruck for a score in the corner by Aidan Day (E80). In the second half the back row with Aidan Channer (D81) and Simon Pender (J81) had a tremendous game; however it was Simon Duffy (O85) acting as scrum half that gave the break which saw the "bulldozing" Simon Hare (J80) score in the corner. The final score was 15-0.

St Georges College was a new fixture and a close game with only a 4-0 score by David Piggins (J80) in the second half. In defence the Day brothers were tight and the attack was always probing for opportunities. One of these opportunities nearly came off with a chip from Shaun Carvill (B83) caught by Brian Treneman (J85). However in the end it was Richard Keating (J83) and Simon Duffy who set up the ruck which went along the line for David Piggins to score.

The Stonyhurst game brought the third win. By half time the score was 6-0 from Mike Toone's conversions but the second half saw OA's take the initiative. The first of two tries began with Shaun Carvill dummying Mike Toone (C83) and passing to Phillip Evans (D83), whose pass missed David Piggins to be gathered by Thomas Judd (W77). Piggins now looping Judd received the ball and made for the line. As he crossed it he made his now usual loud roar as if to scare the opposition into submission. The final score came from Shaun Carvill who went on to dummy the touch judge to score in the corner for a final score of 16-10.

After Christmas Simon Duffy organised a game against Chris Shewsby, a player at Harlequins. In fact it seemed that it was a practice game for Harlequins v Bath the following week. The game was one sided and resulted in the first loss of the season 9-30. Phillip Evans organised the next game against the Old Malvernians which was played following one of the gales we have become used to in recent years. Even so the OA's supporters seemed to be heard above the roar of the wind and managed to drown out any opposition attempts to rally their team. Most of the game was played in the opposition half with OA's gaining most of the possession. The first of OA's two tries came from Aidan Channer seeing the gap and going for it. The second was from a James Porter (E84) break passed out to the winger who cut in to score. Unfortunately, though, the decider to the game came with a psychological try by OM's. Their fly half dropped the ball to knock on, but played the whistle; however the OA's did not and left a gap for him to run through. The final score was 8-13.

At the annual dinner in July the committee was able to announce a Patron and

President for the club. We were honoured when Cardinal Hume accepted the role of Patron: John Willcox has been made an Honorary Member and has accepted the role of President. Our thanks also go to John and Pauline Willcox for travelling south to join us for the first Annual Dinner.

Currently we have increased the matches played to 8 with possibly a sevens tournament and a Sunday Festival. We are also trying to join one of the County clubs as well as the R.F.U. We have therefore invited on to the committee Simon Hare as Membership Secretary and Patrick Berton (H78) as Fixtures Secretary. Those interested in playing for, or supporting the club, are asked to write to Simon Hare, 6c Peterborough Villas, Fulham, London SW6 2AT. 071 736 4948 to obtain a Membership form and Fixture Card.

Thomas Judd (W77)



The 1990 edition of the Address Book has been published. Some explanation is required here of the traditional format, given the minutes of the last AGM which stated: – 'the new address book will contain lists of all old boys, the society members being appropriately indicated'. Under the Data Protection Act our computerised records can only be made public for members of the Society. It is assumed in law that members who have joined a club thereby give permission for computerised address lists to be published; but this permission is not to be assumed for old boys who have not opted for membership of the Society. We have decided to keep a record on file of information received from OA's so that we keep an open file on all our old boys. Obviously care is necessary only to publish that which we know an old boy wishes to have published and I am aware of the judgement necessary in this. What is clear is the gratitude of old boys for house newsletters, and I hope in time that all houses will be able to despatch newsletters every two years or so. In addition all members of the Society have been sent the second edition of the publication *Ampleforth Abbey and College*, first published in 1977 as a guide for visitors to the Abbey but now incorporating a new text and up to date photographs.

Most activities undertaken by old boys together do not directly come under the aegis of the Society and this absence of bureaucratic centralisation probably allows for natural flair and development. For example, as members will be aware, there is a significant number of young old boys present at this retreat in their capacity as members of the Manquehe Movement linked to Chile; in addition the work of those who participate in the Lourdes pilgrimage is especially appreciated; there are regular visits to Medjugorje with old boys taking a leading part; the Ampleforth Sunday is a particular feature of the year. Celebrations of one sort or another take place in Manchester (two hot pots), Edinburgh – a successful dinner under the direction of John George; Hong Kong – a day at the jockey club, and a reception in the Hong Kong Club for 45; Rome; and one should probably include the informal gatherings of young old boys, which are developing into custom, of meeting in 3-4 London pubs between certain hours on certain days. Shooting, golf, cricket, and now a burgeoning rugby union club complete a fairly varied picture of activity undertaken by Amplefordians together.

Lists of membership of the Society, having been stable for 20 years, are now on a steadily rising curve. Total membership is now 2595, a net increase of 150. 96 of these are from the 1989 leavers who now enter the lists on a life membership opt out principle. Of equal note is 76 new members from the years 1970-87. These are old boys to whom a special letter of invitation to join was sent during the year. 17 members have died, a mere 6 resigned. Finally, our thanks to Michael O'Kelly for the way he has carried out the duties of Treasurer. The finances are in good order but it has been my personal belief over 22 years on the AS committee that the Society should be able to provide a higher level of bursary support to the Headmaster. I still wonder whether a life membership of £100 is too low for our purpose.

THE AMPLEFORTH SOCIETY REVISION OF THE CONSTITUTION, OBJECTS AND RULES OF THE SOCIETY

Notice to the next Annual General Meeting of the Ampleforth Society

Notice is hereby given to the Annual General Meeting of the Ampleforth Society, to be held on Good Friday, 29 March 1991, that the revised draft of the Constitution, Objects and Rules of the Society, in the form appended to this Notice, will be proposed for adoption by the Society.

The process of Revision to date

The booklet containing the Society's Rules was printed in 1966, and shows changes made to some Rules in 1949 and 1954. Other changes were made in 1970, 1976 and 1979. But no comprehensive review of the Rules had been undertaken since the Ampleforth Society was founded on 14 July 1875. The Committee of the Ampleforth Society and the Annual General Meeting of 1989 decided that such a review was needed to bring the Rules, as well as the Constitution and Objectives, into line with modern practice.

Accordingly, at its meeting on Holy Saturday 1989, the Committee on the proposal of its President set up a Sub-Committee to revise the Rules of the Society, which include its Constitution and a statement of its Objects. The Sub-Committee was nominated of Dom Leo Chamberlain, Mr Anton Lodge, QC, Mr Peter Noble-Mathews and Dom Felix Stephens, Secretary of the Society, with Sir Kenneth Bradshaw, KCB as Chairman.

Successive drafts were prepared for the Sub-Committee by its chairman which took account of papers by Fr Abbot as President of the Society on the future of Development and Publications; by the Secretary of the Society on a review of the aims and rules of the Society; and by Mr Peter Noble-mathews and Mr John Codrington, a Trustee of the Society, commenting on changes in particular Rules.

The Chairman's final draft was considered by the Sub-Committee meeting at Ampleforth on 2 December 1989 and agreed with various changes which have been embodied in the attached text. More changes were made by the Sub-Committee to give effect to suggestions put forward by the Abbot's Council.

The draft as it emerged from the Sub-Committee was considered by the full Committee meeting at Ampleforth on Good Friday 1990. Further amendments were made, and the amended text was laid before the Annual General Meeting on Holy Saturday.

After a brief explanation by the Chairman of the Sub-Committee of the major changes and further discussion, the AGM agreed:

- (i) to recommend the latest draft for adoption subject to its consideration of any proposals made by the Charity Commissioners to whom the latest draft was to be submitted; and
- (ii) to publish the latest draft in the autumn issue of the *Ampleforth Journal* to give every member of the Society the opportunity of studying the proposed changes before definitive adoption of the draft at the Annual General Meeting of 1991.

A commentary on the changes finally made to each existing Rule is appended to the text.

Amendments to the latest draft of the Rules as recommended by the last AGM for adoption
The existing Rules do not prescribe any time limit by which notice has been given of amendments to proposed changes in the Rules.

Since several months notice has been given of the revised draft of the New Rules as recommended by the last AGM for adoption, *Members of the Society wishing to table amendments to that draft are asked to send them to me in writing by not later than Friday 15 March 1991.* This will allow time for them to be circulated to the Committee for its meeting on Friday 29 March and subsequently to the AGM.

Any amendments proposed by the Charity Commissioners will be treated in the same way.

FELIX STEPHENS O.S.B. HONORARY SECRETARY 15 June 1990

THE AMPLEFORTH SOCIETY

The revised draft of the Constitution, Objects and Rules submitted by the Sub-Committee, as revised by the General Committee and recommended by the Annual General Meeting of March 1990

CONSTITUTION

OBJECTIVES

RULES

FORMS OF MEMBERSHIP OF THE SOCIETY

1. MEMBERS
2. ASSOCIATE MEMBERS

SUBSCRIPTIONS AND BENEFITS

3. SUBSCRIPTIONS
4. BENEFITS

OFFICERS OF THE SOCIETY

5. OFFICERS
6. TRUSTEES
7. THE TREASURER
8. THE SECRETARY
9. THE CHAPLAIN

COMMITTEES AND SUB-COMMITTEES

10. THE GENERAL COMMITTEE
11. SUB-COMMITTEES

CAPITAL AND INCOME

12. CONTROL OF FINANCE

GENERAL MEETINGS

13. ANNUAL AND SPECIAL GENERAL MEETINGS

SOCIETY'S CONSTITUTION, OBJECTIVES AND RULES

14. ALTERATION OF THE CONSTITUTION, OBJECTIVES AND RULES

CONSTITUTION

The Ampleforth Society was established on 14 July 1875 and is registered under the Charities Act 1960, registration number 529629.

OBJECTIVES

The general objectives of the Ampleforth Society are to unite its Members and Associate Members in furthering such interests of Ampleforth Abbey and Ampleforth College as are compatible with charitable status, and to keep alive a spirit of co-operation and help for each other and for the wider community.

RULES

FORMS OF MEMBERSHIP OF THE SOCIETY

1. Members
 - (i) An Old Boy of the College shall become a Member on paying the appropriate life or annual subscription.
 - (ii) All professed monks of Ampleforth Abbey shall be Members.
 - (iii) Any person who is not an Old Boy but is already a Member of the Ampleforth Society shall continue to be a Member subject to payment of the appropriate subscription.
2. Associate Members
 - (i) A wider community, to be known as "Friends of Ampleforth" shall be Associate Members and shall include –
 - (a) parents of boys who are or have been at the College;
 - (b) Oblates, Confraters and others at Fr Abbot's discretion; and
 - (c) Lay teachers while on the teaching staff and after leaving the staff if they opt to continue as Associate Members.
 - (ii) It shall be the duty of the Secretary of the Society to communicate with eligible people in those categories inviting them to become Friends of Ampleforth.

SUBSCRIPTIONS AND PUBLICATIONS

3. Subscriptions
 - (i) Rates for life membership and annual subscriptions shall be determined by the General Committee. Annual subscriptions shall be payable in advance.
 - (ii) It shall be the normal practice for a boy at the College, unless he opts out, to be charged the cost of a life Membership through the medium of his College bills.

- (iii) Professed Monks of Ampleforth Abbey, Honorary Life Vice-Presidents and Associate Members shall not be liable to pay any subscription.
- (iv) A Member whose subscription has not been paid shall not be entitled to receive a copy of the Ampleforth Journal.
- (v) If a subscription has not been paid for three successive years, the General Committee may remove the Member's name from the list of Members.

4. Publications

- (i) Members of the Society and full time members of the teaching staff shall receive publications such as the Ampleforth Journal, the Newsletter and the Address Book of the Society without further payment.
- (ii) Other Associate Members may obtain publications such as the Ampleforth Journal, the Newsletter and the Address Book of the Society on payment.

OFFICERS OF THE SOCIETY

5. Officers

- (i) The Officers of the Society shall be the President, the Headmaster of the College, up to three Vice-Presidents, at least one to be a monk, three Trustees, the Treasurer, the Secretary and the Chaplain.
- (ii) The Right Reverend the Abbot of Ampleforth shall be *ex officio* President.
- (iii) An Officer of the Society who has given long and distinguished service may be nominated by the General Committee for election by the Annual General Meeting as a Vice-President, so that the Society may continue to benefit from his active participation and advice.
- (iv) The Trustees, the Treasurer, the Secretary and the Chaplain shall be elected by the Annual General Committee. Their term of office shall be five years. They may be re-elected.

6. Trustees

The Trustees shall be responsible for investing in their own names or otherwise such funds of the Society as are not required from time to time for immediate disbursement.

7. The Treasurer

The principal duties of the Treasurer shall be: -

- (i) to accept subscriptions and other monies due or payable to the Society and to make all disbursements authorised by the General Committee;
- (ii) to keep the financial accounts of the Society;
- (iii) to make an annual statement on the Society's financial position;
- (iv) to send a copy of the Society's annual audited Accounts to the Charity Commissioners.

8. The Secretary

The principal duties of the Secretary shall be: -

- (i) to give due notice and keep the Minutes of General Meetings and meetings of the General Committee.
- (ii) to draw up an annual report on the Society's affairs and issue it to Members;
- (iii) to receive applications for membership, to collect and pay in subscriptions and to keep an up to date list of Members with their addresses and dates of admission, and circulate it periodically to Members.

9. The Chaplain

The principal duties of the Chaplain shall be: -

- (i) to say a monthly Mass for Members and Associate Member and a Mass on the death of a Member;
- (ii) generally to promote the spiritual welfare of Members and Friends; and
- (iii) to say prayers at General Meetings.

COMMITTEES AND SUB-COMMITTEES

10. The General Committee

- (i) The General Committee shall consist of the Officers of the Society, Honorary Life Vice-Presidents and three Members of the Society, at least one to be a Monk, elected at the Annual General Meeting for a period of three years and not re-eligible until after the lapse of one intervening year.
- (ii) In recognition of distinguished service to the Society, the General Committee may propose for election by the Annual General Meeting a number of Honorary Life Vice-Presidents as members of the General Committee, in addition to the working Vice-Presidents provided for in Rule 5, but without the right to vote.
- (iii) The General Committee shall meet at least once a year.
- (iv) Meetings of the General Committee shall be convened by the President and may be requisitioned by four of its members.
- (v) The quorum of the General Committee shall be five members.

11. Sub-committees

- (i) The General Committee may appoint Sub-Committees and shall determine their composition, chairmanship, powers and duties.
- (ii) Meetings of a Sub-Committee shall be convened by its chairman in consultation with the Secretary of the Society.

12. Control of Finance

- (i) Subject to Rule 6 (The Trustees), the General Committee shall control the funds of the Society and shall submit audited accounts for approval by the Annual General Meeting.
- (ii) After the working expenses of the Society have been defrayed from receipts and provision has been made for such future working expenses, or reserves put aside, as the General Committee consider necessary, any annual balances shall be used for bursaries or other educational or charitable purposes.

GENERAL MEETINGS

13. Annual and Special General Meetings

- (i) A General Meeting of Members of the Society shall be held annually at the College.
- (ii) A Special General Meeting of Members may be called by the President or the General Committee or the requisition of twenty Members of the Society. A requisition by twenty Members shall specify the form of a resolution to be submitted to the Special General Meeting. Discussion at the Special General Meeting shall be limited to that resolution and any amendments proposed thereto.
- (iii) The Secretary shall give not less than one month's notice in writing of General Meetings and Special General Meetings.
- (iv) The Chair shall be taken by the President, or in his absence by a Vice-President appointed under Rule 5, or in their absence by any Member of the Society appointed by the Meeting.
- (v) Resolutions shall be decided by a show of hands or by secret ballot if considered appropriate by the occupant of the Chair. Every Member present shall have one vote. If the votes on a resolution are equal, the occupant of the Chair shall have a second or casting vote.

THE SOCIETY'S CONSTITUTION, OBJECTIVES AND RULES

14. Alteration of the Constitution, Objectives or Rules

- (i) No addition shall be made to the Constitution, Objectives or Rules, or existing Provision repealed or amended, except by a resolution of the Members present and voting at a General Meeting.
- (ii) Not less than one month's notice, including an explanation of the alteration, shall be given of the proposed resolution.
- (iii) Not less than forty-eight hours notice, in writing or by telephone, shall be given to the Secretary of any amendments to such a resolution, so that copies may be made available to the General Meeting.

TABLE showing how the *existing Rules* dated 1875 and *Changes in the Rules* (made between 1970 and 1979) have been dealt with in the Sub-Committee's draft revision.

Objects of the Society

The Constitution and Objects of the Society are stated in a Preamble and also in Rules 1 and 2. The Sub-Committee's draft separates off the Constitution provisions from the Objects (Objectives), incorporates the substance of existing Rules 1 and 2, and sets out a more succinct version of the Objectives.

Form of Bequest

Deleted as inappropriate for inclusion in the Rules.

Rules 1 & 2

See 'Objects of the Society' above.

Rule 3

Incorporated in the Sub-Committee's Rule 1.

Rule 4

The concept of 'extraordinary members' seems dispensable. Layteachers are provided for in the Sub-Committee's Rule 2.

Rule 5

A process of election of candidates for membership seems obsolete and unnecessary. The criteria for membership and associate membership are laid down in the Sub-Committee's Rules 1 and 2.

*Rules 6 to 8

Covered by the Sub-Committee's Rules 3 and 4 (in particular the General Committee is empowered to determine the rates of subscription).

*Rule 9

Covered by the Sub-Committee's Rule 1, and 3.

* See also *Changes in the Rules* attached to this Appendix.

Rule 10

The Officers of the Society are specified in the Sub-Committee's Rule 5 with the addition of the Headmaster and the deletion of the Local Honorary Secretaries.

Rule 11

Covered by the Sub-Committee's Rule 5.

Rule 12

Deleted. Since the Officers of the Society comprise for practical purposes the Society's executive committee, it seems sensible to restrict officer status to those likely to take an active part in the Society's affairs. In keeping with this principle, the Sub-Committee's Rule 5 provides that an Officer who has given long and distinguished service may be nominated by the General Committee for election by the AGM as a Vice-President. Up to three such Vice-Presidents may be appointed.

The other method of honouring distinguished service to the Society is to appoint a number of *Honorary Life Vice Presidents* as members of the General Committee but

without the right to vote*. This provision is made in the Sub-Committee's Rule 10, thus complementing the provision made for *working* Vice-Presidents in Rule 5.

- Rules 13 to 16 The essential duties of the Treasurer, the Secretary and the Chaplain are set out in the Sub-Committee's Rules 7, 8 and 9. The prayers said at General Meetings are well established by practice; it is superfluous to specify them in the Rule.
- Rule 17 The duties of the Trustees are dealt with in the Sub-Committee's Rule 6 and their appointment and term of office in the Sub-Committee's Rule 5.**
- Rules 18 to 20 These rules governing the Society's regional organisation seem to the Sub-Committee to be out of touch with present day realities, and have been deleted.

* This latter provision was added by the General Committee when it considered the Sub-Committee's draft.

** The General Committee decided that the appointment and term of office of the Trustees should be the same as for the Treasurer, the Secretary and the Chaplain.

- Rules 21 to 23 Covered by the Sub-Committee's Rule 10. The proposed new title 'General Committee' distinguishes more easily the main committee from sub-committees appointed under existing Rule 23A.
- Rule 23A Covered by the Sub-committee's Rule 11.
- Rule 24 The inclusion in the Rules of Old Boys sporting and athletic clubs seems unnecessary.
- Rules 25 to 28 General meetings are dealt with in the Sub-Committee's Rule 13.
- Rule 29 Deleted. See below Rules 30 to 32.
- Rules 30 to 32 The effect of these Rules is to distinguish between (i) capital (e.g. donations and bequests), which is to be invested, and (ii) other receipts (e.g. subscription income), which can be used for defraying 'working expenses'. Capital can only be spent on the advice of the General Committee with approval of the President and "the consent of a two-thirds majority of members present in person or by proxy and voting at an AGM or Special General Meeting. . ."
- To provide for proxy voting and a two-thirds majority of a General Meeting in order to release 'capital' for expenditure does seem an overweight procedure, especially when the amount of capital that the Society has at present and is ever likely to have in the future is taken into account.

The Sub-Committee proposes that these three Rules should be deleted.

Instead the Sub-Committee's Rule 12 places on the General Committee the responsibility for controlling the funds of the Association and for accounting for its administration to the Annual General Meeting*. The General Committee must, however, have regard to the Sub-Committee's Rule 6 which places on the Trustees the responsibility for investing funds of the Society not required from time to time for immediate disbursement; and since under the Sub-Committee's Rules 5 and 10 the Trustees, as Officers of the Society, are members of the General Committee, their advice is continually available to the General Committee in controlling the funds of the Society. Those safeguards should be enough protection against extravagance and waste.

The Sub-Committee's Rule 12 also retains the provision in existing Rule 32 that after defraying any expenses, and providing for future expenses, and putting aside reserves, any remaining annual balance should be used for bursaries or other educational or charitable purposes.

* When the General Committee considered the Sub-Committee's draft Rules, it strengthened this latter requirement to submitting "audited accounts for approval by the Annual General Meeting".

- Rule 33 Deleted. In the circumstances of today a provision for the dissolution of the Society seems neither necessary or desirable.
- Rule 34 Deleted. Unnecessary in the Rules.
- Rule 35 Covered by the Sub-Committee's Rule 14.

CHANGES TO THE RULES (MADE BETWEEN 1970 AND 1979)

- Rules 6 and 7 Covered by the Sub-Committee's Rules 3 and 4.
- Rule 9 Covered by the Sub-Committee's Rules 1, 3 and 4.
- Rule 36 Deleted. The Society does not need to empower itself to enter into contracts (which is what this Rule provides). Nor does it seem necessary to empower the General Committee to do so, because entering into a contract is simply consequential on financial decisions, which under the Sub-Committee's Rule 10 are made by the General Committee, who have continually available the advice of the Trustees as part of the General Committee's membership.

THE SCHOOL

JANUARY – JULY 1990

OFFICIALS

Head Monitor

J.P. King (T)

Monitors

St Aidan's

St Bede's

St Cuthbert's

St Dunstan's

St Edward's

St Hugh's

St John's

St Oswald's

St Thomas's

St Wilfrid's

R.E. Hamilton, A.A.G. Myers, P.G. Tapparo
R. Hosangady, C.K.S. Wong, R.M.F. Fagan, A.R. Nesbit
N.C. Hughes, A.J.P. Morrogh-Ryan, J.E. Hughes,
D.J.L. Blount
A.J. Finch, A.J. Hickman, B. Cunliffe
J.M. McKenzie, R.R. Elliot, O.J.W. Heath, E.P.G. Spencer,
T.J. Willcox
P.A.L. Brenninkmeyer, P.J.A. Brennan, R.J. Lamballe
J.B.J. Orrell, T.E. Tutton, J.R. Butcher
J.T.M. Reid, C.M.M.M. Williams, J.D. Morris
M.J. Tyreman, J. Burke
D.J. McFarland, C.J.T. Vitoria, M.C.R. Goslett,
P.A. Taaffe

GAMES CAPTAINS

Athletics

Cricket

Cross-Country

Golf

Hockey

Squash

Swimming

Tennis

Master of Hounds

Shooting

Librarians

School Shop

Book Shop

Stationery Shop

A.A.G. Myers (A)
T.J. Willcox (C)
A.A.G. Myers (A)
J.D. Morris (O)
A.R.G. Allan (B)
B.S. Scott (E)
R.R. Elliot (E)
P.A.L. Brenninkmeyer (H)
J.M. McCann (C)
O.J.W. Heath (E)
S.M. Carney (A), P.J.H. Dunleavy (T), J.E.O. Brennan (O),
R.G.M. McHardy (D), M.J. Mullin (B),
J.R.P. Nicholson (W).
J.M. McKenzie (E), R.E. Hamilton (A), A.J. Hickman (D),
J.R. Howey (C), J.P. King (T), D.E.H. Marris (T),
A.R. Nesbit (B), D.J.S. Thomas (O), M.T. Tyreman (T).
N.P. Kenworthy-Browne (E), D.E.J. Wiseman (D),
C.J. O'Loughlin (C), A.D. O'Mahony (D),
H.T.D. Boyd-Carpenter (B), R.F. West (B),
M.S. Brocklesby (H), P.G. Moorhead (A),
N.M. Studer (D), R.E. Haworth (T), M.R. Wilson (T).
A.J. Finch (D), J.P. King (T), C. Davy (W),
T.C. Wilding (D), G. Finch (D), G.M.I. Gaskell (D).

THE SCHOOL

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The following boys left the School in 1990:

March

A.M. Booth (A), P.E. Mullaney (A), A.D.E. Zoltowski (A), J.E. O'Brien (B), T.D. de V. Gaisford (C), H.B. Crichton-Stuart (E), D.C. Guthrie (E), H.T.B. Martin (J), B.T. Douglas-Hamilton (O), J. Mycielski (O), C.M.E.B. von Schnurbein (T), M.J. West (JH).

June

St Aidan's

C.A. Asiodu, R.E. Hamilton, M.P.S. Luckyn-Malone, S.P. McGrath, P.G. Moorhead, B.D. Morgan, A.A.G. Myers, R.E. Parnis-England, T.A.J. Scrivenor, P.G. Tapparo.

St Bede's

A.R.G. Allan, S.J. Ayres, J.N. Bright, M.L. Cozens, R.M.F. Fagan, R. Hosangady, J.B. Louveaux, A.R. Nesbit, R.F.P. Pintado, A. Williams, C.K.S. Wong.

St Cuthbert's

J.A. Binny, D.J.L. Blount, E.S. Erdozain, J.R. Howey, J.E. Hughes, N.C. Hughes, M.M. Kendall, J.M. McCann, S.J. McNamara, A.J.P. Morrogh-Ryan, T. Parker, H.B. Vyner-Brooks, M.J. Walker.

St Dunstan's

N.P. Bianchi, P.C.I. Black, D.J.P. Carney, B. Cunliffe, S.L. Dewey, M.C. Dickson, A.J. Finch, E.M. Gaynor, P. Harrison, A.J. Hickman, A.I. MacFaul, D.M.W. Price, R.W.R. Titchmarsh, K.E. von Habsburg-Lothringen, J.M.C. Walter, D.E.J. Wiseman, H.M.V. Young.

St Edward's

J.B. Beeley, W.R. Eaglestone, R.R. Elliot, H.L. Fitzherbert, O.J.W. Heath, N.P. Kenworthy-Browne, J.M. McKenzie, H.S. Ogilvie, B.S. Scott, T.O. Scrope, Hon. A.J.R. Shaw, T.G. Shillington, E.P.G. Spencer, T.J. Willcox.

St Hugh's

H.D. Blake James, A.K.J. Boyle, P.J.A. Brennan, P.A.L. Brenninkmeyer, H.L.J. De Philly, J.K.M. Joyce, R.J. Lamballe, G.F.G. Lorrimer, R.P.D. McBrien, C.T. Pennicott, J.J. Record, A. Tracey, J.P.B. Twomey.

St John's

J.P. Boylan, J.R. Butcher, A.D.L. Corbett, A. Fairbrother, S.G. Flatman, D.B. Kenny, E.J.B. Martin, R.J. Murphy, J.B.J. Orrell, F.A.L. Roberts, B.D.C. Ryan, R.P. Sessions, T.E. Tutton, M.J. Verdin.

St Oswald's

J.-K. Closs, A.M. Jones, J. Kerr, J.D. Morris, D.J. O'Connell, T.C. O'Connor, H.F.A. Piney, H.J.M.C. Regan, J.T.M. Reid, D.J.S. Thomas, W.X. Unsworth, C.M.M.M. Williams.

St Thomas's

C.N. Brain, J. Burke, S.P. Evans, I.E. Forster, T.E. Gilbey, J.P. King, R.T. Leonard, D.G.H. Marris, T.D.J. McNabb, N.D. Pring, J.C. Royston, M.J. Tyreman.

St Wilfrid's

A.E.G. Brittain Catlin, A.E. Cosgrove, G.S.L. de Macedo, M.C.R. Goslett, G.D.H. Hall, A.C. Macmillan, D.J. McFarland, M.P.A.C. McNally, S.C. Mowbray, M.C. Read, P.A. Taaffe, A.E.C. Thompson, C.J.T. Vitoria.

Junior House

G de la Haye Jousselin, B.J. Halkon, J.W. Halkon, M.J. Coleman.

The following boys joined the School in 1990:

January

T.P. Burugu (A), J.A. McNeill (T), E.D.J. Porter (JH).

April

M.W.T.P.J.M. von Schaesberg (E), P.A. Lane (J), S.J.T. McQuestion (O), P.D.S. Carroll (JH), L.B. McNeill (JH), G.D.P. Penate (JH).

CONFIRMATION

The following received the Sacrament of Confirmation at Mass in the Abbey Church from Bishop Augustine Harris of Middlesbrough on 6 May 1990: -

St Aidan's: R.A. Dove, J.F. Holmes, A.P.M.O. Oxley, W.H.M. Oxley, C.N. Roberts; *St Bede's*: M.J.P. Dalziel, C.P.A. Hussey, C.H. Jungels, D.J.B. McDougall, J.M. Martino, H.P. Milbourn, E.M.C.-A.Y.H.W.M. Moy; *St Cuthbert's*: D.A.J. Caley, T.R.C. Cooper, D.F. Erdozain, S.P. McGoldrick, O.R.E. Mathias, N.P. O'Loughlin, C.Y. Robinson; *St Dunstan's*: J.-P.M. Burgun, D.A.T. Corley, O. Dale, G.M.C. Gaskell, T.J. Gaynor, P.D. Greeson, A.G.A. Sutton; *St Edward's*: A.D. Gibson, J.A. Lovegrove, T.B.E. Madden, J.P.G. Robertson, T.B. Spencer, A.C.J. Wayman; *St Hugh's*: G.R. Banna, J.C.A. Flynn, G.H. Grantham, D.R. Ibbotson, J.C. Lentaigne, H.F.N. Smith, D.W. Spencer, D.A. Wootton; *St John's*: T.S.A. Codrington, A. Harrison, P.M. Howell, C.P.B. Hurst, S.E.H. Marcelin-Rice, F.A.D. Nevola, D.C.B.L. Roberts; *St Oswald's*: N.M.A.J. Bell, G.D.H. d'Adhemar, R.H. Evers, R.H.T. Fattorini, C.J. Furness, T.G. Hull, C.R. Petrie, J. Vincent; *St Thomas's*: D.R. Greenwood, P.M. Griffin, V.M. Murombe-Chivero, J.-P.T. Pitt, J.M. Robertson; *St Wilfrid's*: W.T. Barton, M.J. Leonard, T.R. Leonard, W.E.P. McSheehy, D.R. Thompson; *Junior House*: A.M. Aguirre, J.R.E. Carty, T.P.G. Flynn, B.A. Godfrey, S.D.C. Hulme, N.E.J. Inman, A. Layden, A.C. Leonard, S.H. McGee, R.R. Manduke Curtis, L.A. Massey, P.R. Monthien, P.G.C. Quirke, A.J. Roberts, J.P.F. Scanlan, P.L. Squire, R.T.A. Tate.

The Pheasant Hotel, Harome, Helmsley

(0439 71241)

A 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 recommended by all the good hotel guides.

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.

Whitwell Hall Country House Hotel

(Whitwell-on-the-Hill 065381 551)

(Fax 065381 554)

Lovely Country House set in 18 acres delightful grounds overlooking Vale of York. Every comfort provided and good food assured. Tennis Court, Indoor Heated Swimming Pool, Sauna and Croquet on lawns. Egon Ronay recommended.

Hawnby Hotel, Hawnby

(Bilsdale 04396-202)

Eight miles north of Ampleforth in the North York Moors National Park. Recently completely refurbished and now under the personal supervision of the Countess of Mexborough. Secluded old Water-Mill holiday cottage (two double bedrooms) also available.

Crayke Castle, Crayke

(Easingwold 0347) 22285)

A Grade 1 listed 15th Century castle offering guests all the comforts of the 20th Century! Luxurious accommodation, excellent cuisine and fine wines but above all a warm welcome.

Ryedale Lodge, Nunnington

(Nunnington (04395) 246)

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

Blacksmiths Arms Restaurant, Aislaby, Pickering YO18 8PE

(0751 72182)

Comfortable five-bedroomed accommodation. Restaurant with open log fires, serving local produce, game in season and fresh vegetables, plus a full vegetarian menu. Open throughout the year.

Fairfax Arms, Gilling

(Ampleforth (04393) 212)

Under the new ownership of Neville and Sandra Kirkpatrick, this popular inn has now been completely refurbished to a high standard. We now serve bar meals and grills every lunchtime and evening. Two holiday cottages are also available.

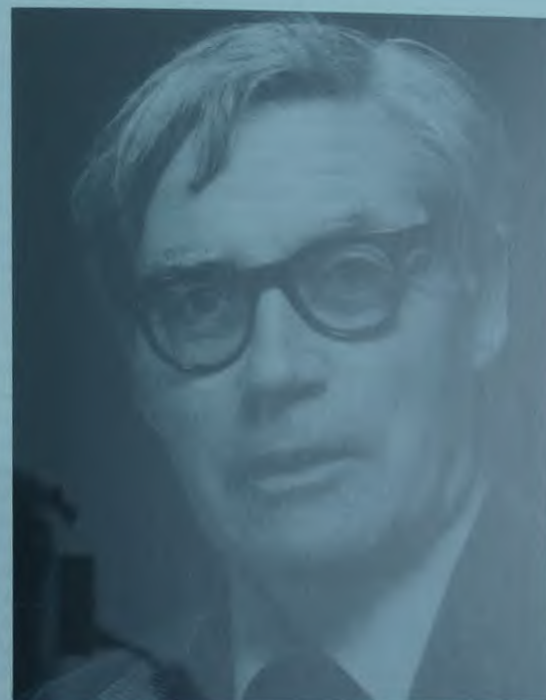
The Feversham Arms Hotel, Helmsley

(0429) 70766

An historic coaching Inn luxuriously modernised retaining its old charm. 20 bedrooms with all facilities. Some with four poster bed and de-luxe bathroom. Superb food specialising in shellfish and game. Own tennis court, swimming pool and gardens. Autumn-Winter and Spring Bargain Breaks available for parents visiting Ampleforth. AA three star, RAC three star and Egon Ronay recommended.

THE COMMON ROOM

Walter Shewring
The obituary was
published in
The Independent.



The Bookplate of
the Library was
commissioned by
Walter Shewring
from his friend
Eric Gill in 1932.

AMPLEFORTH
COLLEGE
LIBRARY

Walter Shewring, who taught at Ampleforth College for close on 60 years, was surely one of the last of the mandarin-style classics masters of our Public Schools. He was also an intimate of Eric Gill and his circle, a distinguished Italian scholar and musicologist, a writer on aesthetics, and translator and poet.

From Bristol Grammar School he went up to Oxford as a scholar of Corpus, won the Craven Scholarship and the Chancellor's Prize for Latin Prose, and became a Catholic. He joined the staff at Ampleforth in 1928, and his headmaster, the great Paul Nevill, used to tell boys he saw coming from the classics room that it was "a luxury to be taught by Mr Shewring". It was indeed: to Walter "the glory that was Greece and the grandeur that was Rome" were morasses of cant, parochialism, and false attitudes, and his pupils were invited to pick their way through them by the lights of good taste and rigorous criticism.

He held, with Browning, that most things worth striving for are unattainable, and his end-of-term reports were laconic and not designed to flatter: "Ignorant, indolent, insolent" was a well-remembered example. To some of his colleagues his taciturnity, his shrinking manner with his gown wrapped around him as closely as a mummy-cloth and certain supposedly unreasonable habits, such as a stubborn refusal to have anything to do with telephones, gave the impression that he was insufficiently "clubbable"; but he was, after his own fashion, "a good Common Room man", tolerant and generous. His inhibitions could melt dramatically when wine was on the table. He thought nothing of drinking three bottles at a meal, and would be left mellow and even talkative, but no nearer to intoxication than the average person would be after consuming a quarter as much.

Teaching at Ampleforth was only part of Walter's life. As a young man he had been introduced to Eric Gill's community at Pigotts in Buckinghamshire, and his intimacy with Gill led directly and indirectly to a wide and distinguished acquaintance including David Jones, Stanley Spencer, Ezra Pound, Edmund Rubbra, Herbert Read, Hilaire Belloc, Max Beerbohm, and many others. The Pigotts circle had a deep influence on all his attitudes, especially in ethics, aesthetics and politics, and made him an obvious choice to edit Gill's letters after his death. It was also entirely natural, when war broke out, for a follower of Gill to declare himself a conscientious objector, and he spent the "duration" milking cows and stooking sheaves. His companions of the time, however, found him an incongruous farm-hand, and were apt to be reminded of the ladies of Versailles dressing up as milkmaids for a morning's diversion in the model dairy. There was also, perhaps, a hint of preciosity in some of the other influences he felt at Pigotts, such as the cranky medievalism of the Distributist Party and a scorn for all kinds of machinery. He once spent a cold night in a hotel room because he thought that the electric fire was a wireless set.

The effect of Gill's teachings on his whole cast of mind is plain from his two volumes of essays on a whole range of subjects, *Topics* (1940) and *Making and Thinking* (1957). All the same, certain of his master's traits and tastes — his boisterous provocativeness and his obsession with sexuality — were strongly at variance with Walter's character, and must have made him an uneasy disciple.

The other great influence on his mind was Italy. The classics dons at Corpus had sent him there one vacation on a travel grant to deepen his reverence for "the grandeur that was Rome", little knowing how threadbare the notion seemed to their prize pupil. Walter spent the time learning Italian, under the tuition, according to his own account, of Sieneese cab-drivers, and this passion for all aspects of Italian culture remained undimmed. In 1948 Cambridge University published his magisterial *Italian Prose Usage*, and he later joined the learned revisers of *Hoare's Italian Dictionary*, or "the Reformed Hoare" as he called it. For many years he visited Italy every summer holiday, and colleagues noted how his customary timidity in the face of the modern world was apt to vanish as he briskly dispatched his travel arrangements and hotel bookings. His many services to Italian studies were recognised in 1978 by the Italian Republic when he was given its Order of Merit. Characteristically he refused to accept the news of the honour on the telephone: "Let them do the decent thing and write a letter".

Walter was also an accomplished musicologist, with a particular interest in hymnology and organs. He wrote and translated many hymns, notably for the Westminster Hymnal. A number of his learned papers on organs appeared in musical journals and he served on the committee which designed the organ of the Royal Festival Hall. He corresponded with many eminent European organists, and his visits abroad usually included a carefully prearranged inspection of one of the great ecclesiastical instruments. As an executant, however, he had no unusual skill, and his tastes in music seemed to most people impossibly refined. He would talk of "poor old Beethoven", and J.S. Bach, he would hint, was a dangerously late composer. On one occasion a neighbour at an Ampleforth concert asked him why there was so much dust on the grand piano: "Brahms", came the Delphic reply.

As for classical civilisation, he viewed it in general as a much over-rated affair, and the ancient philosophers and historians interested him only occasionally. All the same, he did some of his most distinguished academic work in Greek and Latin, notably his translation for the Oxford Press of the *Odyssey*, the only ancient work which commanded his unreserved admiration. This rendering, published in 1980, was intended to replace Rieu's Penguin version, which he thought little of, and was received with high praise in both literary and academic circles. He also wrote his own poetry, and published two collections in his youth, best forgotten. Then, in his seventies, he followed his favourite English poet, Thomas Hardy, in producing two more volumes, described by the then Oxford Professor as "wonderful and true poetry, as good as that of any contemporary".

Walter Shewring remained a devout Catholic to the end of his days; but he shared with many other converts a sense of grievance that the Church, after the second Vatican Council, was promoting the very attitudes and practices that he had joined it to escape. He was essentially a solitary man, who did not seek or need constant companionship, and his day-to-day life was frugal, even austere. He gave much of his money to the poor, and though the charity of communal living came less easily to him, there are many who will cherish his memory.

P.O.R.S.

THE AMPLEFORTH JOURNAL
W.A. ("TONY") DAVIDSON

Tony Davidson died suddenly on 17 February at the age of 62. He was born in Leeds, the only son of an Irish nurse and a Yorkshire train-driver. His father had been one of the élite of the age of steam, a driver of the "Flying Scotsman" – the ambition of every small boy in better days. He was educated by the Jesuits at St Michael's in Leeds, where he won an open Scholarship to Oxford, and after national service in the army went up to University College to read history. On graduating in 1951 he stayed on at Oxford to take what was then called the "teachers" diploma, in the course of which he was sent to Ampleforth for his teaching practice. His promise as a Schoolmaster was so plain to see that Fr Paul Nevill had the good sense to offer him a post on the history staff before his course was over, and he stayed at Ampleforth as an assistant master and later as head of the history department until his death nearly 40 years later.

Bachelor colleagues in the 1950's commonly lived in lodgings under the rule of a now vanished species, the village landlady. These beldames and the houses they ran were a rich source of anecdote in the Common Room, as, no doubt, were the lodgers to the landladies. Tony's "digs" had an earth-closet in the garden and two matching prints of "The Monarch of the Glen" in his sitting-room; his landlady spoke of the "emotion heater" in the bathroom and the "sentiment" which was apt to clog it, and would warn him to let his tea "seduce" before he poured it from the pot. From these unlikely quarters Tony would walk or bicycle to School each morning (he never learnt to drive a car) with never-failing punctuality, well-dressed, well-disposed, and above all well-prepared. Indeed the conscientiousness of his teaching never faltered, and the very evening he died found him preparing his work with the same care that he had spent on his first lessons as a "diploma-man".

But a good Schoolmaster needs flair as well as care; and many generations of Tony's pupils at all levels of the school can bear witness to the warmth, the wit, the quiet authority, and the other native qualities that made him, as the Headmaster put it at Exhibition, "one of the outstanding classroom teachers of Ampleforth's history". Outside the classroom he made the Historical Bench into one of the School's most valuable and durable societies; guided some three dozen boys in an edition of "Ampleforth Country", a model of local history; and many more boys in many more editions of the local tabloid, "The Ampleforth News". In his younger days he could be seen every Wednesday afternoon – an urbane but perhaps not wholly convincing figure – following the College beagles to Lastingham or Rudland Rigg. From these outings he seemed always to come back as well-dressed as he had set out, and a natural fastidiousness no doubt saved him from the squalider events of the chase. To his colleagues he was an ever-generous, reliable and tolerant companion, vehement only when injustice appeared to be done; and they will not forget his courtesy and tact as head of General Studies and later of History, nor his wise efficiency during three years as President of the Common Room.

When his father died, Tony took on the care of his ailing mother in the newly-bought house in the village, and nursed her devotedly for many years until her



W.A. (Tony) Davidson with colleagues

Top: Tom Charles-Edwards
Goremire Day 1960

Middle: John Whyte
Killiney, Dublin 1989

Bottom: Peter Anwyl (later Headmaster
St Mary's Hall, Stonyhurst 1978-1990)
Big Passage 1965

death. It was typical of him that he stood down from the headship of History for fear that his new burdens at home might prevent him from properly discharging his duties at School. During these years he uncomplainingly gave up the social life and holiday travel that he had so much enjoyed, and relied for recreation on his books and operatic records. This passion for opera had begun on his first visit to Italy as a holiday tutor, and was movingly recalled at his Requiem by Paul Young's beautiful singing of Verdi's 'Ingemisco'.

His death was of a piece with his life. He had called on a bedridden neighbour before going to evening Mass, had hurried to church for fear of being late, was taken ill with a thrombosis during the Mass, and died a few minutes later: a "bona mors" indeed, but a bitter blow to his friends.

Tony Davidson was one of those rare people, to be met with perhaps once or twice in a lifetime, about whom no one at all has an ill word to say, and for whom there never seems a need to make allowances. "Saintly" is an expression that should be used much less often than it is; but example is surely a part at least of saintliness, and everyone who knew Tony not only felt the better for knowing him but *was* the better. If that is not example then example is in vain.

P.O.'R.S.

At the Requiem Mass for Tony Davidson, in the Abbey on 22 February, Fr Edward preached the following Homily:

I think that everyone here has experienced a feeling of bewilderment during the last few days, a sense of a great loss, with the sudden death of Tony Davidson. That sense of loss is so acute precisely because we have gained so much from his presence among us.

He had just been to the village church for Mass, he had read the lesson, then God took him to Himself. If Tony had been planning it (and he was a great planner) he could not have done it better. He knew and understood Our Lord's words so well: 'you too must stand ready, because the Son of Man is coming at an hour you do not expect'. His life was 'of a piece'. There was a simplicity and an integrity about it which was transparent. God could have taken him at any time and he would have been ready. What a lesson to us all. When we remember Tony in the future we might examine our own readiness to die.

Tony Davidson came here straight from Oxford to teach History in 1952, when he was twenty-four. Since that time he has always been a part of Ampleforth; he has shared its soul. He was a wonderful and dedicated teacher, because not only was he a very good and interested scholar but he was so concerned about those he taught. Many years ago that great Catholic speaker at Hyde Park Corner, Frank Sheed, would say: 'What must I do to teach John Latin? First of all I must know John, secondly I must know Latin'. Tony Davidson took that advice to heart. He was a good and humble man who never sought the limelight. He had no enemies, indeed he could have no enemies, for he was much loved by everybody with whom he came in contact. He possessed that refined virtue of courtesy, and would feel distressed and upset if people were rude or ill-mannered, not because *he* felt slighted but because *they* fell short of what they should be. He had a lovely sense

of humour and fun, but it was never used at the expense of others; rather it was to help others to see life in perspective. Indeed he had a great capacity for enjoying life. He loved to travel. Italy perhaps was his first love: the people there were open, warm and generous — or was it because of his love of opera? Music in general, opera in particular, was his passion. Really this morning we ought to be singing the whole of Verdi's Requiem, but he would have been the first to realise that it would be too long. But for many years he had to give up so much of this to look after his mother who was an invalid. Typically he never complained. When his mother died five years ago once more he was able to do these things and we saw his zest for life return. There was a wonderful and uncomplicated directness, simplicity and wholeheartedness about him. He had a gift for friendship and gave himself unstintingly to others. He always had time for people — and the giving of time is the giving of oneself. It was typical of him that he visited almost every day an elderly widow who had lost her husband three weeks ago; in fact he had just been to see her before going to Mass. He made everybody feel important, because everybody *was* important. When St Paul wrote about the greatest of the virtues he might well have been writing about Tony Davidson: 'Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offence, and is not resentful . . . it is always ready to excuse, to trust, to hope, and to endure whatever comes! It fits so well, doesn't it? Then there was a simple, deep and uncomplicated faith, which gave a root and depth to his life. It was his anchor, as it must be ours. What an example to us all.

Certain people enrich the lives of those they meet, and make the journey through life a little easier; they give us bearings. Tony Davidson's life was like that; it was authentic. We have much to thank him for, and to thank God for. Also the suddenness of his death must not be lost on us. Cardinal Newman once wrote in a letter to a friend: 'God takes away our loved ones as hostages that we may be compelled even in our earthly affections to lift our hearts to Him! That is it; we must be drawn by Tony to God. That is what he would have wanted above all. So we have to learn to let go, and give him back to God. That is not easy; but from the moment we try we shall begin to grow again, and our new life will be deeper, closer to God, and closer to each other.

John Whyte, who was a boy and a master at Ampleforth, and later a distinguished university historian, died in New York on 16 May at the age of 62. He was taken ill suddenly with a heart-attack on his way to a conference in Virginia and never regained consciousness.

John came to St Aidan's House in 1941, and was an outstanding member of the history VI during its remarkable period of success under the doyen of Ampleforth historians, Tom Charles Edwards, who had the highest regard for his ability and confidently predicted for him an academic career of distinction. It surprised no one, therefore, that he gained an open Scholarship to Oxford, and he went up to Oriel in 1946; but the sudden death of his father just before Schools upset the first class which he would otherwise surely have taken, and he had to be content with an upper second. He stayed on at Oxford as a postgraduate and took a B.Litt in nineteenth century Irish history, a subject for which his family background in Co. Down well fitted him. That was followed later in his career by a Doctorate in Political Science at The Queen's University of Belfast.

In 1953, after his national service, John joined the history department at Ampleforth, where he spent the next five years. He taught with the rigour and efficiency that he brought to everything he did, and demanded the same high standards that had been required of himself in his own school days. But the mellow, Charles-Edwardian style was not in his nature. He took the view that a boy's reach, no less than a man's, should exceed his grasp, and caused salutary dismay among his pupils by insisting that they read the likes of Plumb and Namier, not to speak of other more arcane sources with which he had reason to suspect that the examiners themselves were ill-acquainted. He had a Victorian sense of the value of time, and was remembered affectionately long after he had moved on from Ampleforth for a moment during an historical outing which he had arranged to some medieval abbeys and castles in the Dales. After a busy morning's sight-seeing his colleagues proposed a drink before lunch, "Couldn't we kill two birds with one stone", suggested John, "and have a drink *during* lunch?" It was typical of him that the hilarious laughter which followed caused him some puzzlement but not the least offence. In the same spirit he would sit in the Common Room at times



of light-hearted and perhaps light-minded conversation, reading a book with his fingers in his ears; indeed he once admitted under enquiry (it would never have occurred to him to volunteer such a fact) that he read an average of three works of history a week. It was a tribute to his character that, despite such unfashionable habits, he was held in the greatest affection and respect by his colleagues; indeed it was impossible not to like and admire his generosity, friendliness and straightforwardness, his frequent quiet wit, and his occasional explosions of humour.

During his time at Ampleforth he was already preparing his first book for the Oxford University Press, and in 1958 decided to change to university teaching, beginning as a lecturer in history at Makerere in Kampala, where he was also Ugandan correspondent of "The Times". From there he moved back to his native Ireland, where he stayed for the rest of his career, first at University College Dublin as a lecturer in politics (his future wife Jean was lecturer in Italian) and then to the department of Political Science at The Queen's University of Belfast, where a "personal chair" of Irish Politics was created for him. Finally he returned to Dublin in 1983 as Professor of Government and Political Science, the chair he held until his death. He also had Sabbatical fellowships at Harvard and elsewhere, was elected to the Royal Irish Academy, and frequently broadcast on wireless and television in Ireland, Britain, France and Belgium. His publications included (apart from many pamphlets, papers in learned journals, and contributions to composite works) "The Independent Irish Party", "Church and State in Modern Ireland", and "Catholics in Western Democracies". These books have all become standard works, and one has only to look at their bibliographies and other apparatus to see his extraordinary industry, his uncompromising methods of research, and his ever-alert mind on the watch for illuminating material.

A great deal of his time was spent on the conflict between North and South in Ireland, not only as a historian whose acute analysis of the problems was widely respected, but as a practical peacemaker serving tirelessly on many bodies aimed at ending the religious and secular strife in Ulster.

John Whyte was one of the best academic scholars to come from Ampleforth, to which his career did the greatest credit; but we have every cause to remember him also as an admirable colleague, a delightful companion, and a faithful Catholic, and to grieve, together with his wife and family, at his untimely death.

P.O'R.S.

BRIAN O'CONNOR (A49) *writing as a life-long friend and for the Ampleforth Society, adds this appreciation:—*

The sudden collapse of John Whyte at New York's Kennedy Airport and subsequent death in a New York hospital was totally unexpected by his family and friends. As Professor of Politics at University College, Dublin he was to speak at a conference in Virginia organised by the prestigious Woodrow Wilson International Centre for Scholars at the Smithsonian Institute in Washington D.C. on "Anglo-Irish Relations in Northern Ireland". It was, in a sense, appropriate that his final paper (subsequently delivered to the conference by a colleague) should be on the subject of religious and political divisions in Northern Ireland. He had

devoted a significant part of his distinguished academic life to the scholarly and scientific study of this difficult subject.

John came from an old Catholic gentry family of Loughbrickland in Co. Down, and he was later to inherit the family house. He entered Ampleforth in 1941 and in 1946 he went up to Oriel College, Oxford with an open scholarship in history. His interest in Irish history was evident at an early stage. After his graduation in 1949, he did two years postgraduate studies for his B.Litt thesis on "Irish politics in the 1850's". He was given the opportunity to pursue his interest in history when he was asked to join the history staff at Ampleforth in 1953 after completing his National Service. In these years he used to retail with great gusto, for so quiet a man, stories of common room and monastery gossip to the writer of this obituary!

John was not content to confine himself to teaching history but was also determined to publish. The year 1958 saw the publication by the Oxford University Press of his first book *"The Independent Irish Party 1850-9"*. It has been described as "the standard work on the politics in the decade after the Great Famine". Among those thanked by John in his introduction for suggestions was that mentor of so many aspiring Ampleforth historians and his senior colleague on the history staff – Mr T. Charles Edwards.

John's first university appointment came in 1959 as lecturer in modern history at Makerere University College in Uganda. His period there coincided with the last years of colonial rule. He also acted as the Uganda correspondent for *"The Times"*. This was a challenge to his skills as an observer of contemporary politics. On his leave from Uganda he kept up and developed his connections with university historians in Dublin. While on leave in 1961 the late Fr Conor Martin, then Professor of Ethics and Politics at University College, Dublin, offered him a post in his department with the task of building up the empirical study of politics. John said afterwards that the offer took him by surprise as he had not thought of changing disciplines but after a great deal of thought he accepted with the encouragement of his friends.

This step was crucial in John's career as it set him on the road which was to lead him to becoming one of the outstanding political scientists in Ireland. In 1966 he moved to the department of political science in The Queen's University, Belfast, first as lecturer, then reader and finally in 1982 he was appointed to the personal chair of Professor of Irish Politics. These were years of distinguished achievement. In 1971 the first edition of the work for which he is best known *"Church and State in Modern Ireland 1923-1970"* was published. The book was widely acclaimed for the careful scholarship with which he treated a subject thought by many almost too delicate to handle. It was, in its way, a seminal work and encouraged others to enter this important field of study. *"Catholics in Western Democracies"* was published in 1981. This was an analysis of the role of Catholics in political life in a number of countries.

His period in Belfast coincided with the outbreak of the present period of turmoil and violence in Northern Ireland. Always deeply religious he worked hard to try to build bridges in that divided society. His quiet conscientiousness and

transparently honest commitment earned him respect from both communities. The writer of his obituary in *"The Irish Times"* commented: "During his Belfast years he also did much to bring political scientists from the Republic and the North together, his patience and general popularity contributing much to the development of an all-Ireland academic community which had not previously existed". Outside Queens, John's main commitment was to the Conflict Sub-Committee of the Committee for Social Science Research in Ireland which had decided to concentrate its resources on research into the Northern Ireland conflict and he developed a programme for them.

In 1983, John returned to University College, Dublin as Professor of Politics, where he supervised the general re-organisation of the undergraduate curriculum. He had been elected to the Royal Irish Academy in 1977. In 1988 he became a member of its Council and was a Vice-President at the time of his death. He was the Academy's representative on the European Science Foundation's Standing Committee for the Social Sciences. Just prior to his death he had completed a major work which is to be published by the Oxford University Press entitled *"Interpreting Northern Ireland"* which is an evaluation of the social, political and historical literature on the subject which has been published over the last twenty years.

John was blessed in his marriage in 1966 to Jean Murray and in their family of two sons and a daughter. They had met when they were on the staff of University College, Dublin together. She gave him much support and encouragement in all his activities.

Brian J. O'Connor (A49)

COLIN SIMPSON

After a decade (1980-1990) as Manager of Saint Alban's Centre, Colin has moved on to a post that many of us will envy – that of Secretary to the Royal Worlington and Newmarket Golf Club in Suffolk, essentially to face a new and exciting challenge but equally to be closer to aging parents at the family home in Felixstowe.

Colin arrived at Ampleforth to take overall responsibility for the running of the School Sports Centre from Fr Anselm Cramer who had overseen its development from new in 1975-76. Initially the facility lay idle for much of the time with only limited use by boys in the School during Games and in their evening recreation. His appointment coincided with that of Kevin Collins as Head of Physical Education (a newly created position also) who, over a period of three years developed a curriculum physical education programme largely based on the superb new pool and sports hall which complemented the old gym. Colin successfully facilitated the implementation of these innovations into his expansion plan – he has been largely responsible for maximising usage. These days it is necessary to book well in advance whether it be for a game of squash, a House swim, or a badminton court. The centre provides a dual use facility with the local community with whom Colin has forged especially strong links (they even organised a farewell party for Pam and Colin, to their total surprise). Regular

weekly bookings for indoor tennis, five-a-side soccer, indoor hockey and cricket nets have increased hall usage whilst the marketing of the swimming pool has been ever impressive with 'Mums and Toddlers', Over 50's and Quiet Swims to complement recreational sessions for all.

Colin has many attributes, not least his warm, self-effacing and good humoured nature. This allowed for a friendly camaraderie to develop with his staff; many a 'happy hour' has been passed in the 'SAC Office' sipping coffee and exchanging tales, in a relaxed and casual mode. Colin is kind, sincere and friendly in his dealings with people and on more than one occasion offered personal assistance to colleagues in less fortunate positions who were in difficulty. He is a good listener and a man who deliberates and discusses rather than jumps to hasty conclusions. He is also a fine administrator whose real strength lay in organisational skills. He is a 'natural' sportsman making most skilful games look easy with the minimum of fuss. He came as an ex-England Rugby International with a distinguished playing career but he was equally at home with a cricket bat, a squash racket and more recently a golf club. Before he left for pastures new he had got down to a fourteen handicap playing at the A.C.G.C. at Gilling. I don't suspect even Ted Wright would offer very good odds against Colin reaching single figures even at the ripe old age of 47.

Colin made a contribution to the school games programme culminating in a successful two years running LX2 Rugby with Robin Brodhurst. He was the first to realise that winning at this level, whilst desirable, was not all that mattered – in fact he laboured the point (Journal Spring 1989 p146) that most other schools struggle to put out a 4th XV and thus he did not wish to bask in the limelight of undefeated seasons. Most important was making sure that all boys enjoyed games each time they went down the valley. In the summer, Colin was 2nd XI Coach and here again he skilfully mustered boys and generated enthusiasm for the game whether they be aspiring sixteen-year-olds waiting their chance for the big time or 1st XI rejects. Though not a high profile Common Room man Colin will be fondly missed. I trust he will hold to his word – to be host at the inaugural tour of the Ampleforth College Common Room Golfing Society in the summer of 1991.

J.A.A.

ROBIN BRODHURST

Robin Brodhurst arrived at Ampleforth in 1986. In the succeeding years his contribution to school life has been, to use one of his favourite, but entirely appropriate, adjectives, outstanding. Boys of all academic abilities, but especially the less-gifted, have cause to be grateful for Robin's skill in the teaching of History; his infectious enthusiasm for his subject and the diligent preparation of his lessons.

Schoolmastering for Robin means more than classroom teaching. On the games field, Robin, a talented sportsman himself, has coached school teams in rugby and cricket, taking as much care with the education of his pupils in the spirit of the game as in matters of technique. As a House Tutor in St Dunstan's, he has been selfless in the counselling of his tutees. In spite of the many demands on his time, he has always been available to give a sympathetic hearing and sound advice

to those boys fortunate enough to be assigned to his charge. It is this interest in the pastoral side of schoolmastering which has led to Robin's move to Pangbourne College. His new post offers him the chance to develop his talents as a housemaster.

While the boys of Ampleforth will miss a dedicated Schoolmaster, the Common Room will be the poorer for the absence of Robin's forthright opinions on a wide range of topics educational and sporting, and, more importantly, his great good humour. We wish him all the best for his future career.

P.W.G.

COLIN BAILEY

We were sorry to lose Colin Bailey after his year with us in the Biology department and in the Junior House. Colin originally came to us as a technician, but later took teaching qualifications and taught for three years before rejoining the staff. He made a contribution in the department in starting the 6th form biotechnology option. We wish him well in his new career.

J.B.D.

We welcome two new colleagues. Paul Gait joins the staff as Head of Science. Dr Gait did post-doctoral research at the University of Chicago before becoming Tutor and Fellow of St John's College, Oxford. For the last nine years he has been teaching at Downside School, where he was Head of Science. Peter Marshall joins the History department from Oxford University where he has been for the last seven years, recently in research on the Reformation for a D.Phil. We congratulate Eric Magee currently President of the Common Room on his marriage to Jill Powell on 31 March: Jill was part of the Appeal Office Team under Fr Felix 1982-6 before transferring to Fr Anselm in the School Library 1986-90. We also congratulate Mr and Mrs A.P. Roberts on the birth of a son, Theodore Charles.

In the austere years of 1946-50 Robert Finlay Glover was an assistant master at Ampleforth. In the summer of 1949 his second daughter was born to him in our valley. He went on to be headmaster of Monmouth School, and so there she went to a girl's school. An academic practicing musician by nature, she eventually achieved a D.Phil at St Hugh's College, Oxford on Cavalli. She is currently artistic director of the London Mozart Players, music director of the London Choral Society, a former music director of Glyndebourne's Touring Opera and a fond friend of the BBC and its music audiences. She is the conductor, Jane Glover.

A.J.S.

EXHIBITION: HEADMASTER'S SPEECH

DOMINIC MILROY O.S.B.

When St Augustine published his Confessions in the year 397, the book produced a sense of shock. Instead of providing, in the fashion of the time, a comforting and systematic defence of Catholicism against heresy and paganism, he deliberately spoke openly from his own sense of inadequacy and incompleteness. After his conversion, Augustine had longed for the simplicity and peace of monastic life; instead of which he found himself called into the turmoil of a bishopric torn apart by tension, worldliness and the sense of an Empire in dissolution. So he decided to comfort his fellow-Christians by speaking to them, not from the head, but from the heart, of the pains and uncertainties suffered by a seeker of God in a hostile and incomprehensible world. That is why the book is called a Confession.

My words to you this morning will have something of this character. A Headmaster's review of the year will normally (and rightly) aim at conveying a sense of stability and of achievement, and the information in your brochures would provide enough material for this. However, as I reflect on the last academic year, the deeper pattern of it emerges as being one of affliction, of complexity and of challenge, and it is these elements that I wish to make the subject of my own Confessions. I do not intend to be any more self-indulgent than St Augustine was. In making explicit his own very personal reactions to his burdens, he had a strong and concrete message to convey. So do I.

I spoke of a sense of affliction. The year has been marked, in a strangely rhythmic way, by the death (one in each term) of three active and loved members of staff. The summer term of 1989 ended with the death of Pamela Long, and the autumn term that of Teddy Moreton. In the middle of last term, Tony Davidson died suddenly. All three had made outstanding contributions to Ampleforth, and for me personally their qualities were linked with one of the deepest aspirations of my time as Headmaster, namely the progressive and complex integration of the lay teaching staff into our community. Pamela Long was the first woman to be a full-time member of staff and during her nine years here she moved quietly from her slightly uneasy position as an outsider, not only to a position of high responsibility in the administration of the School, but also to the possession of deep and full links with the prayer-life of the Community. Teddy Moreton was (as Bernard Vazquez has reminded us in his moving tribute in the *Ampleforth Journal*) a schoolmaster of remarkably single-minded dedication, whose long presidency of the Common Room served the best interests of all at a time of momentous change. Tony Davidson was not only, and for a long time, one of the outstanding classroom teachers of Ampleforth's history, but also a treasured and civilised friend whose personal life was marked by heroic self-sacrifice.

Is it not a strange act of Providence that these three friends for whom we have grieved should all have been active members of the lay staff? We are, as it were, quite used to the pattern of monastic death, especially when it comes to us with a certain fullness of years. The pattern this year has been, in that sense, shocking and rather disconcerting. And is it not strange and providential that the qualities of these people — Faith, Stability and Holiness — should serve to remind us who are

monks of the central features of our monastic vows as well as the central values for which Ampleforth stands?

These values, upon which I need not here elaborate further, are always being tested by our work in education, and they have recently come under public scrutiny. They have come under public scrutiny in two ways. The first is perfectly familiar and legitimate. We have had some delicate and predictable problems to deal with, and in dealing with them we are answerable to you — boys, parents and staff. In that sense, speaking as Headmaster, you are my public, and I am quite used to being assessed and judged by you, and am willing to learn from the judgements you make. The second way is altogether different. There is a kind of public scrutiny which is wholly alien to everything we believe in, and which sets out to attack and to devalue those elements which you, as parents, take for granted as essential conditions of your family life — truth, privacy, courtesy, respect and a generous capacity for forgiveness.

In recent weeks I have had many opportunities to reflect on the nature of Truth — the truth of particular events, the truth of particular people, the different ways in which truth can be perceived, or evaded, or manipulated, or distorted, or devalued. I am, perhaps, at present unusually sensitive to this issue, because I have been under pressure to provide public versions of private truths, and have learned to appreciate both the emptiness of Pontius Pilate's question "What is Truth?" and the significance of Christ's silence at his trial. I should like to offer three comments on the different levels of truth which we encounter daily in our experience of living in modern society.

Firstly, there is a kind of truth, superficial and very open to distortion and exploitation, which we encounter in the so-called "news media". At different levels of sophistication, events are adapted for the entertainment of an audience. It is rather horrible to find oneself victimised by this process, but it does not really matter. Those of you who have read C.S. Lewis's allegory of the mystery of Redemption, *Voyage to Venus*, may remember the moment when the hero, Ransom, felt himself pursued up a staircase by a huge and horrible spider. At the top of the staircase, Ransom fled in one direction, and the spider wandered off elsewhere. The pursuit had been illusory and insignificant, but the illusion had been most unpleasant. It is extremely disagreeable and soiling to be assailed by certain elements of our national press. Secondly, and at a somewhat more sinister level, there is a relentless attempt, in the world as we know it, to undermine the importance of truth, and of the qualities associated with it — integrity, fidelity, reliability, confidentiality. I recently had the privilege of spending some days in Prague with Czech Catholics who had spent half a century under communist persecution. This persecution had meant for them above all living under the tyranny of the Lie — a massive conspiracy of falsehood intended to conceal from the people essential truths about the nature of their national life and about the nature of man. It is significant that these Eastern European Catholics should have a few illusions about what the West is offering them — they are quick to perceive the influence of another more sophisticated and more insidious kind of lie — the lie of materialist prosperity, which can so easily devalue those spiritual truths

which now shine out so clearly from behind the broken iron curtain.

The values of our Western society do not do violence to truth by banning it. They do so by making it appear unimportant. Integrity, self-discipline and fidelity have not market-value, and a successful consumerism depends on the ceaseless encouragement of self-indulgence. At every level this does violence to truth. At a global level it does violence to our perception of the truth of our responsibility to the Third World and to the life-system of our planet. At a social level it does violence to our perception of our true obligations as neighbours. At a personal level it does violence to our perception of our inner moral obligation to distinguish between good and evil. The world, the market-place, the entertainment industry, and our wallets and credit cards, surround us with lies which are more attractive, but no less destructive, than Russian tanks and secret police.

Fortunately, there is a third level of truth which quietly goes its way in spite of everything, and which for me has shone out this term behind the facade of gossip and the conspiracies of a totally distorting press exposure. Several boys have got themselves into quite serious trouble, and they, their families and others, have suffered much distress. In the quiet healing process that has been occurring, and upon which I am absolutely not free to comment in detail, the most important single factor has been the difficult and cleansing encounter with the Truth. When they meet at depth, the Lie cannot stand up against the Truth. The important thing is that this encounter should take place, and that it should be happening all the time.

It is precisely here that I must return to the theme of Confession, and ask myself, in your presence, whether we are doing all we can to foster the Truth. It is a question for us all — for me as Headmaster in relation with my staff, for you as parents and as boys; it is something we can only achieve together. You have recently had my letter about drugs and education, so there is no need for me to rehearse the underlying central emphasis on the cultivation of trust. In a Benedictine School, this approach is spelt out for us in the Gospels and in the Rule of St Benedict, and no other style is remotely possible for us.

But this is both our strength and our weakness. Any system based on trust is very vulnerable to the assault of deceit or cynicism, and lends itself to attitudes of compromise or to comfortable half-truths. Monks are trained *not* to be ruthless or suspicious, and are in this sense quite easy to exploit. I believe that, in some respects, our attitude of trust has been put to the test and found wanting, and it is upon this element of failure that I wish for a moment to concentrate.

What kind of School do you — we — want Ampleforth to be in the 1990's? I believe that the vast majority of you have chosen Ampleforth because of its distinctive qualities as a monastic school: that is, not just because it is a good school with good facilities and high standards, not even just because it is a Catholic school, but because it is rooted in a philosophy of community characterised by certain specific qualities — a tendency to otherworldliness, the primacy of seeking God, the emphasis placed by St Benedict on reverencing the old and loving the young and on what he calls 'good zeal', which consists of making real space for the rights of other people as part of an over-riding discipleship of Christ.

This is a difficult and demanding philosophy on which to base a school, and

it can only work if the aims are truly shared and supported by boys and their parents. For some of you, this sharing comes quite naturally, but for others it is bound to imply a conscious and difficult choice. Being stuck in a remote valley in the tundra for five or more years is not everyone's idea of an unmixed blessing.

Herein lies our greatest danger. There is a real, and very understandable, temptation to make Ampleforth life more comfortable by making it more compatible with life at home. There is obviously a level at which this is not only harmless but sensible, and there is plenty of space for music centres and sociability. But there is a subtle and important frontier where compatibility becomes compromise, and where the importation of values and activities which are essentially alien to us has to be furtive, dishonest and destructive of trust. There is a real difficulty here, which parents will be quick to recognise. Your sons and daughters nowadays are drawn, whilst at home, into activities, excursions, involvements, expenditure of money and so on, over which you have diminishing control and about which you worry. In this respect, the example of the adult world is less than wholly convincing. The young are caught in a tide-race of moral values and of personal experimentation which suddenly comes to an abrupt halt (or does it?) at the beginning of term. With regard to weekend parties, alcohol, freedom of movement (let alone the undesirable fringe world of drugs and pornography), how does the average 17-year old Ampleforth boy perceive the constraints which you (parents) hope that the return to Ampleforth will place upon him? This is an absolutely crucial question, because in practice he has to choose between an attitude based on TRUTH and an attitude based on DECEPTION. I would, therefore, like to involve you all in my own confession by posing certain questions.

Firstly, to parents. Do you ever discuss fully with your son this dilemma in which he is placed? Do you believe that your son can accept at depth and in truth, the challenge of being in a monastic school? If so, how do you support him, whilst he is at home, in living truthfully with the values which this represents? How clear a picture do you have of his inner response to the difficulties concealed behind his rather bland termly reports?

Secondly, to boys. What do you want most, in your heart of hearts, to gain from your time at Ampleforth? Do you sometimes think of yourselves as living a double life, profiting publicly from what the school has to offer, privately going your own way in ways that you know are offensive and damaging to us? Are you truly prepared to help us build communities of trust and love, in which we face together the inevitable problems of hurt, instability, uncertainty which arise in the lives of particular boys and their families? Are you prepared to accept the need for self-sacrifice and self-discipline, every day and every weekend, implied by your membership of this school? Are you prepared, if asked, to face the difficult clashes of loyalty which arise in positions of responsibility?

Questions for me, Am I, are we, doing enough to make our attitude of trust really supportive and effective in breaking down the inevitable fears and barriers of teenage solidarity? Are our pastoral structures strong and complex enough to ensure that we reach those who are in trouble? Do we as staff trust and support each other in such a way that areas of trouble or distress will be identified and dealt

with? Are we constantly seeking the right balance between good communication and a true respect for confidentiality?

Behind all these particular questions is the deep underlying question, which haunts me whenever I am dealing with boys in serious trouble. Am I truly acting *in loco parentis*? Am I seeing the boys as his parents would see him, and getting the balance right between my obligation to them and my obligation to all the other boys and their parents? Am I also seeing the boy as a Child of God and as a sinner like myself?

When I ask myself these questions, my heart goes out to you parents. When your son was baptised, you undertook to be his first teacher of the faith, and to be responsible for transmitting to him the wisdom of the ages. Now, at a time of colossal uncertainty, when the deepest of values often seem to be falling apart in our hands, you must often wonder how on earth you can best fulfil your trust. I assure you that I share your anxiety and your concern. But the situation is not so new as it seems. It may often seem that in olden-times things were easier, but, as St Augustine knew at the end of the fourth century, the barbarians were always at the gate.

St Augustine did not only write his Confessions. Some years later, after the sack of Rome by Alaric the Goth, when the old order of things seemed to be collapsing in ruins, he wrote his other most famous book *De Civitate Dei*, "The City of God". At a time when many Christians believed that the end of the world was nigh and that the only solution was to withdraw from the world into communities of the elect, St Augustine insisted that being a Christian meant above all accepting the tensions of living with one foot in Babylon and the other in Jerusalem, working with Christ to transform the city of this world into the city of the next. A century later, St Benedict began to translate this insight into what became one of the most formative features of European history. With various hiccups, the process has continued ever since, and it will not have escaped your notice that Prince Charles has just nominated St Benedict as the patron of the future of the planet. So there may be grounds for thinking that Ampleforth's philosophy of education has a future as well as a past.

Those of you who have observed our recent problems — and this includes the boys — may be forgiven for thinking that the experience has been largely negative. This is not so. Discretion and personal loyalty forbid me to speak openly about the truly good things that have come out of some very difficult situations, but I am in a position to express my dominant feelings, which are of gratitude.

I must express by thanks to several particular boys who have been in trouble, for their dignity and truthfulness and courage in times of great anxiety. I must thank their friends, who have supported them by their loyalty, tact and silence, sometimes under great provocation. I must thank their parents, and many other parents, for so many signs of understanding and love. I must thank the staff — housemasters, matrons, tutors, teaching, domestic and secretarial staff (and also many of our neighbours) — for being to me a tower of unity and strength.

In this connection, I should like to mention two telephone calls, made at night at a time when I was having to field many impertinent and offensive assaults on

the private concerns of distressed people. The first was yet another midnight inquiry from a newspaper, which turned out to be a request for our opinions of the safety of British beef. Somewhere, there was an angel with a sense of humour. The second, on the following night, was from a member of the lay staff, who simply said: "Fill your mind with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour. . . then the God of peace will be with you." (Philippians, chapter 4)

This amazing contrast between the phone-call I expected and the one I received reminded me of an episode which has always puzzled me in the account of the apparitions to St Bernadette of Lourdes. Our Lady told her to "go and wash in the stream". There was no stream, and Bernadette became the laughing-stock of a critical and incredulous crowd, and caused sadness to those who respected her, by daubing herself with mud in the corner of the grotto of Massabielle. The following day, the mud had become a stream of healing water. Thus does God invite us to be obedient and patient when times are hard, so that, by being humbled, we may learn to be open to his Holy Spirit. Therefore, at this time, my thanks are above all to God, who sometimes sends his blessings in disguise.

I have other important things to communicate to you, concerning the curriculum and related matters. But enough is enough, and I shall send you a detailed letter when the time is ripe.

INDEPENDENT PROJECTS AND ESSAYS

SENIOR		ALPHA	
H.J. FitzHerbert	(E)	—	Were the May Days in the Spanish Civil War part of a planned operation or purely spontaneous?
P.D. Fotheringham	(E)	—	The Review Committee for the export of Works of Art: Does the system work?
D.S. Gallwey	(C)	—	Evelyn Waugh and his early Satirical Novels.
R.J. Gilmore	(O)	—	Is the Irish Republican Army fighting a just war in a noble cause?
M.W.R. Hoare	(O)	—	Adaptations of Euripides' "Hippolytus".
C.P. Johnson-Ferguson	(E)	—	Palestine — Is there a future?
F.A.D. Nevola	(J)	—	Brunelleschi and the Renaissance.
A.D. O'Mahony	(D)	—	Religion in Sophocles.
E.J. Snelson	(O)	—	The Problem of Evil.
M.J. Walker	(C)	—	Self, Community and Reality in Joseph Conrad.
		BETA 1	
J.W. Acton	(C)	—	Tolstoy's conflicting views on marriage from Anna Karenina to the Kreutzer Sonata.
C.M.H. Churton	(O)	—	1918: Victory and Defeat.
L.J. Cotton	(J)	—	An Insight into the motives of groups who might have gained from President Kennedy's death.
G.S.R. Dammann	(W)	—	Chartres Cathedral.
S.L. Dewey	(D)	—	The Role of the SS in Nazi Germany between 1933 and 1939.
R.J.E. Furness	(O)	—	Is India over-governed?
J.H. Gillespie	(D)	—	My two great-grandfathers in World War One

THE AMPLEFORTH JOURNAL

- B.J.E. Guest (W) — The Telephone: How it has become what it is.
 A. Harrison (J) — The Wars of the Roses: Was Margaret of Anjou a help or a hindrance to the Lancastrian cause?
 D.J.B. McDougall (B) — The Special Operations Executive.
 J.E. Porter (H) — The Importance of Goebbels's role in maintaining Hitler's image.
 W.J.E. Price (W) — Wellington's Contribution to Allied Victory in the Peninsular War.
 C.R.N. Roberts (A) — A Comparison between the careers and characters of Adolf Hitler and Napoleon Bonaparte.
 M.C.L. Simons (W) — The Decline of the Centre Party.
 V.J. Urrutia Ybarra (A) — Pol Pot: The Nightmare Returns.

BETA 2

- C.D.C. Adamson (C) — West Ham.
 L.H.W. Dunbar (H) — Why was the Roman Army so effective?
 J.N.R. Flanagan (D) — Genghis Khan.
 M.R. Gilman (W) — How great was the effect of the Plague upon Eyam?
 Hon. A.J.M. Jolliffe (W) — Indian Independence — How and Why?
 G.J. Lascelles (A) — Is Optimism Ridiculous — with special reference to Voltaire?
 R.B. Massey (J) — The Influence on settlement in Northern England of the Vikings in the 9th and 10th centuries.
 A.B.A. Mayer (J) — The Trumpet.
 T. Parker (C) — Smoke Alarm and Central Unit.
 D.J. Sparke (A) — The Real Causes of the Crimean War.
 R.F. West (B) — Tank Tactics up to 1945.
 D.M. Wightman (D) — Thomism.

ALPHA

- JUNIOR
 C.A. Cole (T) — Harrison and Harrison, Organ Builders.
 G.H. French (J) — Lieut. Maurice Dease, V.C.
 O.J.E. Hodgkinson (A) — Sheep Farming.
 C.J. Layden (J) — What Happened at the Exodus?
 A.G.H. Rye (J) — Atlantic Grey Seals in Cardigan Bay.

BETA 1

- R.E.A.P. Bedingfeld (E) — Churchill and Appeasement.
 P.J.N. Carney (D) — For God and Country: The Easter Rising of 1916.
 D.A.T. Corley (D) — The Great Train Robbery.
 S.D. Gibson (C) — Horse Dealing in Czechoslovakia.
 P.D. Greeson (D) — Lowry.
 T.B. Greig (J) — What is a Shark?
 G.J.C. Hickman (D) — Egyptian Pyramids.
 C. Ingram-Evans (D) — Bricks.
 S.E.H. Marcelin-Rice (J) — The Sovereign Military Order of the Knights of Malta.
 S.P. McGoldrick (C) — (1) Europe in 1992: the Development in Ireland's Transportational System.
 — (2) The Development of Airlines and Airliners: What problems faced new and old airlines, and how were they overcome?

HEADMASTER'S SPEECH

- A.N. Russell-Smith (H) — Romsey Abbey.
 F.C.T. Tyler (J) — Understanding Theraphosidae.

BETA 2

- J.A. Benady (D) — The Six Wives of Henry VIII.
 J.P.M. Burgun (D) — Al Capone.
 T.G. Charles-Edwards (J) — The Glorious Days of Sail.
 J.C.A. Flynn (H) — What did Mussolini do for Italy before 1930?
 G.H. French (J) — A Study to see whether the water around Ampleforth is above the EEC limit.
 A.J. Hamilton (E) — Whales.
 C.S.A. Hammerbeck (J) — Bee-Keeping.
 N.A. Knowles (D) — The D-Day Landings and the Liberation of France.
 J.C. Lentaigne (H) — Were the Chindit Operations worthwhile?
 A.S. Medicott (J) — The Yamaha DT 125 cc LC.
 R.L. Morgan (J) — Set-aside or Plough on?
 S. Padley (J) — The Stock Market: Is it all a lottery?
 W.E.J. Scott (J) — Oil.
 A.G.A. Sutton (D) — The Development of Birmingham.
 D.F.R. Ticehurst (W) — Why Recycle?
 W.R. Cochrane (E) — "Lord Cochrane, 10th Earl of Dundonald"

ELWES PRIZES

- Upper Sixth: A. Faithbrother (J)
 P.G. Tapparo (A)
 Middle Sixth: T.N. Belsom (W)
 H.T.D. Boyd-Carpenter (B)
 Remove: M.J. Mullin (B)

SPECIAL PRIZES

- Scholarship Bowl St. Thomas's House: M.J. Tyreman
 Grossmith Jelley Acting Prize J.T.M. Reid (O)
 P.A. Taaffe (W)
 Theatre Production Cup M.J. Mullin (B)
 T.J.E. Sturridge (B)
 Detre Music Prizes
 Advanced C.B. Davy (W)
 R.P.D. Ogden (T)
 T.J. Gaynor (D)
 C.S. Dalglish (J)
 G. Finch (D)
 S.L. Dann (H)
 J.F. Fry (E)
 A.K. Garden (T)
 G. Finch (D)
 S.P. Evans (T)
 J.F. Fry (E)
 H.L. Fitzherbert (E)
 McGonigal Music Prize
 Choral Prize St Bede's House:
 Quirke Debating Prize H.T.D. Boyd-Carpenter, R.F. West
 Inter-House Debating Cup St Aidan's House: J.R.T. Lester
 St Oswald's House: J.D. Morris
 Inter-House Bridge Competition
 Inter-House Chess Competition

THE AMPLEFORTH JOURNAL

BERNARD SUNLEY CENTRE PRIZES

Swainston Trophy for Technology	—	D.G.H. Marris	(T)
Herald Trophy for Art	—	A.I. MacFaul	(D)
John Gormley Prize for best craft exhibit	—	J.E.C. Maxwell-Stuart	(C)
Gaynor Photography Cup	—	A.A.G. Myers	(A)
Spence Photography Bowl	—	St Aidan's	

The following prizes are awarded for work done in a boy's time, independent of that done for examinations

Upper VI	A.R.G. Allan	(B) Art	Beta 1	Folder of Work
	J.E. Hughes	(C) Art	Beta 1	Graphics Folder of Work
	A.A.G. Myers	(A) Photography	Alpha	Folder of Work
	B.S. Scott	(E) Art	Beta 1	Graphics Folder of Work
	W.X. Unsworth	(D) CDT	Alpha	Third World Shelter
Middle VI Remove	P.D. Fotheringham	(E) Art	Beta 1	Pottery
	M.A. Ayres	(B) Art	Alpha	Folder of Work
	E.J.B. Brawn	(H) Art	Beta 1	Printmaking Folder of Work
	J.E.O. Brennan	(O) Art	Alpha	Pottery
	R.W.G. Craigie	(T) CDT	Alpha	Mah-jong set, Lamp, Bowls
	D.G. Drury	(J) Photography	Beta 2	Folder of Work
	F.M. Dunlop	(B) Photography	Beta 2	Folder of Work
	C.H. Fotheringham	(E) CDT	Beta 1	Lamp
	C.D. Guthrie	(W) Photography	Beta 1	Folder of Work
	C.J.N. Irvén	(C) CDT	Alpha	Winch
	M.A. King	(I) CDT	Alpha	National Park Notice Board
	M.A. Luckhurst	(T) CDT	Beta 1	Folder of Work
	J.P.A. Martelli	(E) Art	Beta 1	Pottery
	J.E.C. Maxwell Stuart	(C) CDT	Alpha	Trailer
	J. Mitcalf	(B) CDT	Beta 1	Folder of Work
	D.C. Mowbray	(W) Photography	Beta 1	Folder of Work
	S.P. Raeburn-Ward	(H) Photography	Alpha	Folder of Work
	P.M. Tempest	(E) Art	Alpha	Folder of Work
	S.C.C. Ward	(H) Photography	Alpha	Folder of Work
V Form	S.T. Belsom	(W) Art	Beta 1	Folder of Work
	J.F. Holmes	(A) CDT	Alpha	Three legged table
	N.A. Knowles	(D) Art	Beta 1	Folder of Work
IV Form	A.S.T. Adamson	(B) CDT	Beta 2	Model Car
	A.M.T. Cross	(H) CDT	Beta 2	Model Car
	J.H.T. Fattorini	(O) CDT	Beta 2	Model Car
	S.M. Fay	(C) Art	Beta 2	Folder of Work
	L.A. Poloniecki	(H) Art	Alpha	Folder of Work
	H.C. Young	(T) CDT	Beta 2	Model Car

HEADMASTER'S LECTURES

WILL THERE BE FREEDOM IN HONG KONG IN 1997?

MARTIN LEE CHU-MING, Q.C.

(Legislative Councillor and the Leader of the Hong Kong Democratic Movement)

26 January 1990

What sort of a future will we have in Hong Kong in 1997? The short answer is: the people of Hong Kong will have a future that they deserve. And much depends on what the people of Hong Kong will do during the remaining seven years.

But first, let me go back to history. On 19 December 1984 the Sino-British Joint Declaration was formally signed in Beijing. I was there as one of the witnesses invited by the Chinese Government. Then followed a year of euphoria in Hong Kong because the people were happy with it. After two years of hard negotiations by the two governments between 1982 and 1984, we were happy with the final product. In those years the pendulum in China was swinging to the right and Deng Xiaoping, the paramount Chinese leader, was talking about not only economic reform, but also political reform.

I was happy with the Joint Declaration because I saw in it a possibility of there being a successful future for Hong Kong. The cornerstone was democracy — because it provides that the future Chief Executive shall be selected locally in Hong Kong, either by consultation or by election. This was couched in the alternatives because the two governments could not agree: the Chinese would like him to be their nominee, but the British would like him to be elected by the people of Hong Kong. A final decision would need to be sorted out later in the Basic Law, to which I will come back in due course. The Joint Declaration also provides that the legislature shall be constituted by elections. As recently as 1984, the entire legislature in Hong Kong was constituted by appointment of the Governor who presided, and still presides, over all meetings of the Legislative Council. By 1997 that will have gone, because by then every councillor would have to be elected. The Joint Declaration also provides that the executive authorities shall abide by the law and shall be accountable to the legislature. You may think it odd that it has to be provided that the executive authorities shall abide by the law. But that is a necessary provision because the executive authorities in China are above the law: the Communist Party in China is above the law because the Chinese Constitution provides for the leadership of the Chinese Communist Party. Yet Hong Kong is to be different: the Executive authority shall have to abide by the law and shall be accountable to the legislature. We took that to mean that we, the people of Hong Kong, would be able to elect all our legislators, and that through the entirely elected legislature we would be able to hold the Government accountable to us. In a word, democracy. We were happy because we thought that from that cornerstone we would build a future for ourselves.

Under the avowed policy of China: "one country, two systems", Hong Kong people will rule Hong Kong with a high degree of autonomy. The Joint Declaration goes so far as to define 'high autonomy': apart from defence and foreign affairs, the people of Hong Kong will be masters of their own house. At

about the same time as the Joint Declaration, both the British and Chinese governments made other promises of democracy to the people of Hong Kong. First, in the House of Commons debate on 5 December 1984, the then Minister responsible for Hong Kong, Mr Richard Luce, wound up the debate on behalf of the Government by promising to institute democracy in Hong Kong "well before 1997". Later, the Students Union of Hong Kong University wrote a letter to the then Premier of China, Mr Zhao Ziyang, and asked him how the people of Hong Kong were to rule themselves, and more specifically, whether they were to rule themselves via democracy. Mr Zhao replied by letter and said: "Via democracy, of course". We were happy with these assurances, thinking that our government would have to defend the interests of the people of Hong Kong, particularly in cases involving a conflict of interests between the central government and the Hong Kong government. If the Government were not seen to be defending our rights, then they would lose the next election. We, the people, would control the cards. That was what we felt.

The turning point came at the end of that honeymoon year during a press conference given on 21 November 1985 by Mr Xu Jiatusun, the then head of the "New China News Agency", in name a "News Agency", but in practice the Peoples' Republic's Embassy in Hong Kong. At that time the Chinese government was exerting pressure on the British Government over the future democratisation of Hong Kong. The then British position was that that was entirely a matter for them. Clause 4 of the Joint Declaration made it plain that it would be for Her Majesty's Government to administer Hong Kong until 30 June 1997 and by the same Clause the Chinese Government promised to give its co-operation in helping the British Government to maintain the prosperity and stability of Hong Kong. But on 21 November 1985 Mr Xu threatened the British Government by saying: - "Somebody (by which he meant the British Government) is deviating from this little book"; and as he spoke he was waving the Joint Declaration. He knocked his spectacles gently on the table before him at the Press Conference and he accused the British Government of breaking the Joint Declaration by refusing to discuss such a topic with them. I waited for some response from the British Government, or the Hong Kong Government. None was forthcoming. I listened to my colleagues in the Legislative Council as to what they would say, but their responses were pathetic. I thought long and hard for one whole day, declining to answer calls from the Press. I spent a day thinking about Hong Kong and its future. Finally, I came to a conclusion: - "This New China News Agency statement is in breach of the Joint Declaration; it is a threat directed at the British Government, intending to force it not to establish democracy in Hong Kong, although that is entirely a matter for the British Government".

Now, is it not sad that the British Government should leave it to me to defend it? I was only a newly elected legislator, not even elected by universal suffrage (because we still do not have that in Hong Kong). And we will not have direct elections, that is, one person, one vote, until 1991. The big question in Hong Kong now is how many of the 60 seats in the legislature should be constituted by direct elections? You, with your British tradition, might think it would of course be 100

per cent direct elections. China of course will not have that. The big issue of the day is how many should be directly elected in 1991 and how many should be directly elected in 1995, the year of the last elections held under the British administration.

The Foreign Affairs Committee of the British Parliament in its report submitted to the Parliament in the beginning of July last year recommended 50 per cent of the legislature should be directly elected by 1991 and 100 per cent by 1995. I support that. Back in Hong Kong however people are conservative, preferring to move slowly with the emphasis on gradualism. The Legislative Council collectively is a conservative body and it needs remembering that the majority of our councillors are still appointed. The proposal of the Legislative Council is that only one third should be directly elected by 1991 and only one half by 1995; that by 1999 two thirds would be directly elected, reaching 100 per cent by 2003. The Legislative Council's proposal has much public support in Hong Kong because, although I have been crying aloud for democracy since 1985, the people did not feel the need for democracy as a matter of urgency. For democracy may not appear to be important when human rights are not being infringed. And in Hong Kong, human rights are protected by the Rule of Law, without democracy. For though the Governor of Hong Kong has been given draconian constitutional powers, yet because of convention and tradition, he seldom, if ever, exercises them. But we do not owe it to a benign Hong Kong government that human rights are being preserved in Hong Kong today. For the Hong Kong Government is but the servant of Whitehall and the British Government. And if human rights are being infringed, or if people are locked up without trial, questions are bound to be asked in the British Parliament. So we owe the preservation of human rights and the Rule of Law, in effect, to the British Government, which is democratically elected. But what will happen in 1997, when the British link is severed? Can we trust the equivalent of the British Parliament in China, that is, the National People's Congress, to defend human rights in Hong Kong? The answer is clearly "no". In spite of the many provisions of human rights set out in the Chinese Constitution, we know as a fact that many Catholics and priests are still imprisoned in China on trumped up charges of espionage and so on because of their connection with Rome. And no question was ever asked on these matters in the National People's Congress.

We cannot, therefore, look to Beijing for the future protection of human rights in Hong Kong, particularly in the light of the massacre on 4 June 1989. The Chinese Constitution guarantees freedom of speech, of the Press, of assembly, of demonstrations, and of protestation. And yet, when the students exercised these constitutional rights peacefully, tanks were called in and students, as well as other civilians, were slaughtered. The Beijing Massacre on 4 June changed Hong Kong. The general feeling is that the Beijing Government cannot be trusted anymore. The Massacre was ugly and visible, and in fact it was this visibility on TV screens which made it different from the other massacres in China. In Tibet, for example, foreign journalists, if they are admitted at all, are always housed in one hotel, and whenever the authorities want to use violence, they would knock on doors of

foreigners, send them all out of Tibet before resorting to violence and killing, and nobody will know about it!

In Beijing, last year, however, there were too many foreign journalists because of the visit of Gorbachev, and so everything was televised throughout the world, including Hong Kong. But shortly before the Massacre, there were two massive demonstrations in Hong Kong in support of the student movement in Beijing, on 21 May, the other on 28 May. On both occasions there were about a million people turning out into the narrow streets of Hong Kong. Indeed at the time, demonstrations were almost a daily occurrence with numbers anything above 200,000. All the demonstrations were orderly and not a single stone was thrown. The police were present, but they did nothing, as we supplied our own guards, and we wanted to keep the peace. What shocked Beijing more than anything else during these massive demonstrations, was that some of the participants were the most trusted Communist Party members in Hong Kong. Indeed, leaders of the pro-China Trade Unions in Hong Kong actually marched alongside me at the front, and stood on the platform as well. Never before had the people of Hong Kong demonstrated such unity of purpose.

People used to think that Hong Kong people are only good at making money. When the Chinese Government first raised the subject of Hong Kong with our business tycoons, they made two promises: — you can have your sex parlours, and you can have your horse racing. Beijing believed that these were the two things which our people cared for, and that so long as these could be guaranteed, the Hong Kong people would be happy. But during the days of May-June 1989 the people of Hong Kong stood together, and for the first time in our history, there was solidarity of purpose and the discovering of a new identity. But, unfortunately, after the Massacre in Beijing came the crackdown in China. The crackdown was televised in China and in Hong Kong. It is a simple story. The authorities found a photograph of a young man participating in one of the many Beijing demonstrations at the end of May and they televised that photograph on their national television channel asking the people of China to turn him in. He was then prosecuted, convicted and executed. That immediately brought fear into the minds of the people of Hong Kong because they began to ask themselves a simple question: what will happen to me for the part I played in those demonstrations in Hong Kong? Is it any surprise then that at subsequent demonstrations the numbers immediately fell to 20,000, or thereabouts?

So the people of Hong Kong would not trust the Chinese leaders any more because of the Massacre, because of the crackdown, and most important of all, because of the lies they had heard being told by Chinese spokesmen on television. Time after time, these spokesmen insisted that few people had died, that there was only 23 killed, and that tanks did not crush anybody. And they accused the U.S. Government, the CIA, and then later on even the Hong Kong people for being responsible for orchestrating those massive demonstrations in Beijing. They also named me — and I took that to be a supreme compliment. But what was I doing in Hong Kong at the time? Well, I was watching television like everyone else. I was one of those responsible for these massive student movements in the Chinese

capital! This was not difficult to understand, for the Chinese leaders were frightened when they saw Communist Party members, both in China and in Hong Kong, turning against them. It was something they could never understand. So China changed the policy towards Hong Kong.

Shortly before Sir Geoffrey Howe was removed "upstairs" as we say, to be Deputy Prime Minister, he came to Hong Kong. He gave a prepared speech. He started by accusing the Chinese Government for having done something terrible; then he said the British Government could not trust that Government any more. And yet, later on in the same speech, he said he was still confident that Hong Kong would have a good future because of the Joint Declaration. When he came to meet us at the Legislative Council Building, I asked him: — "How can you be so inconsistent? On page 1 of the transcript of the speech, you say you do not trust the Chinese Government; on page 3, you say you can trust them on the Joint Declaration". "Ah", he said, "Mr Lee, I trust them on the Joint Declaration only because I know that it is in their interests to adhere to the terms of the Joint Declaration. It is the only way to keep Hong Kong prosperous". To which I replied: — "Sir Geoffrey, supposing the brain drain from Hong Kong were to continue, and Hong Kong were to lose its prosperity even before 1997, then by the logic of your own argument, there would be no more reason for the Chinese Government to honour the Joint Declaration". And he made no reply. And that was the British position in July 1989.

Then for some reason we know not, Mr John Major took over as Foreign Secretary only to be replaced by Mr Douglas Hurd; and Mr Francis Maude took over from Lord Glenarthur as the Minister responsible for Hong Kong. I saw Mr Maude before he came to Hong Kong. He appears to be firm as does Mr Hurd, the present Foreign Secretary. But will they be firm enough?

Now, the Basic Law, which is Hong Kong's Constitution in 1997, will be promulgated in April; and the make up of the future legislature has just been finalised by the Basic Law Drafting Committee: only 30 per cent will be directly elected by 1997, compared with the Hong Kong demand for 50 per cent by 1995. The Chinese even want to freeze the 30% proportion for six years, until 2003 at which point Hong Kong would take stock of the situation as to whether it should go forward, but any decision to go forward would have to have the support of two-thirds majority of the legislature in Hong Kong, less than one third of which has been democratically elected. It is scarcely credible that two-thirds of such a legislature will vote for more directly elected seats with the clearest implication that those who are not directly elected might lose their seats. Moreover, if that hurdle could be passed in the legislature, it would still require the consent of the Chief Executive, himself undemocratically elected. And why should he invite trouble by giving more democracy to Hong Kong when he is going to be Beijing's puppet? This political model in the Basic Law draft is clearly unacceptable.

The question now is what will the British Government do? They have announced that only 18 out of 60 Legislators will be directly elected in 1991. We want at least 20 by 1991, and 30 by 1995. It is a question which the British Government must decide. It would be sad if the British Government could not

give to the people of Hong Kong what they want. Are we to forget about the promise made to the British Parliament that democracy would be in place in Hong Kong well before 1997? Now, Hong Kong will be unique in history because it will be the only British colony which is not given independence but handed over instead to a repressive Communist Government. When interviewed by the BBC shortly after the Massacre on 4 June I went so far as to say that if the British Government were simply to hand over our people to the Chinese Government in 1997 without any safeguards, it would be like handing over five and half million peace-loving Jews to Nazi Germany during the Second World War. The Chinese Government never forgave me for saying that. But you may think it is an apposite analogy.

It now turns to the issue of the Vietnamese boat people. You may well be asking yourselves how the Hong Kong Government can be so unreasonable towards these unfortunate people. It does not give me any joy in telling you that I am the only Legislator in Hong Kong who recently voted against the policy of mandatory repatriation on humanitarian grounds. I argued in vain that we in Hong Kong should not demand something which only the British Government can decide in any case, because this issue of repatriation of the boat people to Vietnam is a matter which pertains to foreign relations and in such matters the colonial government has never the right to come to decisions. My colleagues however did not listen, and urged the British Government to press full ahead with the implementation of this inhumane policy. I continued to argue that it was unwise of them to do so: for how could we win sympathy from the free world in asking them to take us in by the millions because we do not want to be handed over to a repressive Communist regime in 1997, when we are today sending 50,000 Vietnamese back to another repressive Communist regime against their will? It is an inconsistency which will put us in the 'black book' of many peace-loving people in the world. The Hong Kong Government started to implement the policy of mandatory repatriation by sending back 51 boat people before Christmas. A few days later, the British Government announced the nationality package proposing to give the right of abode, or British Passport, to 50,000 heads of families in Hong Kong, as well as their family members, a package which would total no more than 225,000 persons. These two decisions were made by the Foreign Office within one week, as they wanted to kill two birds with one stone. First, they wanted the people of Hong Kong to get the blame for forcing them to implement such an inhumane policy, even though it is entirely a matter for them to decide. Then they announced the nationality package. How, then, can the people of Hong Kong ask for more of them to be incorporated in the right of abode nationality package? If we ask for more, the British people will say: you want to send Vietnamese boat people home, and yet you want us to take you?

Now I want to say a few words to explain why so many people in Hong Kong have taken such a strong stand against the Vietnamese boat people. I come here not to defend them but merely to mitigate something which I believe to be wrong. But you have to understand the problem in its proper context. For over 10 years Hong Kong had been not merely subsidising, but paying for the whole

Vietnamese programme, whether it was for refugees or boat people. It was only in 1989 that payment was transferred to the British Government, and it was only then that the British Government said: - "Send them home".

What is important however is that every Chinese family in Hong Kong, including mine, has some relatives in China; some very close, some not so close; and we all want them to join us in Hong Kong, because for them Hong Kong is freedom, and they want to come. But every day only 75 Chinese are allowed to cross the border to stay in Hong Kong legally. Now, it is not the Hong Kong Government which decides who is to come; for that is entirely left to the Chinese Government to decide. The result, therefore, is that China only allows into Hong Kong those whom she wants to send to Hong Kong. Our own, my own relatives can never come unless they are Party members. If I were to smuggle in, or bribe to bring in, or give shelter to, one of my relatives who comes in illegally, I would get an immediate custodial sentence from our own courts. In other words, we cannot harbour anybody coming to us. And furthermore, unlike the Vietnamese boat people, if and when illegal immigrants from China are arrested, they are immediately sent back the following day. The people of Hong Kong see different treatment given to illegal immigrants from Vietnam and China. The Vietnamese boat people win the conscience of the world, but our relatives may not come from China to the British Colony of Hong Kong. They see this as racial discrimination being practised by the Hong Kong Government against the Chinese. I tell you this not because I ask you to forgive the Hong Kong Government but almost as a criticism of our Government. Indeed, if I were the Governor of Hong Kong I would be saying to the British Government: - "If you want to send the Vietnamese boat people back to Vietnam, go ahead and do it, but I will tell the world that the Hong Kong Government does not like that policy. It is your decision: so justify it". If the Governor of Hong Kong had done that, Hong Kong will not get all the blame that it is getting at present. The British people are not told why the Hong Kong people feel so strongly about the Vietnamese boat people, for it is not reported in the Press. As a result we get a bad international Press for decisions taken about the Vietnamese boat people. As for myself, I have been warned by my liberal friends: "Be careful Martin, if you support the Vietnamese people you will lose votes". To which I have replied: "Let it be". I have to be true to my conscience.

Finally, and in summary, what must we do about our future? We shall have to unite together as a result of our new-found identity; we shall need to protest to the Chinese leaders and show them that Hong Kong is different; we must insist that though certain things cannot be said in Beijing or Shanghai or Canton, we can say them in Hong Kong. We have freedom of speech, something which is guaranteed to us under the Joint Declaration for human rights, presently protected by the International Covenant on Civil and Political Rights and which will be preserved for 50 years after 1997. If we show the Chinese leaders during the remainder of the seven years before 1997 that we are different, and if we succeed to get that message home, I think we will be treated differently.

But, if on the other hand, we take the other attitude and 'kow tow' to Beijing

for example, by allowing them to interfere by having dissident groups in Hong Kong disbanded because they disapprove of them, then how can we expect human rights to be alive in Hong Kong? Human rights are not something which a government bestows on its citizens; human rights are something which belongs to us because we are human beings. We cannot therefore compromise on human rights. And though I may not agree with the views of someone, I would defend his right to say what he wishes with my life. For if today one human right is deprived to one of our brethren, then tomorrow no human right is safe with any one of us. That is my belief.

Martin Lee has added a postscript to bring matters forward from January to September 1990: – When I spoke these words, I was encouraged by the 13-16 January visit to Hong Kong by the Foreign Secretary, Mr Douglas Hurd. At a press conference, Mr Hurd said that the "first prize" he was trying to get for Hong Kong was to secure an agreement with China that would allow for a democratic system to be established before 1997 in accordance with the wishes of the people of Hong Kong and which could continue after 1997. When a young reporter was brazen enough to ask him what the "second prize" would be if Britain should fail to achieve the "first prize", Mr Hurd responded that in that event, Britain would adhere to the terms of the Joint Declaration and introduce democracy on its own before 1997 – even in the absence of agreement with China. Yet, less than one month after Mr Hurd had uttered these brave words, Britain concluded a secret deal with China in which Britain agreed that any reforms it made to the pre-1997 political system in Hong Kong would dovetail exactly with the post-1997 system that China had finalised in the Basic Law. We were not told of this secret deal by the British Government; rather, it was announced by the PRC Government and then only later confirmed by Whitehall.

The secret deal with China was a shameful act of surrender by the British Government. For the British Government has now agreed that only one-third of legislature would be democratically elected in 1995 in spite of the recommendations of the Foreign Affairs Committee (for 100% in 1995) and that of the Legislative Council of Hong Kong (for 50% in 1995). In essence, the secret deal stripped the most critical guarantee out of the Joint Declaration: that Hong Kong would have a democratically elected legislature to make its own laws and keep the PRC-appointed Chief Executive accountable. Rather than establishing a democratically elected legislature, however, Britain has now agreed to devise a pre-1997 system in which two-thirds of the legislature will be returned through easily controlled "functional constituencies" and through a government-appointed "election committee" – a transparent vehicle for perpetuating the present system. I have, therefore, called that secret deal "the Sino-British Joint Breach of Declaration".

Having secured the agreement of the British Government to deny democracy to Hong Kong, China promulgated the final version of the Basic Law on 4 April 1990. The Basic Law contains basic flaws which render the document to be in breach of both the letter and the spirit of the Joint Declaration. Most prominent

is the failure to provide for a democratically elected legislature, for under the Basic Law there is no promise that more than half of the legislature will be democratically elected. Equally important is that Beijing has reserved for itself the full power to interpret and amend unilaterally any provision of the Basic Law. In addition, the PRC retains the power to declare martial law in Hong Kong, to annul laws passed by the HKSAR legislature, and to force the supposedly independent Hong Kong courts to abide by Beijing's interpretation of the Basic Law.

The response in Hong Kong to the Basic Law was immediately and highly critical. Just hours after the National People's Congress in Beijing had promulgated the Basic Law in the morning of 4 April, the Legislative Council in Hong Kong passed a motion by an overwhelming majority calling on the PRC to make extensive amendments to the Basic Law. But consistent with its policy of appeasement towards China, the British Government officially described the Basic Law as a "remarkable document" in its annual report on Hong Kong, presented to the British Parliament, without mentioning at all the Motion of the Hong Kong Legislative Council in calling for substantial amendments.

Recently, the nationality package I referred to in my speech was passed into law as the British Nationality (Hong Kong) Act 1990. The Chinese Government has attacked it and warned that the passports issued under the Act will not be recognised as valid after 1997 and that holders of such passports will not be allowed to have consular protection nor will they be allowed to use them as travelling documents. If China does not change this very hostile attitude it will certainly force the holders of these passports to leave Hong Kong before 1997.

Though many of our people are leaving in record numbers and we feel that the British and Chinese Governments have betrayed us, I am proud of the determination and dedication to Hong Kong still being displayed by a great many of our people. The most remarkable example of this occurred on the first anniversary of the 4 June 1989 Beijing Massacre. On Sunday 3 June 1990 in Hong Kong, 250,000 people marched to commemorate the democratic movement in China, thus showing that they would not be intimidated. The following night, 4 June, we held a four-hour candlelight vigil in which 150,000 people lit candles and proclaimed: "We don't wish to remember; but how can we forget?"

On these two days, the people of Hong Kong demonstrated their resolve that, in the face of intense pressure from China, they would not abandon their ideals. Similarly, the decision of the Hong Kong Government – taken just two weeks before the 4 June rallies – to prosecute six leaders of the pro-democracy movement in Hong Kong on the ridiculous charge of using loud-hailers without the permission of the Commissioner of Police failed to deter the people of the territory from taking part in the demonstrations.

To conclude, it is now painfully clear that we can only look to ourselves to stand up for these ideals. It is my hope that the determination our people have shown on 4 June of this year will enable us who will remain on the Hong Kong ship to steer it through the perilous waters ahead of us.

THE FUTURE WILL BE GREEN OR NOT AT ALL

"The future is Green or not at all" as a title may sound apocalyptic to those who imagine that the future will probably be much like the present is today and it is reassuring to think that the future is always going to be something like the present. If we have that assumption then all those points of contact that give us security and allow us to feel at home with the earth, with the workplace, the family, they will all continue in the same time-honoured way. My one mission today is to tell you that is a foolish assumption. Anyone who thinks that the future, especially for your generation, is going to be the same as everything they have experienced in the past, or indeed a vaguely amended version of it, is in for a rude shock.

Unless we manage to change our lifestyle, our patterns of wealth creation, our systems of social and political organisation, to go profoundly "Green", then the prospects for humankind in the future are distinctly dodgy. Anyone who, no more than two or three years ago, said that the future is Green would have been dismissed as being a bit cranky. Environmentalists, or the Green movement were, until recently, dismissed as an odd bunch of maverick, subvertist elements of society, who ate more lentils than they should have done and were obsessed with 'The Guardian' or recycling 'The Guardian' and were not in touch with what people describe as real life. It is a difficult image to live with. We felt that the insanity lay on the other side of the divide – with all those who accused us of being irrational. Fortunately the balance is now beginning to swing towards rationality and sanity from a Green perspective. Indeed yesterday I gave a talk in Westminster Central Hall to 2,000 Sixth formers at a day conference of the meaning of Green. There were speakers from all the different political parties, from Friends of the Earth, from British Nuclear Fuels, from a whole array of different groups and organisations, all of whom stood in front of those 2,000 Sixth formers and said, "I am Green".

All politicians are now telling us that they are Green: everyone round the political spectrum is saying, "The environment matters. We have neglected it up until now, we acknowledge the blame and responsibility for that neglect until now, and we promise, honestly, that we will look after it in the future". We have a variety of different shades of green telling us that they will sort it out on our behalf. Now why has that suddenly happened? Why have we had this explosion of greenery after years in which nobody cared a fig for the environment? Indeed this attitude was aptly summed up by Mrs Thatcher after she won the Falklands War, when she gave an interview to an ITV reporter on the doorstep of No. 10, "You are accustomed to dealing with hum-drum boring things like the environment; a war is quite challenging". Hum-drum and boring the environment might have been, but today it is different, and for three reasons.

First, the world of science today. Our understanding of the workings of the world has brought us up against the reality of what we are actually doing to the earth. We know more about all those atmospheric chemical and biological

processes on which life depends. Relatively speaking, we still know little; but it is more than we used to know 10 or 20 years ago, and we know enough to know the dangers that we are now running; Issues such as global warming, depletion of the ozone layer, toxic wastes, deforestation, all these are now higher up on the political agenda than before. Any one of those issues is enough to challenge the establishment, institutions, and the political ideologies which have brought us to where our civilisation is today.

Secondly, local issues. Some people do not operate at that huge global soaring level. For the majority of people, the environment is more to do with the local issues than huge global problems. The quality of life is concerned with what is going on in the local community: worries about pesticide contamination in food or water; concerns about air pollution, noise pollution in our immediate vicinity; small concerns such as litter on the streets, or dog mess. I only mention the latter because we get more letters about that than we do about global warming! Such issues may be dismissed as being irrelevant, but the truth is that it is at local level where people actually feel their environmental concern first and foremost. What we have to do as environmentalists therefore is to bring together two massive levels of concern: global and local issues – which is why the Green movement operates under a simple saying, "Think globally and act locally", i.e. take action where you can in your own community and be aware of the implications for the big issues which surround us all.

The third reason why greenery has suddenly come to the fore is because of a deeper set of concerns about the sustainability of modern industrial society. To what extent can society, or civilisation meet the needs of human beings – material and spiritual? Of course we need shelter, to provide clothing, education, basic health care and all the rest of it; but we also need to address the inner needs of human beings, those which provide a sense of meaning and purpose to people during their short span on earth and the need to derive something out of their three score years and ten other than a larger overdraft than their neighbour. This sense of spiritual well-being is a powerful, but unspoken factor, in the Green movement, as powerful as any of the others that I have touched upon.

For these three reasons – the march of science, the local environment, and the spiritual self, the Green movement will be with us permanently. It is a movement with several separate organisations: the Green Party, and Friends of the Earth are two of the most prominent but they are part of a much bigger Green movement that is international as much as it is national. For all of us it is impossible to think about the ways in which we can grapple with some of these huge issues without a profound change in people's aspirations to make those policy shifts actually work.

Let me give you an example. There is much concern about the phenomenon called 'global warming'. We are now releasing into the atmosphere a variety of different gasses, referred to as 'greenhouse gasses' which are gradually heating up the atmosphere and causing a variety of climatic changes as a direct consequence. I am talking of such gasses as Carbon Dioxide, Methane, Ozone, Nitrous Oxide, and indeed these little chloroflora carbons, the gasses that are also responsible for

destroying the Ozone Layer. No-one quite knows how rapidly the atmosphere is warming, or indeed what the consequences of it will be. But by and large the consensus amongst international scientists is that we will see somewhere between a 2.5°C change and a 4°C change by around the middle of the next century, i.e. when most of you will be thinking about your pensions. It is hard for politicians to deal with this sort of uncertainty and time-scale. The temptation in politics is, understandably, to put off until tomorrow what does not have to be done today, particularly if it may lose votes by doing it today rather than leaving it for someone else tomorrow. The idea that politicians must intervene now to deal with a problem that will not bite until the first two decades of the next century is upsetting to the political mind, and our political process is simply not geared to handling long-term uncertain issues of this kind. But we now have enough information from the scientific community to lead us to believe that within that relatively short period of time – in evolutionary terms, a literal blink of the eye – we shall see huge shifts in the climate. Those shifts may benefit a few people around the earth, but by and large most people will suffer significantly as a consequence.

Some people are pressing organisations like Friends of the Earth to say that recent storms have been a direct consequence of global warming, but we have no evidence for that and no serious scientist or environmentalist could claim it was so. It is a meaningless statement, because no-one can attribute any one particular phenomena to a vast gradual change going on in the atmosphere. But what we do know is that we are beginning to see more and more of these extreme climatic disruptions: – storms, hurricanes, droughts, floods, changes in the monsoons, and year after year, if you look at those shifts in weather patterns, you begin to see emerging a disturbing trend that every year the weather becomes less predictable. What is reasonable is to state that after a period of time all of those changes cannot be coincidental. There is a factor lying behind them which could be accounted for, in computer models, to global warming. As soon as computer models tie up with the reality of what is happening on the earth, and in the atmosphere, then you can say global warming is with us.

But what should we do about the threat of global warming? There is no need to panic. No need to build nuclear reactors all over the place. The only way to deal with global warming is to reduce the gasses that are creating that warming effect – reduce the carbon dioxide, reduce the chloroflora carbons, reduce the methane. Chloroflora carbons could be reduced tomorrow if we had a Government which declared that by 1993 every industry using chloroflora carbons and other chlorine-based gasses must cease to use them by that date. It is not difficult; no industry would go broke. Their profit lines might look slightly sickly for a time, but since all their competitors would have to follow the same rules, how could they lose? Methane is more complicated because it is generated or emitted through the burning of fossil fuels and through other natural cycles on earth, for example agricultural cycles, from rice paddies, from cows, from termites, all of which are doing wholly natural things, releasing methane into the atmosphere. Carbon dioxide is the real challenge, for at least 50% of global warming is caused by the

increase in carbon dioxide. Yet again, we should not panic. For there would be no life on earth without carbon dioxide in the atmosphere. Carbon Dioxide allows enough of the sun's energy to be retained within the atmosphere around the earth to ensure that life can go on; without it there might be sunlight, but certainly no life as we know it today.

How can we slow down the amount of carbon dioxide for which we are responsible? Essentially we have dramatically to reduce our use of fossil fuels and we have to stop burning the world's rain forests and plant as many trees as we can. In practice, this country for example, in order to help the Third World, would have to commit itself to a 30%, or 40% reduction in carbon dioxide by the year 2010 or 2015, a reduction incidentally measured on 1990 levels, not a reduction on the anticipated growth in the intervening years. Significant political measures would be needed to ensure energy efficiency, conservation, new technology, to burn fossil fuels more effectively, and new initiatives, the most important of which would be to develop sources of energy about which we are so contemptuous. The argument about nuclear power, pro-nuclear, or anti-nuclear has bedevilled constructive thinking: it is an inefficient technology and by concentrating so much on nuclear power to the detriment of other possibilities we have neglected the development of renewables. The reason why we should be so antagonistic towards nuclear power is that it absorbs financial and human resources which could be directed into developing sources of energy which are literally sustainable, in that they will go on indefinitely, and which have the lowest impact on the environment. Every energy strategy has an impact on the environment: the question is, how much of an impact? And what are the benefits to be derived from it?

On all of these fronts – energy efficiency, conservation, new technology, renewables, tree planting – progress so far is minimal – or more bluntly – zero. This is the most startling testimony to the failure of our political system today on both sides of the political divide. Politicians talk, but their track record, which is all we in a pressure group have to go on, does not bear out the oratorical flourishes. Politicians have failed to accept that they have to act now in the long term interest of future generations. That is why I take an opportunity like this to come and remind you that people in responsible and elected positions are taking or not taking decisions in your name which will determine the quality of life which you enjoy. I feel ashamed of my generation, ashamed of its inability to manage the earth in a more compassionate and sensitive way, ashamed of our inability to put the long-term interests of future generations above, or at least parallel to, the short-term greedy aspirations of our generation. I am ashamed of our failure to see that there is a different vision and purpose to which human-kind could be directed.

Some of you might take issue with that dose of Green rhetoric from the Director of Friends of the Earth: – there is too much uncertainty about all this; how do we know that the greenhouse effect will happen? How do we know that we are not going into another Ice Age, as one or two scientists seem to think, for reasons which appear to have validity? How do we know that there is a hole over the ozone layer at the Antarctic and Arctic? What is the proof? On some of these points there is a clear answer: scientific proof is strong enough to show that our

impact on the planet and on our own bodies is so serious as to defy scepticism. On other points it is true that there is uncertainty, and that is why the Green Movement is committed to what has become known as the Precautionary Principle: — if you cannot present the full facts because the evidence is not there, you sometimes have to take decisions on what the House of Lords recently referred to as a "no regrets approach" — viz: — take a decision now before damage is incurred in such a way that nobody ends up suffering as a consequence.

The Precautionary Principle has been accepted by the Government. The recent decision by Chris Patten eventually to phase out the discharge of raw sewage, treated sewage, into the North Sea, is an example. For years Britain has argued, with justification, that Britain should be able to continue to discharge sewage because the fast flowing tide down the east coast of Britain eliminates the problem rapidly, the sewage degrades and no particular environmental problem is at stake. But what the Government has now accepted is that they do not know whether the release of that particular waste product is causing long-term environmental damage or not. They know there is a strong likelihood that it is, and on that basis they have committed themselves to phasing out those discharges before the end of the century. If the Precautionary Principle were to be placed at the heart of environmental and economic policy we could see it working its way through a myriad of such decisions. It was Prince Charles who, when he spoke at the 1978 North Sea Conference, first raised the idea that Britain had an obligation to base its decision on the Precautionary Principle, a milestone speech in British environmental policy. And for those who were there, it was one of the most amusing moments in the career of Nicholas Ridley. I will end on an anecdote in relation to this.

Nicholas Ridley was the preceding Secretary of State for the Environment before Chris Patten. He was considered the most effective and professional enemy of the earth that has held the office, and he acted as a formidable recruiting sergeant for organisations like Friends of the Earth and Greenpeace for he only had to open his mouth for people to sign up in their droves. When the British Government was preparing for the 1987 North Sea Conference they considered inviting Prince Charles to give the opening speech: it would impress our European colleagues that we cared deeply about the environment. Prince Charles accepted the invitation; he was briefed assiduously by all the Department of the Environment civil servants about the North Sea; he was told that there was never a problem about the North Sea and that our sewage emissions were of no negative significance. To the consternation of all, Prince Charles wrote his own speech. With Nicholas Ridley sitting alongside him he delivered an astonishing broadside about the failure of Government policy to protect the North Sea. It was a magic moment. The Secretary of State crumpled up in front of our very eyes, civil servants had to go and re-write their speeches, and from that moment in the Conference the British Government changed its policy. Promises at the 1987 Conference were thus made which they had no intention of making at the start, but we are now seeing the products of that change of tack coming through the system.

The Precautionary Principle is one that you should treasure and you should

become fully engaged in yourself. Do not imagine this as somebody else's responsibility, do not suppose that you are somehow immune from the workings of planet Earth, and that global warming will somehow pass you by, or that it will not matter about the ozone layer, or the loss of the rain-forests, or the fact that you are riddled with pesticide contaminants. Do not somehow imagine that you are immune from all of this. You are not immune. You are part of that living world and you could become an easy victim of the disruption and the destruction of the living world. You do have a responsibility to yourselves, to your future, to the Earth itself, to get engaged, to become involved, and to play your part as citizens of planet Earth.

QUESTIONS

What do you see the role of the Green Party to be in terms of the present political situation?

I am a member of the Green Party, but no longer an active member because my position at Friends of the Earth is strictly non-Party political. There are some who say that, because of our electoral system, by definition it cannot be a real political party and that it is in essence a political pressure group, putting pressure on the other parties to go green enough to ensure that nobody votes for the Green Party. Others argue that the Green Party is indeed a fully fledged, constituted and operated, political party, seeking power in order to use power to bring about changes in society. That latter interpretation is muddled a bit by the fact that most people in the Green Party do not feel easy with the word "power", preferring to save the Earth and its people by using "power" in a way that is benign, compassionate, sensible, rational. The Green Party is thus stuck between those two possible role models. It is true that our electoral system is against the Greens compared with Green parties elsewhere in Europe where electoral systems allow a minority voice. In Germany, where the threshold of 5% of the vote is sufficient to be elected, there are something like 40 MPs. In Sweden where you require 4% of the vote, there are about 20 MPs. Holland has a wonderful electoral system and about 18 political parties, and all you need is 1% of the vote to get elected, but the Green Party in Holland has no MPs — perhaps because they all claim to be Greens. In my view the Green Party has an important role in two respects: — first, it needs to get itself elected into Local Government to serve local people in their own communities. Secondly, the Green Party has a heavy responsibility in terms of representing the totality of Green politics. Telling the truth as it is, not as some pseudo-Greens would like it to be.

Is vote mongering Mrs Thatcher's sole motive behind her impassioned speeches towards society, or do you think there is a genuine concern about the environment in her Party and in her in particular?

It is difficult to speculate about the motivation of any politician. I have talked to Mrs Thatcher about the environment and tried to plumb the depths to see what has brought her to her present state of awareness. It would be wrong and unnecessarily cynical to dismiss Mrs Thatcher's speeches as pure vote-grabbing.

These speeches have been important in their own right, especially that to the United Nations. She has raised environmental issues to a higher point up the international agenda than most other world leaders have been prepared to do up until now; and it is better to have Mrs Thatcher out there beating the drum for the environment rather than having her out there acting *against* the environment. So, by and large, we consider it to be evolutionary progress for Mrs Thatcher to have gone even the palest shade of Dulux Lime Green. Unfortunately she cannot get her ministers to understand what she is talking about – and she has a problem most of all with Mr Parkinson: formerly Secretary of State for Energy, now the Secretary of State for Transport, Mr Parkinson cannot yet spell the word environment. Word emanating from the Cabinet committee working on the important White Paper on the Environment which is to come out in the autumn, is that Chris Patten at Environment is losing out to Energy, to Transport, to Trade and Industry, to the Treasury: all of whom basically say that while it is nice to *look* Green, it is going to be problematic if we have to *go* Green. Mrs Thatcher's knowledge of the issues is greater than anybody else in the Cabinet, apart from Chris Patten. I can tell you for a certainty that her understanding of scientific issues is greater than you could reasonably expect of a hard-pressed Prime Minister. Those who hold her office by and large do not involve themselves in the kind of minutiae which worries about what makes life on earth possible. Whether she can take up the environmental problem politically, I do not know. All I would predict is this: the lower her share of the vote goes in the polls, the more likely the Conservatives will go Green. It is one of those sad and sorry lessons of the cynicism of politics, that the ability to go Green is proportionate to political desperation. Internal workings of the Conservative Party at the moment seem to be going along the following lines: the agenda that we went into the election in 1979 with is finished, people have lost faith in that agenda, or they have benefited enough from that agenda that they do not wish to take it further, or they have got genuine reservations about the further implications of that agenda. The 1979 scene is off the agenda; they need equally compelling new ideas to take them and the country into the nineties and beyond. It may be that as their vote sinks, the Green issue may become it. I am only speculating, but it is interesting to see the ideological confusion currently at the heart of the Conservative Party.

Do we have enough renewable potential in this country to provide an alternative to fossil fuels?

At the moment we do not know. All we know is that Britain is more blessed with renewable potential than almost any other country. We have access to a large coastline, which is an astonishing resource in terms of different kinds of wave power, either off-shore, or in terms of inlets or estuaries. We have a great deal of wind in Britain, much of which would be utilised to good effect. Britain has estuaries where we can create tidal barrages, and we have to monitor carefully the environmental impact of small barrage developments before dealing with big schemes, like the Severn barrage, which on its own would generate about 8% of Britain's electricity. Solar power? It is true that we do not have as much sunshine as other countries, but not all solar powered systems are dependent upon actual

sunlight; they are dependent upon ambient sunlight which allows us to convert a smaller proportion of that sunlight into energy of one kind or another. Already passive solar systems are beginning to make a contribution, but in general I would have to agree that solar power in this country is not a major source; it is important for Third World countries. Then there is 'Bio Mass' as it is known: the notion of turning natural agricultural waste products into a source of energy by using them to generate methane as a source of energy itself. You have opportunities here at Ampleforth for that! And then there are ideas which have yet to be developed properly: geo-thermal energy, for instance. Britain ultimately could generate energy from its geo-thermal projects, in Cornwall and in the north west. Our best prediction is that by 2020 we will be able to generate somewhere between 20% and 30% of our energy from renewables.

Have you changed your personal lifestyle?

I could have set out from London three days ago and arrived windswept, tanned and tired but I decided against it! I did bicycle to Kings Cross and I did board a train, courtesy of British Rail, which actually arrived two minutes early, which is itself a miracle! I do not have a car. I suppose that is one of the most important things, in terms of personal commitment, that I make. I know that some of you are envisaging yourselves as bright young things around town in your Porsches; but I hope that one or two of you will realise that your entire life is not dependent upon a motor car. There are other things: I am a keen re-cycler; I am conscious about energy conservation, though I still have to remind myself to turn off lights. I think about what I eat because I believe we can adulterate our own bodies with ease these days. But I am not a purist; I am not a vegetarian; I eat meat of the sort that I know is organically reared, or free-range. I happen to believe that organic farming and the maintenance of Britain's uplands are best protected by humane livestock rearing systems, but I do get flack from the vegetarians for this. I do not consider myself to be pure Green. I know my lifestyle needs reform and I am sure that some of the really deep Greens have reservations about the way I live. It is a progressive matter: I suspect that this is true also of a community like Ampleforth, so as you progressively go greener, which you undisputedly will do after today, it all has to be done gradually.

How serious is the rain forest situation? What is the role of the Green Party in Britain on this overseas issue?

The statistic is that we are losing an area roughly the size of the United Kingdom every year, which amounts, in volume terms, to about 1.8% of the world's total remaining rain forests. Within 20 years, with the exception of the Western Amazon, Zaire, Papua New Guinea and some parts of Indonesia, all the world's rain forests will have gone. However, there are signs of hope based on the idea that the only way to protect the rain forests is to persuade the countries in which the rain forests are that it is in their interests to protect them and that they will have a better future by maintaining the rain forests and drawing an income off them, rather than cutting the rain forests down and making a quick kill in the short term.

Our campaign is based on two central points: first, all virgin rain forests should be protected from any felling operation. It is demonstrable that all tropical timber needs that we have today could be met from plantation timber on degraded land or secondary forest. We do not need to log out virgin rain forest. Secondly, to compensate the countries concerned for the loss of income, we have to find alternative economic mechanisms to give them financial encouragement not to cut the rain forests down. Every year the loss of the rain forests releases about one billion tonnes of carbon dioxide into the atmosphere, that is approximately between 20-25% of the total carbon dioxide release every year. There are other problems associated with the loss of species, the loss of that genetic wealth wrapped up in the rain forests, for 60% of the world's species live in the rain forests. The latest figures indicate that we may be losing something like 100 species a day. This is a form of biological extermination not experienced on our planet. It is a mass loss of genetic feedstuff of life on Earth which could be an important part of a sustainable society in the future. We must therefore find alternative sources of income for those Third World Countries. There are only two ways of doing this: first, you harvest the fruits of the forest on a sustainable basis by taking the brazil nuts, the exotic fruits, the waxes, resins, latex for rubber, plants for medical research, and a whole variety of different crops which can be taken out of the rain forests. And secondly, we have to accept that one of the reasons why the rain forests are being destroyed is because of the need to pay back the crippling burden of debt which they owe to the western world. Brazil, Peru and others of those South American countries are often paying back as much as 40% of their export earnings in terms of debt repayment interest. They have to double the output that they would otherwise be making in order to pay off the debt. It is critical that we make arrangements with those countries to protect their rain forests in return for debt relief. The new President of Brazil has appointed José Luxembourga to run his newly created Environment Secretariat, and José Luxembourga is the Friends of the Earth representative in Brazil. There are genuine signs of encouragement that Brazil wants to find an internationally secured solution to the loss of the Amazon.

Is it too late?

It is too late if we think we can find the answers purely by technological means or if we think we can use science and technology in order to come up with all the answers we require. And we have to remember that, however much we go Green in the Western World, Third World people are often aspiring to our material way of life. The first thing to get into a rural village in India or Africa, or wherever it might be, is a television, and the messages which zapp across the screen are adverts for Marlboro cigarettes, Coca Cola or McDonalds hamburgers. Suddenly people imagine that, "This is what life is all about, so let us buy all of those things and then we will be real human beings, like those lucky people in England". These forces are powerful, and that is why I say that it is too late if you think we can meet all of those human needs without changing our value system, without changing the demands we make on each other, and on the Earth, and without changing our

attitudes to the Earth in philosophical and spiritual terms. That is why, for me, the spiritual dimension of the Green movement is as important, if not more important, than the political dimension.

Could you say, briefly, what you think the Churches ought to be saying at the moment – particularly the Catholic Church?

The Christian Church has been by and large an ambivalent force in terms of protecting the Earth. I am not talking about individual Christians; I am not talking about the thousands of heroic individuals and small communities, who have struggled on behalf of God's Earth, as well as on behalf of their Faith; but I am talking about the institutional power of the Church over the course of the last millennium. I have to say that, on balance, the churches have much to do to put right their contribution to ecological destruction. A big shift is needed in terms of the way they see life on Earth. The Churches are primarily concerned about human beings and the souls of those human beings. I think we have to lift up our eyes and accept that if God created the Earth, he did not create it exclusively for the human being. It is to go back to the Covenant God made with Noah after the flood, a Covenant given as a sign, not just to human beings, but to all living creatures on Earth. We need to accept the responsibility as Stewards of the Earth.* Both the Pope and the Archbishop of Canterbury made impressive and interesting statements at the end of last year, and we may yet see a lot of changes. Two things can be done rightaway. First, Churches can do much in their own communities; they can become 'Green microcosms' of society, the kind of society that we are trying to create. Secondly, we are into the theological debate about how we make the Church and its teaching more relevant to people at a time when the biggest challenge to be faced is to do with the workings of the Earth. It means a profound theological shift; it does not mean a new religion, it does not mean that we have to throw out all the teachings of the past. It does mean that we have to pay as much attention to those traditions, those parts of the Christian teaching, that often have been neglected. We need to think as much about the Eastern Orthodox Churches, or the Celts, as we do about the Augustinian tradition that we are all still dominated by. We could do worse to go back to St Benedict: if you are looking for a role model in terms of the inter-action between human beings and the created Earth, the original Benedictine vision is about as good as you can get. When it comes down to that divide, I favour St Benedict over St Francis. I like the hard-headed practical realism of accepting the miracle of God's Creation, and that we have an intellectualist role in that creative process and that that is actually the most important challenge that we have on Earth.

* After his visit to Ampleforth, Jontathon Porritt delivered the annual Heslington Lecture at the University of York entitled, appropriately in the light of his final remarks on this page, 'Stewards of the Earth. If space permits, it is intended that this lecture be printed in the Spring Journal 1991.

PUPILS' VOICES IV

S.G.G. AIANO

In the wider and more cut-throat world of the commercial daily and periodical press, journalists, Burke's 'Fourth Estate', are a serious force to be reckoned with, whether they are being serious or flippant. "Great is Journalism", remarked Thomas Carlyle in his *History of the French Revolution*. "Is not every Able Editor a Ruler of the World, being a persuader of it?" Journalism clearly has two major functions: to inform and to convince. The two functions go hand in hand, and even in the best regulated papers may usually be indistinguishable. One has only to call to mind the questions to be faced by a reporter filing or an editor authorising copy on, for example, the Iranian propaganda disseminated in the days after the annexation of Kuwait: questions of the greatest import.

School journalism is different in its subject matter, its methods of production and distribution, in the constraints that govern it, in its readership. One might immediately conclude that it is so slight a phenomenon as to be negligible. But in the context of the environment, the community of the school, in which it circulates, it has an important role to fulfil.

Yet, in spite of my weightier remarks above, it is also true to say that, as the name itself implies, journalism's artefacts are evanescent, the bright butterfly creations of a day, which must have instantaneous effect to justify their existence at all. Tradition has had it that the majority of publications in Ampleforth appear annually, to be digested as a kind of dessert or side-dish to the main celebratory feasting of the Exhibition weekend. School magazines enjoy the full opportunities of a year's preparation time, and a substantial, indulgent and apparently entirely elastic market. Can they successfully and genuinely capture the attention of their reader? And what do they want to get across?

One of the newly launched editorial boards (N. Studer (D), S. Garrett (D) and R. Leach (D)) consciously and explicitly embrace a marginal role, *Black None* (the title is a pun not unconnected with Ampleforth argot for a serving of coffee) proclaimed in its very first sentence that the magazine "came about when we decided that S.H.A.C. didn't actually have a completely funny magazine". *Black None* attained a certain level of frivolous humour, with its mix of articles from sources both inside and outside the school, most obviously characterised by Frank Muir's account of 'The Perfect Holiday'. Being funny is difficult; being "completely funny" is extremely difficult. I wonder if the editors' reiterated plaintive pleas for members of the school to "PLEASE WRITE SOME ARTICLES! (Please!)" do not augur significantly for its future.

Outlook, in the hands of Shane Gallwey (C), Jeremy Acton (C) and Raymond Gilmore (O), achieved a rather better balance of material. The jaded or simply inattentive eye was held, by being able to meet a variety of styles, from a reasonably probing interview with the film director Michael Winner by Henry Piney (O), through Fr Jeremy's studied whimsy, to a political commentary by Andrew O'Mahony (D) on South Africa and the usefully parochial observations of Harry Boyd-Carpenter (B) on 'SHAC in the 90's'. *Outlook* succeeds in providing a mouthpiece for pupils' ideas on a range of issues expressed with some control of

style. But should as much as a third of its material be written by members of staff, when it is successful in tapping good writing by pupils?

Dominic Wightman (D) and Rohan Massey (J) in command of the first edition of *The Amplefordian Magazine* seemed to be aiming for something comparable (as with the mix of heartfelt defence of sport by Mr Willcox and harmless flippancy of an unsigned article on gardening as a punishment). But it finally fell down on two counts. Its serious articles by pupils (not least by the editors) lacked bite, preferring a chocolate éclair style of prose to intellectual nourishment. And it sought refuge in vulgarity – an exceptionable 'spot the monk' competition and flaccid photo-cartoon strip.

The magazine of the Maths And Science Society, MASS, which professed, I noticed with some bafflement, to have subsumed *Board of Education*, *Lips* and *The Ampleforth Independent*, brought out another characteristically high-quality issue. MASS manages to pitch its avowedly technical material at the right level for its readership, and certainly responds to a demand among the pupils for this sort of information (eg how sonar works, and the smallness of minisatellites) in the form of bite-size puffs that so readily stimulate the scientific appetite. I regret to say that my own system proved unable fully to ingest the *pièce de résistance*, a guest article from Professor Stephen Hawking on 'The Origin of the Universe' running to ten pages! Insufficiently evanescent for me.

The most radical departure that Ampleforth journalism has seen this year, however, has been the transformation of *The Ampleforth News* into a more professionally and more frequently appearing broadsheet with first of all Peter Foster (T) and now Ed Knight (D) as editor. This, as far as I am aware, is the first time that a regular multi-issue paper has been produced at Ampleforth. And it opens up SHAC journalism to some of the opportunities and responsibilities that I began with. It is entirely to be welcomed that real news items can now be circulated – such as the story of the escape and dramatic recapture of one of Br Terence's swarms of bees. It provides a public forum for occasional writing by boys – the tellingly wry account of a French exchange by William McSheehy (W) springs to mind – and for public debate – Henry Fitzherbert (E) on the CCF. The one area that *The Ampleforth News* has not so far been interested in, maybe as a matter of policy, has been creative writing; where can our aspiring poets and writers of fiction in SHAC find an outlet? Such are the opportunities. The responsibilities are perhaps greater. Scoops or sensational items are the sustenance of circulation increase for papers of the 'real' world; witness the activity of *The Spectator* over the summer holidays. Sensation is rarely to the benefit of its subject. And within the closer, more tightly knit and in many ways more vulnerable world of the School, discretion and sensitivity carry a much higher premium than outside. This additional discipline is a thoroughly wholesome and desirable feature of the training and experience of the *News'* tyro reporters and editors, placing it centrally within our Benedictine tradition of awareness of the susceptibilities of others and of the community. When they should ever graduate as Carlyle's "Rulers of the World", they ought, if the *News* has done its job, to stand out among so many of their fellows in the Fourth Estate.

One of the four pages of the first issue of the new Ampleforth News is reproduced here.

THE AMPLEFORTH NEWS

No 1

14 FEBRUARY 1990

A fresh look at Ampleforth catering

Experts from Gardner Merchant spent last week eating in various houses as part of a review of the school's catering arrangements. A few people may have considered these arrangements a trifle unsatisfactory, and the school (as we know) is always swift to respond to customer complaints. The following options are being considered.

Harry Boyd-Carpenter
News Correspondent

- Central refectory for 10 houses.
- Upper refectory for 4 houses and central kitchens for 6 houses eating together.
- An upgrade of the existing system.
- Cook / chit system from

central kitchen, with new house refectories for Sts Dunstan's, John's and Oswald's, and other house refectories remaining as now.

Whichever is chosen, it is hoped that houses will continue to eat separately. Sadly, the senior members of the school will not taste the fruits of this survey.

House 50s floundering: St Aidan's stays away

Chris Johnson
News Correspondent

THE CONTROVERSY surrounding this year's House 50's cannot have passed anyone's notice. St Aidan's did not take a serious part in either Saturday or Sunday's legs of the competition, so the balance of the competition has already been irretrievably disturbed. Unless the situation can be amicably resolved, it seems that the long-running rivalry between St. Bede's and St. Aidan's will have to be shelved until next year. St. Dunstan's has come to the fore with a strong challenge to St Bede's, but the glory of any victory will surely be dimmed by unhappy memories of 1990, the year when St Aidan's were effectively out of the 50's.

Meanwhile the competition continues and at the half-way stage St. Dunstan's, with 221 points, lead St. Bede's by only 6 points. St. Aidan's are amazingly only 18 points behind St. Oswald's, the least amphibious of houses, who find themselves in ninth place, dislodged by events from their more accustomed place at the bottom of the table. It is their ambition to finish the competition with at least half the points of their neighbours and rivals in St Dunstan's. Full preview of the House 50's 1990 - Page 3

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Splashing out for charity: Tapparo raises some cash and a lot of smiles.

£6,000 Library security system to be installed

Greg Lascelles
News Correspondent

EARLIER THIS MONTH rumours filtered through that the library, that place of quiet riot, was acquiring a security system at the cost of around £6,000. When asked about this, however, in a style reminiscent of Lord Blackadder, Mr. Eveleigh would give nothing away, although he said that it would be much appreciated, since constant checking would no longer be necessary and the massive problem of periodicals, a subject which caused a great uproar earlier this term, would be solved.

In the past much has been

stolen from the library and the present stock of 16,000 items is steadily decreasing. When asked how many had been stolen Mr. Eveleigh did not wish to give any precise figures, he simply said, "quite a lot." I then asked whether the figure was over 100 whilst he had been here, that is to say since the beginning of the year. He said, "Ooh yes!", giving as much away as Baldrick would give when trying to give as much information as possible.

A security system would mean efficient, trouble-free, stock control. What will happen? As Mr. Eveleigh said, "Anything could happen."

EDITORIAL

WELCOME TO the all-new Ampleforth News. What you hold in your hands is Ampleforth's fortnightly newsletter designed to replace and progress from the twice yearly format of the News in recent times.

Essentially our aim is twofold. Firstly to be a reporting service for coming events, news and sport, giving a wider picture of what is happening around the school. Secondly, to fulfil the old role of the Ampleforth News in being a source of entertainment, and perhaps even a mild stimulus to creativity in general.

However the success of all this depends almost entirely on you - our readers. Our fortnightly status gives you the chance to enter into discussion on any subject you choose perhaps you could write in to express your views on some of the subjects raised in this issue's letters section, or present something new of your own.

We also propose to offer £10 every fortnight to a feature article. You can write on anything you please whether it be fictitious, comic, serious or simply something which you believe will be of interest. Your article should be between 700 - 1000 words and sent to Peter Foster (T).

In the true spirit of the old Ampleforth News we want to keep up the HMVs, cartoons, poems, puzzles, and funny photos. A Crunchie Bar will be awarded to the person who submits the HMV of the week. (As judged by the Editor.)

Finally, we hope that as many people as possible will take up this opportunity to write. If you have enjoyed this issue and are interested in getting future issues they will be available for a £1 termly subscription - see your house rep.

Peter Foster

SPORT

LENT 1990

RUGBY

THE A XV

A XV 19 HARROGATE COLTS 14

The new XV started at a cracking pace, Acton's first long kick-off forcing a kick to touch. Mayer won the line-out and created a ruck for Harrogate to fall off-side. Acton kicked the goal. Better was to come: Codrington kicked high, the ball was won after the tackle, Cotton broke and when the ball was won yet again, Harrogate had run out of defenders and Scrivenor had an easy task to score. Harrogate, realising that their recent run of success was seriously threatened came alive and for the first time in the match forced the school onto the defensive. At this point the lack of bite in the tackling and the failure to make touch when required were obvious weaknesses and meant that the School could not clear their territory. Indeed it was an attempt to run from their own 22, a correct and laudable decision, which cost the School a try when a back was unnecessarily tackled and lost the ball. Harrogate, thus encouraged, scored again a few minutes later when the ball, again in Ampleforth hands, was not controlled, and Harrogate, with speedy running and passing were in like a flash at the corner. But the second half saw the School gradually regain their former ascendancy: Dore presented Duffy with a try and when the same pair did something similar, Codrington won the tackled ball and Cotton, who played an excitingly effervescent and imaginative game was able to stroll in under the posts. Stung by these reverses and taking advantage of Ampleforth complacency at the approach of full-time, Harrogate exposed a vulnerable Ampleforth flank from a penalty and scored in the corner. But it was too little and too late: the School's victory was assured and reflected credit on the A XV all of whom played with determination and flair.

WEST HARTLEPOOL COLTS 0 A XV 34

The A XV took the benefit of the strong wind blowing diagonally downfield and it was not long before Duffy was to demonstrate the superiority of the backs with the first of his four tries. Cotton and Codrington created the ruck for Duffy's second try which Acton converted and it was a charging run by Mayer which created space for Habbershaw to score in his first appearance as a wing. Mayer carried on his good work by winning a line-out for Codrington to score near the posts unopposed and Acton converted this to give the School a lead of 24-0 at half-time. The team turned to face the West Hartlepool Colts side determined to pin them in the corner by good use of the wind and to drive over the line by means of their more powerful pack. But the backs speedily served by Cotton were able to escape with a seventy yard run by Dore who left the opposition in his wake as he scored halfway out for Acton to convert. The game finished with yet another try by Duffy who was put in the clear by a clever pass from Codrington. This was another encouraging performance.

THE MOUNT ST MARY'S SEVENS

The School, drawn against Q.E.G.S. Wakefield in the first round, had the most disappointing of starts. They were in possession of the ball for probably ten minutes of the fourteen but were unable to do anything with it. The tackling was hardly what one might call solid and Wakefield contrived to score each time they had the ball. There was an improvement in the second game granted that it was against the Mount second seven and the School won comfortably enough. Now the Seven had to win against Welbeck who were already the leaders of the group. The School started well but rather failed to take their chances in the first half. Nevertheless they were leading 12-6 with three minutes to go when Codrington had to go off with an injury sustained in attempting to stop the equalising score. Sadly this setback seemed to coincide with tiredness: one careless pass cost the School possession when a score looked possible and one woeful failure to tackle cost the game. Acton took Codrington's place and played well in the final two matches which were won comprehensively to put the disappointments of the early afternoon into perspective.

Results:

Group	v Q.E.G.S. Wakefield	L 4-18
	v Mount St Mary's 2	W 24-0
	v Welbeck	L 12-18
	v Q.E.G.S. Penrith	W 28-0
	v Woodhouse Grove	W 36-0

THE AMPLEFORTH SEVENS

If the Seven had wanted to show the School how much they had improved since the previous Sunday, they could not have chosen a better way of doing it. In five games they amassed an astonishing 156 points while only conceding 14. They started by destroying Newcastle 36-0, then took ample revenge on Welbeck (despite losing the admirable John Hughes with a serious shoulder injury), beat Sir William Turner's without reply and demolished poor St Edward's Liverpool by 48-0. This was high-quality sevens and was to be seen again in the final against opponents worthy of their steel. Mount had won their group in for them, a rather uneven way having narrowly lost one game. But they were back to their best when they played an Ampleforth second team which had performed wonderfully well in beating two of their group opponents and only just losing to a third. The scene was set then for a great final and so it proved. It was played at an astonishing pace and the tackling was uncompromisingly hard. The School opened with a fine try by Dore who made the best possible use of an overlap to score under the posts. Mount's riposte was swift as they crossed for a try which was too far out for the conversion. But before half-time, Fagan who had been improving rapidly throughout the week demonstrated a surprising fitness and speed to score under the posts. When after half-time, Dore added a priceless try from a short penalty, Mount in spite of a consolation try were beaten in a match which reflected credit on both teams. With Rosslyn Park in sight, this was just the encouragement the Seven needed.

SENIORS

Ampleforth 1	v	Newcastle RGS	36-0
S.W.T. 6th FC	v	Welbeck Coll	4-24
S.W.T. 6th FC	v	St Edward's	0-26
Ampleforth 1	v	Welbeck Coll	20-6
Welbeck Coll	v	St Edward's	10-10
Newcastle RGS	v	S.W.T. 6th FC	32-4
Ampleforth 1	v	S.W.T. 6th FC	34-0
Newcastle RGS	v	St Edward's	20-18
Newcastle RGS	v	Welbeck Coll	12-10
Ampleforth 1	v	St Edward's	48-0

	P	W	L	D	F	A
Ampleforth 1	4	4	0	0	138	6
Newcastle RGS	4	3	1	0	64	68
St Edward's	4	1	2	1	54	78
Welbeck Coll	4	1	2	1	50	46
S.W.T. 6th FC	4	0	4	0	8	116

Mount St Mary's	v	Hymers Coll	10-12
Notts HS	v	Dinnington HS	10-14
Notts HS	v	Ampleforth 2	4-12
Mount St Mary's	v	Dinnington HS	16-4
Dinnington HS	v	Ampleforth 2	10-12
Hymers Coll	v	Notts Hs	12-20
Mount St Mary's	v	Notts Hs	28-0
Hymers Coll	v	Ampleforth 2	16-8
Hymers Coll	v	Dinnington HS	18-6
Mount St Mary's	v	Ampleforth 2	26-0

Mount St Mary's	4	3	1	0	80	16
Hymers Coll	4	3	1	0	58	44
Ampleforth 2	4	2	2	0	32	56
Dinnington Hs	4	1	3	0	34	56
Notts Hs	4	1	3	0	34	66

Final	Ampleforth 1 v Mount St Mary's	18-8
Winners	Ampleforth 1	

JUNIORS

Ampleforth 1	v	Bradford GS	6-28
Durham School	v	Hymers Coll	16-8
Ampleforth 1	v	Durham School	4-14
Bradford GS	v	Hymers Coll	13-4
Bradford GS	v	Durham School	14-10
Ampleforth 1	v	Hymers Coll	4-16

THE AMPLEFORTH JOURNAL

	P	W	L	D	F	A
Bradford GS	3	3	0	0	55	20
Durham School	3	2	1	0	40	26
Hymers Coll	3	1	2	0	28	33
Ampleforth 1	3	0	3	0	14	58

Leeds GS	v	Mount St Mary's	26-10
Newcastle RGS	v	Ampleforth 2	12-0
Leeds GS	v	Newcastle RGS	6-16
Mount St Mary's	v	Ampleforth 2	14-0
Mount St Mary's	v	Newcastle RGS	6-24
Leeds GS	v	Ampleforth 2	28-0

Newcastle RGS	3	3	0	0	52	12
Leeds GS	3	2	1	0	60	26
Mount St Mary's	3	1	2	0	30	50
Ampleforth 2	3	0	3	0	0	54

Final Bradford GS v Newcastle RGS 0-0

THE WELBECK SEVENS

Clearly the Seven were going to find it difficult to raise themselves for a second time in forty-eight hours. The long journey was no help either. So it was that throughout this tournament the reactions of the team seemed a second or two slower, the pace less vibrant. In each game they conceded the first score and indeed were twice behind in their opening match against a combative Trent side. But they were able to pull themselves together in time to win comfortably enough and ready to face a Mount St Mary's side heavily depleted by injury. Though Mount scored first, the School soon killed off their challenge with Dore having remarkable success against the talented Dawson and in the second half, inspired by his deeds, the seven ran riot. In the final against Hymer's, the School again suffered something of a reaction and could not win enough ball against a determined side. But an interception by Dore was just the fillip they needed and with individual tries by Codrington, Fagan and Reid in the second half pulled away to win.

Results:	1st round	v Trent College	W 22-10
	Semi-final	v Mount St Mary's	W 26-4
	Final	v Hymer's College	W 24-10

THE ROSSLYN PARK SEVENS

New rules prevented the School from entering both tournaments which was an acute disappointment. The four days at Rosslyn Park had become a test of character and determination for the boys, a tradition to try to "do the double", and, failing that, to see how far they could reach before fatigue swamped them. Nevertheless the team set out in good heart with two tournament victories already under

their belts. In their first match they rather lamely dismissed Bassaleg who had already been comprehensively beaten by St Benedict's Ealing. The Seven realised that this was likely to be the important match of the group and reacted accordingly. St Benedict's being given no opportunity to get into the match. The other group matches were won with equal ease but sadly Reid pulled a muscle in the last game and this injury was to have an important effect the following day. The next morning the Seven dealt effectively with Brynteg despite conceding two scores and not playing well, a criticism which could not apply to their captain. Reid played in this match but it was clear that he could not run with his usual explosive power and Tapparo was brought in to face Mount St Mary's, a match which had always looked likely in the draw. In the event, without Reid the Seven could not win any line-out, threw away two clear opportunities to score and in the second half even began to panic, a matter oddly at variance with the massive calm they had always shown. It was sad to see a good team go out at this stage.

Results:	Group	v Bassaleg	W 18-6
		v St Benedict's Ealing	W 28-6
		v St George's Harpenden	W 36-6
		v St Edmund's Ware	W 30-4
5th Round		v Brynteg	W 20-9
Quarter-final		v Mount St Mary's	L 6-12

This team was good and it had every chance of winning the National Sevens again. Its poor start at the Mount Sevens meant that it immediately became an under-rated side, a fact which gave it pleasure and an advantage, for the boys themselves knew that they had the necessary ingredients once their confidence was in place. Even after the injury to J. Hughes who was playing so well at the time, they still knew they had something special. But with all due respect to P. Tapparo, the injury to J. Reid robbed the side of a vital cog and with him went some of the confidence they had built. Hence the panic in the final minutes against Mount. N.C. Hughes the fly-half was a beautifully balanced runner with a fine pair of hands and he captained the side with increasing confidence. He was disappointed to lose first his brother, then Reid and then the match against Mount, but as usual with him, he shrugged off these disappointments and got on with his life. J. Reid's explosive power and speed stood the team in good stead in times of difficulty: his liveliness and sense of humour as well as his determination made him a trustworthy vice-captain and it was so sad to see him limp away from Rosslyn Park, his 1st XV season having been ruined by a similar injury. The other prop was D. McFarland who made such progress in the three weeks of the sevens. He was fast for a prop and powerful although it took him some time to realise how to use that power. R. Fagan to everyone's surprise earned his place as the hooker. He was energy personified, the fittest man in the team and he scored several tries near the end of matches through this fitness. But he never quite cured an inability to pass properly at the right time. J. Hughes broke his collar-bone in the Ampleforth Sevens when he showed every sign of becoming a sevens scrum-half of class: he too was

disappointed not to be in what he considered a fine seven and to be involved in it with his brother. His place was taken by T. Codrington who again surprised everyone with the skill and ability to fit into such a specialist position with such little trouble. He scored a number of important and exciting tries. J. Acton had infuriating lapses of concentration curious in such a good player but he made things happen and despite some lack of pace, his confidence was such that he was prepared to try things. J. Dore turned out to be a rare handful on the wing. Difficult to tackle, he was so powerful and quick that he was the architect of victory in many of the matches played. No praise can be too high for these young men: they worked hard to achieve their own ambition of winning the open tournament, and were not far off doing just that. It was a pleasure to be with them in that endeavour.

The team was: J.M. Dore, J. Acton, N.C. Hughes, J.E. Hughes, D.J. McFarland, R.M. Fagan, J. Reid, T. Codrington.
Reserves: P.G. Tapparo, R. Wilson.

During the Lent term the following members of the Autumn Term 1st XV were selected for further honours:

N.C. Hughes: *Eastern Counties*; D.J. McFarland: *Yorkshire & Reserve for the North*; P.G. Tapparo: *West Midlands & Reserve for the Midlands*; J.E. Hughes: *Reserve for London Counties*; C.T. Pennicott: *Surrey*.



1st VII 1990

Standing: T. Codrington (J); R.M. Fagan (B); D.J. McFarland (W); J. Acton (C); J.E. Hughes (C).
Sitting: J.A. Dore (A); N.C. Hughes (C) (Capt); J. Reid (O).

CROSS-COUNTRY

When Patrick Graves turned up at the beginning of the season with his merry band of Old Amplefordian runners and defeated the team group 26-56, it did not augur well for the season. We consoled ourselves that it was a strong old boys team since their first seven runners broke 30 minutes for the course. In the event we had only a moderate season. There was strength in depth, for the 2nd VIII lost but one match (against Welbeck) and that defeat was amply avenged at the end of the season. The 1st VIII had two talented runners in the captain A.A.G. Myers and E.J. Willcox, but lacked pace and consistence after that. A series of nagging injuries from which hardly a runner escaped added to the difficulties. It was to their credit that they never ceased to train and to strive to improve.

A.A.G. Myers was not only an inspiring captain but a very good runner, and this was confirmed at the end of the season when he finished 8th out of a field of some 200 runners in the Midland and Northern Independent Schools' Championships. E.J. Willcox returned from what had effectively been a two year break to run well. He is young and should be a powerful runner in his final two years. His brother T.J. Willcox showed characteristic determination as did A.J.P. Morrough-Ryan, J.A. Hughes and the others who ran in the 1st VIII. Indeed one of the significant features of the season was the number of runners who at different times represent the 1st VIII: fifteen in all. Our position of 13th out of 26 schools in the Midland and Northern Independent Schools' Championships held at Oundle was lower than usual but accurately reflected the quality of the team. Next year we host this important event for the first time.

1st VIII: *A.A.G. Myers (A) Captain, *E.J. Willcox (E), *T.J. Willcox (E), *H.D. Blake-James (H), *D.J. O'Connell (O), *A.J.P. Morrough-Ryan (C), *J.A. Hughes (C), J.D. Towler (D). The following also ran: C.B. Davy (W), D.J.W. Madden (E), W.R. Eaglestone (E), P.M. Tempest (E), M.J. Tyreman (T), J.P. Boylan (J) and M. von Habsburg-Lothringen (E).

2nd VIII: *W.R. Eaglestone (E), *M.J. Tyreman (T), *C.B. Davy (W), *D.J.W. Madden (E), *J.P. Boylan (J), *M. von Habsburg-Lothringen (E), *C.D.L.M. Mansel-Pleydell (E), *O.J.W. Heath (E), *M.C.L. Simons (W), P.M. Tempest (E) and I.E. Foster (T). The following also ran: D.A. Lowe (H), T.C. O'Connor (O), M.A. King (T), J.B.J. Orrell (J), R.C.P. Crichton-Stuart (E) and N.P. Kenworthy-Browne (E).

* denotes Colours

Results

1st VIII

v. Old Amplefordians. Lost 26-56

1 P. Crayton (OA), 2 E. Perry (OA), 3 Myers, 4 J. Perry (OA), 5 R. Rigby (OA), 6 M. Johnson-Ferguson (OA), 7 E. Willcox, 8 P. Graves (OA) & C. Graves (OA), 10 T. Willcox, 11 Morrough-Ryan, 12 Tempest, 13 Davy, 14 Eaglestone, 15 J. McBrien (OA), 16 Tyreman.

- The following OAs also ran: M. Swindells, A. Pike, N. Ryan, F. von Habsburg-Lothringen, P. Thomas, R. Kirwan, M. Pike and R. Palengat.
- v. Pocklington. Won 38-41
1 Myers, 2 E. Willcox, 6 T. Willcox, 8 Davy, 10 Eaglestone, 11 Tempest, 12 Tyreman, 14 Morrogh-Ryan.
 - v. Worksop & Denstone. 1st Ampleforth 23, 2nd Worksop 78, 3rd Denstone 84,
1 Myers, 2 E. Willcox, 3 Morrogh-Ryan, 4 Blake-James, 5 T. Willcox, 8 Davy,
9 Towler, 16 von Habsburg.
 - v. Barnard Castle & Durham. 1st Ampleforth 35, 2nd Durham 43, 3rd Barnard
Castle 100
1 Myers, 3 E. Willcox, 4 Morrogh-Ryan, 7 T. Willcox, 8 Blake-James, 12
Hughes, 15 Davy, 21 O'Connell.
 - v. Welbeck. Lost 58-28
3 Myers, 5 E. Willcox, 11 T. Willcox, 12 Hughes, 13 Blake-James, 14 Davy, 15
Madden, 16 Morrogh-Ryan.
 - v. Q.E.G.S. Wakefield. Lost 46-32
1 Myers, 3 E. Willcox, 9 Blake-James, 10 T. Willcox, 11 Morrogh-Ryan, 12
Hughes, 13 Eaglestone, 16 O'Connell.
 - v. Sedbergh. Lost 64-24
4 E. Willcox, 10 T. Willcox, 11 O'Connell, 12 Davy, 13 Madden, 14 Eaglestone,
15 Morrogh-Ryan, 16 Blake-James.
 - v. Newcastle R.G.S. Lost 45-37
5 O'Connell, 6 Gibson, 7 Hughes, 8 Howell, 9 Towler, 10 T. Willcox, 11
Morrogh-Ryan, 12 Tyreman.
 - v. Stonyhurst. Won 36-42
1 Myers, 5 Towler, 6 E. Willcox, 7 T. Willcox, 8 Morrogh-Ryan, 9 Blake-James,
13 O'Connell, 14 Hughes.

Ampleforth Invitation Meeting. Ampleforth 1st VIII placed 3rd, 2nd VIII 4th out
of 11 teams.

1 Myers, 24 E. Willcox, 30 T. Willcox, 33 Towler, 35 Hughes, 36 O'Connell, 40
Morrogh-Ryan, 43 Blake-James.

Midland & Northern Independent Schools Cross-Country Championships at
Oundle. Ampleforth placed 13th out of 26 schools.

8 Myers, 53 E. Willcox, 83 Towler, 96 Howell, 98 T. Willcox, 107 Morrogh-Ryan,
138 O'Connell, 141 Tyreman.

2nd VIII

- v. Worksop. Won 23-59
- v. Barnard Castle & Durham. 1st Ampleforth 24, 2nd Barnard Castle 84, 3rd
Durham 85.
- v. Welbeck. Lost 61-23
- v. St Peter's 1st VIII. Won 21-69
- v. Stonyhurst. Won 22-61

Inter-House Cross-Country Races:

Senior

1st St Edward's	242 (10 to count)
2nd St Cuthbert's	359
3rd St Hugh's	390

Individual placings:	1st A.A.G. Myers (A) (24mins 16secs)
	2nd C.B. Davy (W)
	3rd D.J. O'Connell (O)

Junior A

1st St Edward's	259 (10 to count)
2nd St Hugh's	344
3rd St Cuthbert's	444

Individual placings:	1st P.M. Howell (J) (19mins 59secs)
	2nd E.J. Willcox (E)
	3rd M. von Habsburg-Lothringen (E)

Junior B

1st St Edward's	61 (7 to count)
2nd St John's	136
3rd St Thomas's	211

Individual placings:	1st = A.N. Meddlcott (J) (19 mins 04secs)
	G.H. French (J)
	3rd S.D. Martelli (E)

U.15 CROSS-COUNTRY

At the start of the term most of our runners lacked strength and stamina. However with determination and commitment all had improved by the end of the term. P.M. Howell (J) was a fine captain. He had prepared well for the season. He trained hard and had the confidence to attack all the courses, and won all of his races by a comfortable margin. An injury early in the season prevented us from seeing S.D. Gibson (C) in full flow. However, he displayed courage in finishing second to Howell in every race. These two were supported by N.P. John (W), H.L. O'Neill (B) and S.J. Tarrant (B). Three boys from the U.14's team deservedly won places in the side, A.S. Meddlcott (J), G.H. French (J) and T.H.P. Bedingfeld (E), who will form a strong backbone to next year's side. R.E.A.P. Bedingfeld (E) and S.H. Easterby (H) also ran.

Results:

1. Ampleforth	42pts	2. Worksop	46pts	3. Denstone	86pts
1. Durham	37pts	2. Ampleforth	44pts	3. Barnard Castle	104pts
1. Ampleforth	23pts	2. St Peter's	62pts		
1. Ampleforth	25pts	2. Stonyhurst	61pts		

U.14's

It is encouraging to see a number of good runners in this age group. A.S. Meddlcott (J) was the outstanding runner in the group. G.H. French (J) having recovered from injury started to close the gap on Meddlcott. There should be some interesting tussles between these next year. T.H.P. Bedingfeld (E) proved to be a talented and gritty performer. These three were always threatened by an ever improving group of runners, J.F. Fry (E), B.G.J. Constable-Maxwell (E), J.E. Evans-Freke (E), C.S.A. Hammerbeck (J), D.A. Richardson (T) and T.B. Greig (J).

Results:

1. Ampleforth	41pts	2. R.G.S. Newcastle	42pts
1. Sedbergh	21pts	2. Ampleforth	69pts

D.W.



1st VIII X-C 1990

Standing: J. O'Connell (O); A.J. Morrogh-Ryan (C); J. Towler (D).

Sitting: J. Hughes (C); T.J. Willcox (E); A.A. Myers (A); H. Blake James (H); E.J. Willcox (E).

SQUASH

Looking back on the results of the 1st V it is not without pleasure that one notices further evidence of the improved performance of the squash set over the last few years. It was the strength in depth of the senior side which turned out to be the major factor; one feels that more than six matches would have been won if all the side had been available during the latter half of the autumn term. However the achievement remains a splendid one: the individual records of Ben Scott (E) and Matthew Fox-Tucker (T) were excellent and deserve special mention. As Captain of Squash Ben worked hard both on and off the court, and Matthew improved both technically and in the confidence he shows in matches; such experience will place him well in his role as captain next year. In all matches the support of the rest of the team has been assured, the performances of Andrew Finch (D) and Tom Shillington (E) being particularly worthy of mention. It was their memorable performances, in some thrilling encounters, which often clinched victory. In terms of technique and effective use of shots and the court, the results show strides have been made towards improvement and the expert coaching of Mr Kingsley has been invaluable.

At the U.15 level the results were disappointing but this does not reflect fairly the efforts made by the players. Before the start of the season most had little or no experience of matchplay. Therefore they will have undoubtedly benefitted from their matches. Michael Rizzo (H), Mark Edmonds (T) and Guy Jackson (J) are all gifted players whose technique needs to improve, but they will become good players if they remain patient. The loss of a good player Roger Evans (O), with a broken leg sustained in a ski-ing accident was unfortunate and ill-timed.

In the House Competitions St Edward's retained the senior trophy, beating St Bede's 4-1 in the final (a repeat of last year's final). The Junior trophy was won by St Dunstan's; they defeated St Edward's 3-2 in an entertaining match, a victory secured by the excellent performances of three non-squash set players - it is a pity that their services are required elsewhere! The Open Competition was won by Ben Scott (E), defeating Matthew Fox-Tucker (T) 3-2 in the final, perhaps the finest display of good, competitive squash seen at Ampleforth for a few years. Mark Edmonds (T) won the Junior Open by defeating Guy Jackson (J) 3-2 in an equally enthralling match.

The success of the house competitions and the excellent matches they produced were in no small part due to the efforts of our Captain Ben Scott (E). After a disappointing start to the season he flourished towards the end when he began to play excellent squash and set a fine example to the younger players. His contribution over the last three years has been dedicated and determined, and he fully deserves the achievement of a winning season. It is to be hoped that Ben and any other recent leavers continue to enjoy squash and even, perhaps, get together to form an Old Amplefordian V to take on the 1st V.

The following boys represented the 1st V: B.S. Scott (Capt) (E), M. Fox-Tucker (T), A.J. Finch (D), T.G. Shillington (E), H. Piney (O), M. Luckhurst (T), P. Brenninkmeyer (H), T. D'Souza (J), P. German-Ribon (C), C. Grace (O). The following boys represented the U.15 V: M. Rizzo (Capt) (H), M. Edmonds

(T), G. Jackson (J), R. Evers (O), A. Hamilton (E), S. Padley (J), R. Gallagher (B), D. Erdozain (C), L. Poloniecki (H).

K.J.D.

AUTUMN TERM

	1st V	U.15 V
v Barnard Castle (A)	2-3	0-5
St Peter's (H)	2-3	2-3
Pocklington (A)	1-4	1-4
Stonyhurst (A)	4-1	4-1
Leeds G.S. (H)		2-3

LENT TERM

	1st V	U.15 V
v Leeds G.S. (A)	1-4	2-3
Durham (A)	4-1	0-5
Barnard Castle (H)	4-1	0-5
St Peter's (A)	3-2	0-5
Trent College (H)	1-4	
Stonyhurst (A)	4-1	4-1
Pocklington (H)	4-1	1-4

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SPORT: SUMMER TERM

1st XI

CRICKET

P.17 W.4 L.4 D.9

This XI lacked cricketing balance: the batting was sound in depth, the bowling horribly weak and the one quality which might have provided the link – outstanding fielding and catching – became increasingly suspect as bowlers toiled in vain and confidence rather than morale was sapped. The weather, too, was a double-edged sword: glorious it was till Exhibition; but of the last 10 matches 4 were rained off and 3 interfered with, the XI on 2 of the latter occasions fielding while massive totals were scored and then batting briefly before the rains of June came. Thank goodness for the early start in mid-April!

The batting was good, a trifle inconsistent, the XI lacking the ability to score 100's in a year where everyone else seemed to find centuries rather easy to come by. Richard Wilson, in his GCSE year, should now be scoring them regularly but could be hesitant on the front foot and play across his front leg. He scored 4 50's, a moderate tally for a gifted young man. In a wet May he would have taken many a wicket with his lively and bustling skidding medium pace deliveries. For such a talented sportsman and natural mover around any games field, his fielding really was not good enough and his catching worse. For a young boy with cricketing ambitions and with a proven record of achievement at earlier stages at Gilling, Under 14 and Under 15, his approach in the field was disappointing.

Tom Scrope and Tom Willcox were similar in style, temperament, physique and performance. The one, nicknamed 'Grand-dad' for his pace around the field (though he always 'sprinted' and had a fierce throw), the other with an increasingly mature cricketing brain and judgement as he captained with selfless devotion, generosity and sound tactics. Both played straight, hit the ball hard through the V, were limited elsewhere in their stroke-play; Scrope ought to have converted 2 70's into 100's; Willcox was alternately worried or excited at the crease: his 2 50's produced the excitement but also loss of concentration and he was unusually vulnerable to run outs – 4 in 15 dismissals and a few where his partner was victim. Richard Lamballe scored an excellent 69 v Durham in a century partnership with Andrew Nesbit, possibly the best batting of the year, but he was strangely muted and never performed to his potential other than that innings.

Nesbit, as natural a striker of the ball as any to have played for the school, found all the bowling too easy. 4's, even 6's came from his bat in the first over but he has never known what it is like for the rest of mankind to have to watch the ball, concentrate and then slowly increase the arc of shot. As a result of lack of disciplined application he got himself out all too often when the XI needed him to win them the match. When things were going well, no bowler, man or boy, could bowl to him, judgement of length and eye for a ball being a cut above ordinary players. He tried hard to bowl leg-breaks but bowled rather like Atherton in test matches, some of his practice deliveries being like Atherton's for Lancashire. He was the best of the fielders and could have been and almost was brilliant. Scrope, by the way, abandoned leg-breaks after last year, virtually gave up bowling, got a bowl at Uppingham and took 5-53 with off-breaks!

The two Finch brothers provided an interesting contrast: Greg, in his GCSE year, showed forth his talent against Pocklington with a wonderful 95, going in at No 7. Thereafter he forgot that the same simplicity and concentration must be brought to each innings which starts on 0. His brother, Andy, with half the talent but twice the application, held the XI together. His top score was only 39 but he averaged 28 for 10 completed innings. Both brothers play square on both sides of the wicket, both drive less well on the off side than the normal Amplefordian; Greg could dream in the field; Andy was alert, giving 100%, and became in effect, the senior pro. His colours were particularly well deserved for he never spared himself in support of the captain and his team.

The 3 first year VI boys made sustained contributions while enjoying, in personal terms, mixed fortunes. Toby Codrington at last showed that he can bat, an excellent full swing of the bat in the century partnership with Greg Finch at Pocklington. His wicket-keeping stood still. It was tidy enough but too many chances went down and one cannot help but feel there is latent talent to be tapped. Simon Pilkington's lack of physical growth these past three years has hindered his development but not his willingness, good nature, or perseverance. In scoring 34 on 22 April he showed he could play a role as batsman but in 12 innings he only managed one other double figure, 32, though it must be said he was 5 times not out. His fielding was of the gentlemanly amateur variety and opponents soon discovered there was a run to mid-on.

And so to the bowling: in a year when we had about seven potential seamers and no spinners at senior level, and in conditions crying out for spinners, the bowling was left to two boys most of the time. There were exceptions: Nesbit, Scrope (he probably should have bowled more but net-bowling quality suggested it was a calculated risk), Wilson, Dave Thompson — he had a good mid-season spell opening the bowling, did not sustain it, but will surely come on next year. But basically it was Raymond Gilmore and Simon Pilkington who did the bowling, bowling medium pace into the V, the fielders in the ring and waiting for the ball to be driven. Had Pilkington not bowled too many short deliveries, the fall-back strategy might have worked. He tried hard but a record of 16 wickets at 47 each tells its own story.

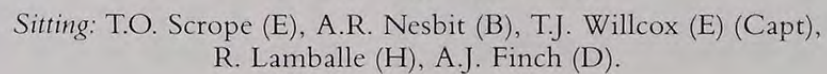
Raymond Gilmore was outstanding as the only bowler to keep the XI in touch with the opposition: 51 wickets at 17 each — the third highest tally in our history. He suffered for lack of partners of equal standing; he suffered, too, from the lack of success at the other end and got caught up in himself on the boundary, no doubt reflecting the follies or limitations of others, while neglecting his own fielding duties. He was a star as bowler and the XI would have been nothing without him; moreover, when fired up, his eyes had a steely competitive urge; but in truth, colours had to be withheld because, whatever the indispensability of one player, and he *was* indispensable, a cricketer must give 100% as fielder (and in the pavilion) to gain his just deserts.

For the record Gilmore on six occasions bowled 20 over or more, Pilkington on five occasions. In mid season Pilkington bowled in successive matches 32, 24, 27, 25 overs of his Gooch-like brand of slow medium. Twice Gilmore bowled



Standing: R. Wilson (H), S. Pilkington (E), D. Thompson (D), R. Gilmore (O), T. Codrington (J), G. Finch (D).

Sitting: TO, Scrope (E), A.R. Nesbit (B), T.J. Willcox (E) (Capt), R. Lamballe (H), A.J. Finch (D).



through the innings unchanged; Pilkington four times. Together they bowled, exactly to the ball and over, 60% of 900 overs the XI bowled.

As one might expect, an XI as unbalanced as this could not be involved in an exciting cricket match every time it took the field. Much of the play was perforce hard work rather than inspiring, a going through the motions rather than creating something thrilling, much endurance in the heat waiting for declarations rather than the hype that comes from collective dominance. But perhaps for all that we were well spared the hype: this year the 'helmet' was complemented by sledging, throwing the bat, bowling under arm without telling the umpire, 'doing a Richards', hugging and, perhaps worst of all because it is like a slow torture to the spectator (as well perhaps as its intended victim, the batsman) continual hand-clapping from all over the field, timed to the start of the bowler's run. Even an adult side succumbed to continual chatter – though that might have been a bringing-you-up-to-date-after-the-winter but even so it was surprising that all XI should appeal on one occasion for LBW. The best side the XI played was Uppingham: they were free of all the above and they beat us fair and square.

J.F.S.

AMPLEFORTH lost to YORKSHIRE GENTLEMEN by 6 wickets on 21 April
AMPLEFORTH drew with SAINTS C.C. on 22 April

Within 36 hours of the beginning of term the XI was playing match cricket at a standard normally to be expected in June. Moreover if the weather contained a chilly north east breeze and, on Saturday, a 20 minute stop for rain (during which lunch was taken), by Sunday noon there was bright sun on a cloudless day. Who said that the early start would kill off cricket? The match programme is larger than ever before: 21 matches, and the emerging traditional start is against two strong Yorkshire XI's. On Saturday v Yorkshire Gentlemen Wilson patiently, Nesbit instinctively, Scrope doggedly and Andrew Finch powerfully across the line, all made good runs setting up a sporting declaration after being put into bat. The bowling was less secure, the fielding good, the catching lacking determination to make difficult chances stick. Old Boys dominated the YG innings, David O'Kelly and Piers Lucas helping Richard O'Kelly to a 100 off the pre-penultimate ball of the match. There was a moment at 140-4, with Nesbit getting two quick wickets with leg-spin, when the XI might have sensed a chance of victory. But poor field placing allowed O'Kelly 3 off drives for 4, followed by a 6 from Lucas, all in 7 balls, and the chance was gone. On Sunday the Saints cruised to 100-1 by lunch but then found the going more difficult against better out-cricket, the accuracy of Gilmore and Pilkington and the leg-spin of Nesbit whose last 17 overs contained only two 4's in an admirable analysis of 51 runs. He had learnt something from Peter Kippax, now recovered from a shoulder operation, who then bowled a glorious 13 overs for 17 with 3 wickets when his time came. The XI were left half-time and, had they seen off Kippax, might have won. Nesbit again, though without being in form, Willcox and Pilkington all got going, Acton and Andrew Finch made a bit of a hash of it, Wilson followed 55 with 4 and young Edmund Knight struggled with determination to 17 as opening bat. This has been the best

possible weekend and a revelation to old-timers reading this who remember not playing cricket at Ampleforth till the third or even the fourth week in May.

Ampleforth	202-7 dec.	(Wilson 55, Nesbit 33, A. Finch 32*, Scrope 21)
Yorkshire Gentlemen	206-4	(R. O'Kelly 103*)
Saints CC	183-7 dec.	(Gilmore 3-38)
Ampleforth	158-8	(Nesbit 45, Pilkington 34*, Willcox 24)

AMPLEFORTH lost to WORKSOP

A fine and aggressive trio of seamers, above average in pace, tore the heart out of the school's batting. A mistake or two added to this misfortune and only a last wicket stand of 45 gave the XI anything like respectability on a slow but excellent batting strip which aided the Worksop ability to get the ball to lift. In contrast Gilmore and Pilkington bowled an accurate military medium to such effect that after 70 minutes Worksop were 14-3. Two critical catches were dropped, one a half-chance, one easy, and the chance of victory over a better side was lost. In James Goode Worksop have a boy of unusual gifts, probably not in the Philip Sharpe class but their best for many a year. He took 4-48 and scored a patient and admirable 74*. It took the school 21 years to beat Worksop (1940-61. – although they did not play every year); but this defeat was the school's second in the past 22 years.

Ampleforth	129	(Andrew Finch 27, Greg Finch 23, Gilmore 21*)
Worksop	133-4	(Goode 74*, Pilkington 16.9.18.0; Gilmore 22.5.42.4)

STONYHURST drew with AMPLEFORTH on 2 May

This match took place in the middle of the early May heat-wave without a cloud in the sky. The cricket did not match the occasion or the setting. The pitch was as a carpet of moss, the boundaries seemingly the size of the Melbourne cricket ground (as the Stonyhurst coach described it), the outfield cut long, the ball rarely passing a fielder. Stonyhurst won the toss, batted a shade short of 4 hours and in 71 overs amassed 115, finding the boundary on but 4 occasions. Wilson bowled straight, collected 3 LBW's from those trying to hit across the line (straight hits proved profitless in terms of runs for the ball would not travel), and came away with figures of 17 overs for 13 runs. Nesbit bowled 21 overs of leg-spin – he is still in the process of trying to pitch 3 or 4 an over – for 58; the other 50 overs cost 43 runs from the bat. If the object was to dull the sense of the fielding side, it was entirely successful. The XI with 36 overs to bat opened with a partnership of 17 in 16 overs, leaving the rest to score at 5 an over, or almost 4 times the speed of the previous 5 hours cricket. Hardly surprisingly, inexperience rather than professionalism prevailed: 6 wickets fell for 23 in 9 overs. Andrew Finch shone like a beacon of light, hitting 4 4's in 10 minutes (compared with Stonyhurst's 4 in 4 hours), but a draw was a fair result. It was not a day made for runs: the 2nd XI playing on our pitch and fast outfield managed 68, only to bowl out their opposition for 42!

Stonyhurst	115	(Nesbit 3-58, Wilson 17.6.13.4)
Ampleforth	78-8	(Andrew Finch 23*)

AMPLEFORTH drew with DURHAM on 5 May

An intriguing and eventually fulfilling match played in perfect conditions, bright sun, a semblance of wind in mid-afternoon, a pitch which allowed the batsman to play shots, the medium pacer to contain, the fast bowler to get bounce, and the only reason the spinners missed out was because they were barely on view, even Robin Weston's Durham leg-spin being collared by Nesbit and Lamballe for 32 off 6 overs. It was only tactics which led the XI to insert Durham on winning their first toss of the season. The two Westons rarely looked like doing other than score 100's but accurate and persistent bowling by Gilmore and Pilkington pegged them in until young Robin ran out older Philip, aged 16 and already signed up by Worcestershire. Choice words followed between them, the younger winning the verbal battle. At 133-1 Durham were set fair for 250 but in the end it took Durham 65 overs to score 195-5, two of the wickets being run outs. Pilkington bowled unchanged throughout the innings - 32 overs of his brand of gentle medium; Gilmore was not far behind with 27 overs. The XI were left 41 overs and within minutes were 4-2 and soon 23-3, Philip Weston being too quick, the batsmen too hesitant. Nesbit and Lamballe steadied the innings, built a partnership of 125 in 22 overs and the XI were not far short of victory, denied by an excellent final spell of bowling from the Durham seamers.

Durham 195-5 dec. (Robin Weston 62; Pilkington 32.6.87.1;
Gilmore 27.8.77.2)

Ampleforth 175-4 (Lamballe 69; Nesbit 68*)

AMPLEFORTH beat EMERITI by 6 wickets on 9 May

On a dull grey day with light rain in the latter stages much of the cricket suited the weather. After 3 hours Emeriti had scored 120, Pilkington having bowled 20 overs for 33. His last 4 went for 40 as a final spurt took Emeriti to a respectable total. In reply Willcox and Wilson took part in the second century partnership in successive matches and a comfortable victory was assured. Willcox, especially, played with confidence, announcing himself with two cracking off drives off the back foot and following up with 4's through mid-wicket, off his legs behind square, and finally a delightful series of straight and cover drives.

It was the first victory over the Emeriti since 1930, and only the second ever. Truth to tell it was also the first match since 1939. Between 1927-1939 the school won but once and were defeated most of the time. The 1930 match is instructive: Emeriti scored 206 after being 40-5, Fr Illyd Williams rescuing them with 124*, and the boy-to-be-Fr Cuthbert Rabbett taking 5-74. In reply Rabbett completed a notable double with 113*, sharing two century partnerships with P. Ainscough and B.B. Carroll to win the match by 8 wickets. C.F. Grieve and J.R. Bean were young members of the XI but as interesting as anything is that the wicket-keeper became Fr Bede Burge, and that for the Emeriti there were two Chamberlains, and two Wrights (plus a Bradley). The *Journal* sums up the match thus: 'It was a most enjoyable day's cricket. Over 400 runs were scored in 5 hours; there were two centuries, a hat-trick (by Rabbett of course) and a good win for the school!'

Emeriti 168-6 dec. (Gilmore 22.8.51.4)

Ampleforth 172-4 (Wilson 59, Willcox 57)

AMPLEFORTH drew with SEDBERGH on 19 May

Superficially the scores may suggest an exciting game of quality: true, there was a good thing or two; Sedbergh reached 99-1, the XI 90-0 - there was, then, a potential for runs; Gilmore warmed up by lunch, took 7 wickets, his best performance, and for Sedbergh Greenwood took 5. Both bowled at the south end, both bowled straight and up to the bat; Sedbergh lost 9 wickets for 77, the XI 8 for 68. Thus the basic outline. In fact, despite a chill wind conditions were perfect for high scoring. Sedbergh will be the first to admit they did not have a batting side yet they were allowed to get 176: Pilkington dropped two off his own bowling, Nesbit an easy one at cover; Codrington, while stumping two, missed at least 4 others as all Sedbergh batsmen played out of their crease; the fielding was lacklustre, singles were taken with consummate ease, young Wilson, said to be fast off the mark, sauntering in from long-leg as the batsman ran a two. At 90-0 however with Scrope just having claimed a personal milestone with a maiden 50, the XI was on course for a 10 or 9 wicket victory. But Scrope had had enough and gave his wicket away two balls after 50, Wilson having got going and needing to play anchor man started working the ball round his legs and was stumped, the rest lost their heads needing 4 an over, and Sedbergh spotted a weakness, Greenwood responded to the challenge and the XI lost the initiative. It was as bad an hour as one can recall, summed up vividly when one of the XI the following day, having played across the line in a house match as well, simply stated with a smile on his face: 'trouble was I didn't feel like playing this weekend. - I don't know why' - not a remark, I fancy, which would emanate from a Sedbergh boy.

Sedbergh 176 (Gilmore 19.6.54.7)

Ampleforth 158-8 (Scrope 50, Wilson 44, A. Finch 27)

AMPLEFORTH lost to MCC by 63 runs on 23 May

Failure to hold catches is in danger of demoralising this XI. A strong MCC XI was threatened with collapse at 76-6 but another series of dropped catches - 4 in the latter stages - allowed MCC to recover and declare at 170 on a slow dry pitch on which the drive was difficult. Gilmore and Pilkington again took the honours, Pilkington for the third match in a row bowling unchanged, MCC, having lost to Nesbit last year, were in no mood to allow a repetition and at 23-4 the XI was in trouble. Nesbit again threatened an outstanding innings with a series of fine drives but fell to the 'Gower' nonchalance, this time to a full toss. A feature of the match was the wicket-keeping of Bob Cass, late of Worcester, who completed three stumpings and took a catch. Had the MCC only made 120 they might still have won, so strong was their bowling but the XI would not have had to reproach themselves as in the end they did today.

MCC 170-6 dec.

Ampleforth 107 (Nesbit 40)

AMPLEFORTH drew with FREE FORESTERS on 26 May
 AMPLEFORTH beat FREE FORESTERS by 5 wickets on 27 May
 Conditions were perfect for Exhibition: warm sun, large crowds, fast outfield, a pitch with more bounce and pace than against MCC. Both matches had their moments of excitement: the first lacked fulfilment in part because of a perfectly understandable desire by FF not to be defeated a third time in succession, particularly after a troublesome morning's batting; the second reached fulfilment, in part because the FF was more attacking, in part because the match went to the penultimate over, but most of all because the XI batted as we know they can and responded to the right challenge in an adult declaration against a School XI. Moreover, all students of the game could learn much from apparent cricketing paradoxes: on Saturday FF were reduced to 91-5, recovered and had the initiative when a hesitant XI lost their 4 senior batsmen for 36. They in turn recovered to chase a total in 36 overs which their adult opponents had taken 48 overs to accumulate. Both sides prised out each other, but both failed to win the prize. On Sunday the FF were 180-1 and none could have contemplated a school victory. But the declaration was perfect with the XI having an extra 10 overs than their opponents to chase 211. And this they achieved. Only Gilmore bowled with the prospect of getting wickets and of the 11 FF wickets to fall in two days, he took 6 and there were 3 run outs. The ground fielding was good, the catching distinctly 'iffy'. On Saturday Mr Brodhurst got some good runs in his final innings before leaving us for Nautical College Pangbourne (he will be much missed as a cricket coach, and as a Grandson of one, H.S. Altham, and as a godson of two MCC presidents - G.H.G. Doggart and Field Marshal Lord Bramall - as a cricket sage) and on Sunday there was a gem of 64 from that outstanding contributor to school cricket David Milbank, sensitive, sporting and talented but always with the interests of the boys uppermost. He put on 170 with David O'Kelly who made 121*. Wilson and Andrew Finch rescued the XI on Saturday after 36-4 with a partnership of 90 before Wilson was run out, the first of 3 from Mark Butler during the weekend hitting the stumps on each occasion. On Sunday the leading 4 went from failure to success: Scrope a well driven 70, Willcox a courageous and determined 43 after taking a first ball, Lamballe a quiet out-of-form 17 but in the key partnership of 60 in mid-innings; and finally a 35 minute 50 from Andrew Nesbit, 5 fours and a 6 to win the match, pulling anything short, driving with power and once again showing that this talented young man remains the pivot upon which the success of the XI depends. In 1962 the XI scored 221-3 to defeat Adastrians, in 1924 242-7 to defeat York Amateurs (the to-be Fathers Peter Uley 130 and Anthony Ainscough 39 opening with a partnership of 150). Other than that, this was the highest total, batting 2nd, the XI have ever achieved. And despite protestations to the contrary, it was a good Free Forester XI, and well marshalled. All spectators, and there were many, are in debt to them for coming to play - and contribute so much to a splendid weekend.

FF	185-7 dec.	
Ampleforth	169-8	(Wilson 66, A. Finch 38)
FF	211-4 dec.	(David O'Kelly 121*, Milbank 64)
Ampleforth	217-5	(Scrope 70, Nesbit 50*, Willcox 43)

AMPLEFORTH beat NORTON by 10 wickets on 3 June

On the face of it this was a mis-match against a young junior section of a Cleveland club, a match arranged with D.C.H. Townsend, for 33 years a member of the Free Foresters XI and 3rd in the dynasty of the only family of 4 generations to have played first class cricket. It was also a match to keep the XI in practice between Exhibition and St Peter's two weeks later. In fact, on a pitch which was a trifle damp and in conditions more overcast than normal in 1990, David Thompson, returned after a spell in the 2nd XI, bowled faster than before and by bowling full length and getting bounce, he ripped the opposition batting apart and with Gilmore, steady and accurate as usual, they bowled out Norton before lunch. Against a respectable attack Scrope and Wilson took their time to win by 10 wickets. The match then continued with the XI declaring at 129-6 and Norton surviving to score 129-7 in the evening. Their second innings batting suggested they were by no means as limited and inexperienced as their morning collapse might have indicated. The XI had done their job well, the only blot being 4 catches going down and missed stumpings.

Norton	43	(Thompson 5-12; Gilmore 4-26)
Ampleforth	44-0	

POCKLINGTON drew with AMPLEFORTH on 16 June

By 12.30 the XI in an exercise of self-destruct were 61-6. The bowling was ordinary, the noise like a football field, the application of the batsmen non-existent. Nesbit at 16-3 stroked 6, 2, 4, 6 before swinging across the line. Greg Finch despatched the bad bowling with ease, including 4 fours in an over and together with Toby Codrington brought some semblance of order to proceedings. Their partnership of 100 for the 8th wicket was the highest since B.E. Bush and E.G. Waddilove in 1932. As the bowling tightened up, so their batting became more painstaking, Finch revealing flair for the big occasion with a succession of pulls correctly rolling his wrists, while Codrington, with no batting form for a season and a half, drove calmly and played a highly-thought-of leg-spinner, Wood, with good sense. Wood held Pocklington's batting destiny but mis-played Nesbit's leg-spin efforts and after that it was only a question whether the XI's limited bowling resources could win them a match. It was not to be. At least they held their catches, Andy Finch starting off with a fine one-handed diving catch. In the end, then, the XI held their nerve and kept their dignity but it was a close-run thing. By the by, in 1932 Bush and Waddilove added 139 to take the XI to 303-7 dec. 'leaving themselves two hours to bowl out the FF'. But the overs ratio was only 64-53. That brilliant batting side, who also scored 316 v Stonyhurst, and 362 v St Peter's, scored 303 at almost 5 an over. What the Free Foresters, with two county captains playing, thought of being left 303 in two hours (though 53 overs) hardly bears thinking about. But it was a different age.

Ampleforth	220	(Greg Finch 95, Codrington 46)
Pocklington	143-9	(Thompson 4-33; Gilmore 3-58)

AMPLEFORTH drew with OACC on 23 June

Jonathan Perry became the third old boy to score a century v the XI this year. In partnership with William Beardmore-Gray 152 were made for the 1st wicket. Paul Ainscough had the measured good sense to declare at half-time and the XI, now suffering the ritual of large scores against them, took up the challenge. Wilson and Willcox made their second century partnership together before Willcox again foolishly ran himself out. With Lamballe out of form, with a 20 minute break for rain, and with the pressure of sustained attack too much for Nesbit and Andy Finch (Ainscough took three boundary catches in the last 10 minutes) the XI fell but 8 short losing three wickets in the last 10 balls as they vainly strove for what the rain just put out of reach. All agreed that the quality of cricket all day was not good but it was worth noting a few highlights: Perry's first ever century, a B-Gray 50, 5 wickets from Damian Churton (whose arm is now lower than his former coach), Wilson's concentration and developing judgement in the pacing of an innings, Nesbit's ability to throw it all away after 4 glorious drives, Lamballe's struggle with himself when out of touch and against spin. Finally, and not least, Ainscough's masterful handling of his XI in the field and throughout the weekend. It was the first OACC XI which could be called a side of the 80's and they upheld the traditions of OACC on and off the field.

OACC 219-3 dec. (Perry 101, W. B-Gray 59)

Ampleforth 211-7 (Wilson 84, Willcox 53)

Sunday's match was abandoned: OACC 73-4 (Thompson 3-34)

AMPLEFORTH drew with NORTH YORKSHIRE SCHOOLS on 28 June. Rather predictably the strong NYS batting amassed a large score, batting 15 minutes more than half-time much to the chagrin of Don Wilson, MCC's Senior Coach at Lord's, hoping on his return to us to see some exciting cricket of the old school. A 4th hundred was scored against the XI and the lunch score was 160-1. With Wilson out in the first over and at 16-2 the match was beyond the XI, and at 98-7 heading for disaster. Then, for the first time in our records, there were two successive 50 partnerships for the 8th and 9th wicket, led by 'number 11' Raymond Gilmore, batting for the third time this season, and elevated because of absences of others. He made an excellent 56* well supported by Simon Pilkington 32 and then David Thompson 15*, putting into practice his defensive strokes after an hour's net the previous day on the bowling machine. At 201-8 the XI must have realised that 254 might not have been without reach had they wickets in hand. But, in truth, the best boys in North Yorkshire had really come hoping that the XI would get themselves out, possibly a commentary on Yorkshire's lack of confidence, nay diffidence or attitudes to cricket nowadays.

NYS 254-4 dec. (J. Bell 122)

Ampleforth 201-8 (Gilmore 56*, Willcox 37, Pilkington 32, Lamballe 25)

AMPLEFORTH drew with DULWICH on 30 June

In retrospect, a miserable June compared with March-May ended with a bright

start followed by heavy thundery showers which brought the 1990 season to an anti-climax at home. The day was only memorable for the batting of two Dulwich boys and for the comradeship that so obviously exists between the two XIs. The XI, fielding once again after winning the toss, have now come to expect large scores against them and it showed. In his first long spell of left-arm spin the 15 year old Marshall was badly let down by his wicket-keeper who, by any conservative count missed six stumping chances and a run out, the latter of which was even less excusable. It was no way for a young spinner to gain confidence, well though he bowled.

Dulwich 223-4 dec.

Ampleforth 42-2

22nd FESTIVAL at UPPINGHAM

UPPINGHAM beat AMPLEFORTH by 18 runs

Four Amplefordians were run out, three suicidal, the fourth was part of the luck of the game; Uppingham's extras totalled 23, 14 being no balls and wides, almost the difference in the 18 run margin; and after tea when it was critical that the XI keep the initiative against Uppingham's spinners with well taken and eagerly sought singles, 12 overs yielded 10 runs. It was a comprehensive surrender through lack of judgement. Earlier Uppingham, with their best XI for a generation, had tried hard to do likewise, Tom Scrope collecting 5-53 with a various mix of bad balls. He was bowling because of our despair at the lack of spin. Fortunately Uppingham considered him a class bowler! From 68-0, they declined to 83-5. Pilkington gave support with 4-14. Of the XI's innings, little of comfort can be said to the readers of these pages except that Tom Willcox as non-striker, completed the hat-trick of involvement as striker, bowler and non-striker in experiencing a run out from a ball, played by the batsman, being deflected to the bowler's stumps — all in one season. It was as unlucky as it was undeserved. Secondly Scrope and Lamballe failed to take the singles and allowed spinners to get on top (though later Codrington at 10 and Thompson at 11 — before the final suicide run out — were playing them comfortably). The rest caved in, a mixture of playing across the line and panic.

Uppingham 147 (Scrope 5-53)

Ampleforth 129

AMPLEFORTH beat BLUNDELLS by 131 runs

The first-ever fifth wicket century partnership against a school (114 by Andrew Finch and Nesbit) put the XI in striking distance of well over 300 by half time. Scrope 71, Willcox 33 (before his fourth run out of the year), Nesbit 75 and Finch 39 were all ruthless on the short pitched Blundells bowling, and 10 sixes were hit. None deserved 100's more than Willcox but he fell again to impetuosity in running between the wickets; no-one would have begrudged Scrope a 100 for his determination and graft as well as powerful drives; all would have enjoyed a Nesbit 100 but, strangely, he became becalmed with a score of 240-4 by 2.40pm and the Blundells bowling tightened on a pitch which always helped bowlers; finally, all

regretted that the elder Finch could not break through to a 50. With no score up to 40 he yet averaged almost 30 for the season, a loyal and dependable number six. Declaring at half time – would it could always be the case – the XI gave Blundells every chance but Gilmore ripped through frail batting on a pitch which allowed his cut of the ball to bite and, without being at his best (too many loose deliveries), he took 7-64 to reach 50 wickets for the season.

Ampleforth	265-6 dec.	(Nesbit 75, Scrope 71, A. Finch 39, Willcox 33)
Blundells	134	(Gilmore 7-54)

The match v Oundle was cancelled as the rains came down, the second such in three years, and a sad end to the second half of the season, so limited by poor June/July weather. How lucky to have been back so early in the season and to have completed five matches in April!

AVERAGES

Batting

A.R. Nesbit	15	2	382	75	29.38
A.J. Finch	14	4	284	39	28.40
R.M. Wilson	17	1	382	84	23.87
* T.J. Willcox	16	1	330	57	22.00
T.O. Scrope	17	1	337	71	21.06
G. Finch	12	3	180	95	20.00
R.J. Lamballe	14	1	217	69	16.69
S.B. Pilkington	12	5	102	34*	14.57

Bowling

D.A. Thompson	77	24	236	15	15.73
R.J. Gilmore	293	66	894	51	17.53
R.M. Wilson	69	16	302	10	30.20
T.O. Pilkington	246	55	759	16	47.43

1890

CENTENARY

1990

AMPLEFORTH v ST PETER'S YORK

With the perversity only possible for a centenary in one of the best summers ever in this country, weather prevented the centenary match v St Peter's from taking place. With boys in the midst of exams it was not considered appropriate to make the match a special occasion which, in the event, was just as well. There have been other occasions when rain has prevented the match taking place; there were in the early years home and away matches each season. Not all early *Journals* recorded the matches with accuracy but the full record over 100 years seems to be: P.96 W.42 L.33 D.20 T.1

The first match on 12 June 1890 was recorded in the *Ampleforth 'Diary'* thus: –

June 12th – The students' eleven met St Peter's School, York, on the home ground. Great excitement prevailed, as it was the first time the two elevens had met; and there was a rumour afloat that the opponents possessed a very formidable team. The visitors won the toss, and elected to bat first. The wicket was fortunately wet, and in less than an hour's play J. McSheehy and P. Lacy dismissed St Peter's for 37 runs. The home team, however, fared no better, and were disposed of for 36. The game was resumed in the afternoon, but J. McSheehy's bowling was unplayable, and the visitors closed their second innings for 25 runs. A heavy downpour of rain interrupted the game for about an hour, at the end of which time the college resumed their batting. The innings was closed for 27 runs at the fall of the second wicket, the boys choosing to win by wickets. (*sic*) George Hind made 22 not out, and J. McSheehy took 12 wickets for 19 runs, both to the honour of the College.

J.F.S.

SPORTS DEVELOPMENT and ST ALBAN CENTRE

Fr Dominic has appointed DON WILSON, Head Coach of the MCC at Lord's Indoor Cricket School, as Director of Sports Development. MARTIN ROBINSON, currently MCC assistant coach at Lord's, and also therefore Don Wilson's assistant, has been appointed Manager of St Alban Centre.

Don Wilson played for Yorkshire 1958-73, for England on 8 occasions, and was a member of Ray Illingworth's Ashes winning MCC team to Australia 1970-71. He coached at Ampleforth from time to time 1973-5. He was the first MCC coach at Lord's and has been there 14 years. Martin Robinson, his assistant, is a native of Easingwold and was a frequent visitor to St Alban Sports Centre as a boy and young man.

In addition to school duties, both have a brief to develop St Alban Centre and the use of our facilities during and outside of term-time.

J.F.S.

2nd XI

P.10 W.4 L.3 D.3

The 2nd XI enjoyed their cricket – making the most of the glorious early season sun with some good results, but as exams and rain took their toll later in the term, we suffered a couple of defeats. The team was captained well by James Morris who seemed to cope with pressure well (except in his first four innings of the term when he succeeded in facing one additional ball per match!). Having said that, James did end up top of the batting averages. Another feature of the early part of the term was David Thompson's feat of clean bowling the opposite No. 1 batsman first ball, three matches in succession. David bowled well in our early matches and deserved his promotion to the 1st XI. The batting always promised well – indeed, we considered that we batted through to No.11 – but all too often batsmen got themselves out and at no time could we feel confident of making a big score. Only 3 boys made 50's (Morris 70 n.o., Nick Lamb 70 and Alex Zino 59). The bowling, once David Thompson was promoted, lacked penetration and often direction, but there were good individual performances by Jeremy Acton (who came down from the 1st XI) and Ed Knight. The two spinners Philip German-Ribon and Andrew Freeland had their moments too, and both promise well for the future.

We won our first match against Stonyhurst, getting the better of a low scoring game. David Thompson (5 for 7) and Chris Harding (5 for 24) were outstanding. A good innings by Nick Lamb aided by positive hitting from Philip German-Ribon enabled us to set Durham a reasonable target, but they never recovered from losing a wicket first ball, and the match petered out into a draw. An extraordinary game followed at Ripon where we were bowled out on a spongy wicket for 54, no one reaching double figures. In reply, again after losing a wicket first ball, the impossible happened, and a respectable Ripon side collapsed to lost by 9 runs. John Binny with 6 for 26 was outstanding. Our next match against Sir William Turner's was spoilt by a late declaration by the visitors which resulted in a tame draw. At Sedbergh, in our only full day game we let them off the hook at 57 for 5 wickets, but thereafter never matched their alround performance. In reply, our top order collapsed, and couldn't recover from 7 for 4. Away at Newcastle we had an exciting contest resulting in a last-gasp win due to excellent hitting by two new-comers, Edward Martin and Giles Hall, who were able to capitalise on good innings from Laurence Brennan and James Morris. After losing our match with St Peter's to rain, we went to Bootham where we won a one-sided match. Against Pocklington we had the most exciting match of the term, set up firstly by a good innings of 70 n.o. and an even better declaration by the Captain! Our visitors made a determined effort to end one run short with 1 wicket in hand at the close. After the good came the bad. Easingwold 1st XI proved far too good on the day, aided, it has to be said, by indifferent batting and bowling, and we lost by the embarrassing margin of 10 wickets. So to our final game against the Old Boys, who, having struggled to raise a side, ended up with recruits from far afield. A good contest ensued, with the Old Boys claiming victory with good performances from Alex Zino (59), Charles Brain (38) and Jeremy Acton (5 for 44) for the boys, and Robin Brodhurst (65), Martin Spencer (62 n.o.) and Fr

Matthew (6 for 18) for the Old Boys.

Team: J.D. Morris (O)* (Capt); J.W. Acton (C)*; N.R. Lamb (C)*; A.J.P. Zino (C)*; E.P.G. Spencer (E)*; C.N. Brain (T)* (Wkt); L.A.J. Brennan (E); A.R.D. Freeland (J); P.A. German-Ribon (C); E.W. Knight (D); J.A. Binny (C).

* Denotes 2nd XI Colour.

Also played (with number of matches): D.A. Thompson (D) (4); G. Finch (D) (1); C.P. Williams (B) (3); C.J. Harding (J) (3); M. Lyle (A) (2); O.R.E. Mathias (C) (2); J.M. Dore (A) (1); J.R. Howey (C) (1); S.H.R. Scrope (E) (1); E.J.B. Martin (J) (1); G.D.H. Hall (W) (1); P.M.D. Foster (T) (1); E.B.H. van Cutsem (E).

Ampleforth (H)	68		
Stonyhurst	42	D. Thompson 5-7, C. Harding 5-24	WON by 26 runs
Ampleforth (A)	184	N. Lamb 70, P. G-Ribon 37	
Durham	138-6 wkts	P. G-Ribon 3-37	Match DRAWN
Ampleforth (A)	54		
Ripon GS 1st XI	45	J. Binny 6-26, D. Thompson 4-15	WON by 9 runs
Sir Wm Turner's 1st XI	168-5 dec.		
Ampleforth (H)	138-6 wkts	J. Morris 40	Match DRAWN
Sedbergh	150	E. Knight 3-15, D. Thompson 3-33	
Ampleforth (A)	73		LOST by 77 runs
Newcastle RGS	135-8 dec.	G. Hall 3-21, P. Foster 3-24	
Ampleforth (A)	136-8 wkts	L. Brennan 40, J. Morris 33	WON by 2 wkts
Bootham 1st XI	80	J. Acton 5-26	
Ampleforth (A)	82-2 wkts		WON by 8 wkts
Ampleforth (H)	171-5 dec.	J. Morris 70 n.o., A. Zino 33	
Pocklington	170-9 wkts	E. Knight 4-25	Match DRAWN
Ampleforth (H)	49		
Easingwold 1st XI	50-0 wkts		LOST by 10 wkts
Ampleforth (H)	183	A. Zino 59, C. Brain 38	
OACC	185-7 wkts	J. Acton 5-44	LOST by 3 wkts

C.P.S.

3rd XI

P.4 W.3 L.1

A good season with sun and hard wickets. The four matches were all at home but mostly late in the term, so 'A' level candidates did what they could. We avenged last year's defeat by Sedbergh, due to a grand innings of 87 not out by J. Hughes who carried his bat. J.M. Dore captained well, but behaved otherwise modestly apart from an excellent 53 that just failed to win the Village match. Set 3 players were 'discovered', such as J. Vincent who bowled in the style of Australian Mervyn Hughes! C.S. Vyner-Brooks showed promise, and J.R. Harvey bowled well as did G.D.H. Hall. There were batsmen of promise such as P.C. St J. Lane-Nott. A.J. Graham let little by as wicket-keeper. Plenty of enthusiasm; no little skill.

P.M.B.

Sedbergh	145		
Ampleforth	149-8	J. Hughes 87*	WON by 2 wkts
Ampleforth Village	110-4		
Ampleforth	101		LOST by 9 runs
Barnard Castle	101		
Ampleforth	102-8		WON by 2 wkts
Pocklington	94		
Ampleforth	95-4		WON by 6 wkts

UNDER 15 COLTS

P.7 W.2 T.1 L.1 D.3

Once again we were fortunate in having firm wickets in April and were able to play a full quota of matches in pleasant cricketing weather. Yet in spite of this it was only a moderate Colts side. As the season progressed the side gained in confidence, and in the last three matches began to look quite powerful. The shortness of the season is clearly a real problem. We were short in batting of quality. O.R.E. Mathias and T.B. Spencer were the best but neither showed ability to build a big innings. There was talent among the others, and one of the features was that the lower order batsmen could all score runs, and on occasion score them well. The bowling relied heavily on two good spinners, J.A. Lovegrove an off-spinner and N.C. Marshall a left arm leg-spinner. The seam bowlers R.E.A.P. Bedingfeld and S.H. Easterby were too erratic to cause competent batsmen much trouble but have potential. S.H.R. Scrope was above average as a wicket-keeper, and the fielding in general was keen and often good. G.M.J. Gaskell's fielding in the covers was a delight.

S.H.R. Scrope (E) (Capt), R.E.A.P. Bedingfeld (E), S.H. Easterby (H), D.F. Erdozain (C), G.M.J. Gaskell (D), J.A. Lovegrove (E), N.C. Marshall (C), O.R.E. Mathias (C), S.P. McGoldrick (C), D.W. Spencer (H), T.B. Spencer (E), D.A. Wootton (H),

M.E.C.

Stonyhurst	147-9 dec.	Lovegrove 4-39, Marshall 3-32	
Ampleforth	106-8	Mathias 33, McGoldrick 20*	Match DRAWN
Durham	97	Lovegrove 5-33	
Ampleforth	80-8	Gaskell 23*	Match DRAWN
Ampleforth	97	Mathias 30	
Sedbergh	98-4	Marshall 3-24	LOST by 6 wkts
Newcastle RGS	157-5 dec.		
Ampleforth	157	Mathias 48, McGoldrick 24, T. Spencer 21	Match TIED
Ampleforth	204-6 dec.	Mathias 55, T. Spencer 48, Gaskell 27, McGoldrick 27	WON by 178 runs
Ampleforth	134-4 dec.	Scrope 63*, Wootton 36*	
Barnard Castle	103-8	Marshall 5-26, Easterby 2-13	Match DRAWN
Pocklington	74	Lovegrove 8-12	
Ampleforth	76-0	Mathias 47*, Scrope 27*	WON by 10 wkts

UNDER 14 COLTS

After the glorious weather of 1989 it was a sobering experience to be reminded that it could rain during the summer: two matches were washed out, and we never even bothered to travel to St Peter's such was the intensity of the rain. This was a particular shame as this was potentially as good a team as has been seen at Under 14 level for some time. Although they lacked a penetrative bowler they had more depth than any of the previous 5 years.

The most obvious strength was the batting. We had a number of openers, who all at one time or another scored well. Henry Hickman looked solid: a good defence, and unperturbed by any playing and missing; Max Horsley looked good in attack, but his defence is suspect; Both Jeremy St Clair George and Jonathan Freeland opened the innings at one time. Both made runs for the B team, and they will develop into good players if they are prepared to work at their technique. John Jo Hobbs is a gifted batsman: he does not yet have the self discipline to play a long innings, and dominate a match; he is slow between the wickets, and does not take kindly to being criticised; but there are few who hit the ball better on the leg side and he could develop into a fine player if he is prepared to listen to advice. Alex Codrington improved simply by listening to advice and acting on it: he watches the ball closely, and is prepared to hit it hard. John Kennedy played one excellent innings at Sedbergh, but otherwise did not do himself justice. Anton Richter was an enigma: when the pressure was on in the two matches against Woodhouse Grove he scored vital runs, as he did against Bradford GS, but on other occasions he got out too early. Christian Minchella and Andrew Robinson chimed in with useful runs on, but both need to tighten their defence.

The only person who bowled consistently at the stumps was Ben Constable-Maxwell: he has a good action and bowled 10 out of his 19 victims. Philip Black has the potential to be very good: he is quick and has a naturally lithe action; however, he needs to learn two lessons if he is going to prosper: first, a bowler needs consistent line and length; secondly, fielding is just as important as any other aspect of cricket. Ben Walton probably moved the ball in the air as much as anybody, but it was Rupert Lewis who proved to be the surprise packet of the bowling: he appeared to be innocuous, but twice returned outstanding figures. The two slow bowlers were Christian Minchella who gained in confidence and has a knack for taking wickets with full tosses; and Andrew Robinson bowled leg breaks with considerable ability. His figures do not do him justice.

Our fielding was adequate; those who do not yet have good arms need to develop them. Much depends on the example set by the wicket-keeper. Alex Codrington had not kept wicket before the Easter holidays: - he still snatches at the ball, and needs to make an effort to make the fielding look better by going to returns to take them on the full, but all this will come with practice and his improvement was marked.

Stonyhurst arrived for our first match with the reputation of being a good side, and in 2 hours 20 minutes they scored 104-6, of which 17 came in the last 3 overs. Considering they left us only 1 hour and 10 minutes to score the runs we did well to avoid being bowled out. We won the first round of the Lord's Taverners

Competition against Lady Lumley's, Pickering, and against Durham the result was only decided after the last ball had been bowled, and the umpires banished the two sides in order to decide what had happened. A draw was probably fair. An excellent batting performance against Hymer's was rendered useless by heavy rain, and the same happened at Woodhouse Grove at the first time of asking when we had been reduced to 127-9. Against Sedbergh John Kennedy batted excellently and enabled us to reach a respectable total. He then took an outstanding slip catch and Sedbergh were reduced to 38-8 before courageous defence saw them hold out. At the second attempt we disposed of Woodhouse Grove, Lewis returning the impressive figures 5.2-5-0-3. However we failed against Bradford GS, in the next round of the Lord's Taverners' competition, who bowled us out for 132, after we had been 124-5. We were in with a chance when we had them at 90-5, but we dropped a vital catch and never quite gained control. For the second year in succession an unbeaten Barnard Castle side were disposed of, Lewis again having remarkable figures (8-5-8-6), and Hobbs and Codrington (with a runner) adding 100 in a controlled partnership which almost saw us home. Finally Pocklington were beaten by 8 runs on a muggy day. Hobbs on his own admission, became worse the longer he batted, but made 50, and Minchella kept taking wickets with full tosses. In some ways it seemed a fitting way to finish the season. The B team also finished on a winning run, disposing of Pocklington with ease, as Black showed what he was capable of as he took 6-15.

The U.14's were a strong squad. There were five or six who would have got into an Under 14 side in any other year. John Jo Hobbs was a good captain: he was respected by his team as the best player in the year. Mark Crowther captained the B team with quiet authority and good humour: his day will come.

R.H.A.B.

The following were awarded their colours: J.D. Hobbs (D), J.F.J. Kennedy (D), A.D.J. Codrington (J), A.A. Richter (B), C.J. Minchella (H), B.G.J. Constable-Maxwell (E), A.H.D. Robinson (D).

The following also played: M.J.B. Horsley (W), J.P. Freeland (B), J. St Clair George (T), B.H.G. Walton (D), P.C.I. Black (D), H.P. Hickman (O), R.D.B. Lewis (W), W.M. Crowther (H).

Results: P.10 W.4 L.1 D.3 A.2

Stonyhurst (H)	104-6	
Ampleforth	70-7	Match DRAWN
Lady Lumley's		
Pickering (H)	60-6	
Ampleforth	64-1	WON by 9 wks
Ampleforth	139	J. Hobbs 43, A. Codrington 49
Durham (A)	137-9	B. Constable-Maxwell 5-34
Ampleforth	165-2	H. Hickman 45 J. Hobbs 53
Hymer's (A)	18-0	ABANDONED
Ampleforth	127-9	
Woodhouse Grove (A)	0-0	ABANDONED

Ampleforth	159-7	J. Kennedy 49*	
Sedbergh (A)	50-9		Match DRAWN
Ampleforth	126-9		
Woodhouse Grove (A)	39		WON by 87 runs
Ampleforth	132		
Bradford GS (A)	134-6		LOST by 4 wks
Barnard Castle (A)	117	R. Lewis 6-8	
Ampleforth	118-5	J. Hobbs 53	WON by 5 wks
Ampleforth	133-7	J. Hobbs 69	
Pocklington (A)	125		WON by 8 runs

TENNIS

P.9 W.9 D.0 L.0

1st VI

This year's first six were exceptional; they dominated all opponents, richly deserving an unbeaten season.

Phillip Brenninkmeyer captained the side. He is a fine player, but above all, a sportsman. He led by example. One cannot speak too highly of his efforts. He was partnered by Christopher Wong who was his equal as a player. With fast hands, he was able to generate great pace on all of his shots. His reflex volleying was of the highest quality. They proved themselves the best pairing on the circuit. The highlights were a 7-6, 7-6 win against the first pair from St Peter's, York, in which the standard of tennis was remarkable. They dominated the twice winners of the Northern Regional Championships. (A. Roscoe, the England player in the pair, could do little to prevent a convincing 6-3, 6-4 win to our pair.)

The second pairing of Tom Shillington and Matthew Fox-Tucker represented the school with honour. Shillington suffered a back injury early in the season which led to much frustration. However, he adapted his game to the restriction and showed himself to be determined and committed. Fox-Tucker's game depends on confidence. He worked hard to develop a top spin second serve; so successful was he, that he adopted this for his first serve. The high point for this pair was winning the Northern Regional Under Nineteen Plate Competition. They showed character in the final: coming from 0-4 down to the first pair of Silcoates to win 10-7.

The two youngest players made up the third pair. Albert Brenninkmeyer in the Remove Year is a fine prospect. He is a natural doubles player. As the season progressed his consistency and selection of shot improved greatly. James Channo in the second year is a good baseline singles player. He has worked hard on his Serve/Volley game. The pairs results were outstanding winning sixteen of the twenty-one sets which they played and beating several schools' first pairs. They will be a formidable pairing in future years, they were both awarded Colours.

P.A.L. Brenninkmeyer (H), C.K.S. Wong (B), T.G. Shillington (E), M. Fox-Tucker (T), A.A.L. Brenninkmeyer (H), J. Channo (J).

The following also played: H.F.A. Piney (O) and C.D.C. Adamson (B).



1ST VI 1990
A. Brennkmeier (H), M. Fox-Flucker (D), J. Channo (J),
T. Shillington (E), P.A. Brennkmeier (H), C. Wong (B).

SPORT

155

v QEGS (Wakefield)	W	9-0	
v Stonyhurst	W	7-2	
v Sedbergh	W	8-1	
v RGS (Newcastle)	W	5½-3½	
v St Peter's (York)	W	6-3	
v Hymer's College	W	7-2	
v Pocklington	W	7-2	
v Leeds G.S.	W	6-3	
v Bolton	W	5½-3½	D.W.

2nd VI

P9 W8 D1 L0

The second six were very strong. They all showed dedication and commitment in both training and in matches. They showed maturity during a season in which they won their matches with considerable ease. Only Bolton offered resistance although St Peter's, York, managed a draw against a depleted side. H.F.A. Piney (O) captained the side and one cannot speak too highly of his efforts. C.D.C. Adamson (B) deputised ably when Piney was called upon to represent the first six. Adamson should make a real impression in the first six next year, providing he can develop a more penetrating service. J.R.T. Lester (A) and G.J. Lascelles (A) combined well, managing to cover up individual weaknesses. They proved to be a difficult pair to beat. M.N.J. Cuddigan (D), Julian Walter (D) and J.E.T.M. Jenkins (J) all played well.

v Scarborough College 1st VI	W	9-0	
v Stonyhurst	W	7-2	
v S.W.T. 1st VI	W	7-2	
v Sedbergh	W	8-1	
v RGS (Newcastle)	W	8½-½	
v St Peter's (York)	D	4½-4½	
v Bootham 1st VI	W	7½-2½	
v Pocklington	W	9-0	
v Bolton	W	5½-2½	D.W.

U15 TENNIS

P8 W7 D0 L1

The U15 Tennis team was excellent, producing consistently good results against strong opposition. They began with a convincing 6-0 win over Scarborough, which unfortunately went to their heads as the next game, against a weak QEGS side, was only won 5-4. Strong play from the first pair of Rohan and Burgun, backed up by excellent second pair play from O'Connell and Hickman ensured that we were never tested again until we met Leeds. They provided us with our toughest game, which we eventually lost 6.5-2.5. However, this was not such a bad result considering they have several players with national rankings. The switch of George Hickman from second pair to first pair gave us greater strength where we needed it towards the end of the season, and players such as Granstrom, Ward, Rizzo and Dumbell showed promise

R.D.



1ST VI 1990

A. Brenninkmeyer (H), M. Fox-Tucker (T), J. Channo (J),
T. Shillington (E), P.A. Brenninkmeyer (H), C. Wong (B).

U14 VI TENNIS

An unbeaten record represents a fine achievement from a strong side. Such was the strength of the first and second pairs that they were hardly stretched; this did not prevent them, however, from producing excellent tennis in all matches. In James Lowther (O) and Alex Andreadis (A), there is a No. 1 pair of ability; their understanding on court, not to mention individual techniques, is excellent. They will need to maintain discipline if they are to improve further. The second pair of Alex Kass (D) and Robert Ward (T) was equally impressive; Alex is a good all-round player and Robert supports him well, although a more confident approach from the latter might pay dividends. The following boys represented the U.14 VI: J. Lowther (O), A. Andreadis (A), A. Kass (D), R. Ward (T), L. Poloniecki (H), A. Adamson (B), J. McConnell (T).

House Matches	—	St Cuthbert's beat St Bede's
Singles	—	P.A.L. Brenninkmeyer (H) drew with M. Fox-Tucker (T)
Doubles	—	P.A.L. Brenninkmeyer (H) and C.K.S. Wong (B) beat A.A.L. Brenninkmeyer and J. Channo (J)

SWIMMING 1990

Expectations were realised with an overall match record of Won 8 — Lost 1; The wins were comfortable with too many races being processions. Close contests continued with Barnard Castle where home advantage is always a help and a narrow victory was obtained despite the U.14's suffering their only loss to a talented group of youngsters. Bradford G.S. hosted us for the first time and David Veale's boys were eager to set the record straight. They certainly achieved this with their U.12 and U.13 age groups but we proved too strong at U.14, U.16 and Senior. Durham and Sedbergh had talented individuals but lacked sufficient depth to overcome our larger squad. Ashville, Leeds G.S., Stonyhurst and Bootham proved no match for our swimmers due to superior fitness and swimming technique. Once again our single defeat as a team came at the hands of RGS Newcastle who assembled a small, fit and fast squad, despite the drawback of having their school pool decommissioned for the entire year for refurbishment. Fred Dickinson, their swim coach, is the first to point out the benefits of having boys in full-time training with Darlington Dolphins and City of Newcastle Swim Clubs.

Our team has been ably led by Robin Elliot (E) as Captain. In the training pool he is inspirational, setting an example of how single-minded determination can bring success. His times have come tumbling down. This time last year he was clocking 59.5 for 100 metres Front Crawl and twelve months later was only narrowly (1/10th) outside Patrick Kirwan's (E87) school record of 57.51. He did succeed in getting his name into the record books for 100 yds Freestyle at Bradford (53.30). Only two other individual school records fell in 1990 and both to Dan McFarland (W) who came good in the end with the Senior 50m Breaststroke record (34.61) and the Senior 200m Breaststroke record (2.52.68). Robin Parnis-England (A) didn't progress significantly this year in individual events but was a

P.5 W.5

K.J.D.

stalwart in the 4 × 50 Freestyle relay. Hugh Young (D) and Ben Cunliffe (D) continued to surprise with gutsy performances. It wasn't until the end of the season that any of us realised how good Hugh Young (D) was at Butterfly when he won the School Cup with a respectable time of 30.06. Julian Record (H) made progress on his 100m Freestyle time fetching it down to 60.00 from 67.00 the year before, and Tom Tutton (J) continued to swim despite limited training opportunities because of a preventive medical condition. These seven dedicated young men are to be congratulated on their commitment to swimming over a five year period. With so much swimming ability in the year above them it was difficult for David Jackson (T), A.J. Layden (J) and Adrian Harrison (J) to gain selection. Next year they will have ample opportunity to lead from the front!

The Intermediates are full with ability with Archie Clapton (A) undoubtedly the most improved swimmer in the squad, gaining selection on merit for the John Parry's and Bath Cup Squads! Tom Wilding (D) had a 'plateau' season, finding it difficult to go any faster than last year. Tim Maquire (B), Sean Mullaney (A), Ceri Williams (B), Ben McFarland (E), Andrew Rigg (A) and Tom Peel (J) make up a promising group. A few words about Tom Peel (J): he is remarkable for reliability and steadfastness; he has yet to gain a place on the team, but never complains; he keeps ploughing a furrow up and down the pool in the hope of success in the future. It will be his eventually because his is the attitude of champions.

It is a gap year for the U.15 age group. Nevertheless James Hoyle (H), Philip O'Mahony (D), Austin Sutton (D), Franz Op den Kamp (J), Geoffrey MacNeile-Dixon (T), Duncan Scott (D) and Tom Davies (W) have progressed and should be delighted with reaching the final and being placed 5th in the Freestyle event at the John Parry Relays. The Juniors (U.14's) are the best crop of youngsters to arrive in the school. Their U.14 match record of Won 7½ — Lost 1½ is the best for some time. 'Big' Jack McConnell (T) was the outstanding swimmer in the year group, and is easily the fastest swimmer at all four strokes for his age. Key support roles were played by Ben To (A), Nick Lemis (J), Robert Ward (T), Max Horsley (W), Toby Mostyn (J). Edward de Lisle (W) is proving that he isn't just a Breaststroker and with persistence will be a fine swimmer. Peter Miller (C) is an outstanding Backstroke prospect now that he realises that sound technique will always prove superior to sheer brawn. Alex Andreadis (A) is gutsy and will go faster the moment he decides to grow!

This year we acted as hosts for the Annual John Parry Relays (Northern Independent School Swimming Relays), and attracted a good entry of 15 Schools. Three new John Parry records were created in the four events which is testimony to the high standard of swimming and the competitiveness of the events. As defending champions in the Senior Freestyle Relay with the same four boys a year older and all swimming faster we were quietly optimistic of success. That optimism grew when we won Heat 1 in a new record time of 1.47.75, only to be dashed in Heat 3 when RGS Newcastle, our main rivals, went even faster in 1.46.52. Emotions were high as we realised the daunting nature of the task ahead. This was further complicated by the fact that we had also made the final of the Senior Medley Relay and whilst we realistically had little chance of winning, we

might come close to our own school record. Events unfolded excitingly. We came third in the Senior Medley event breaking a school record that had stood since 1987. Then came the final event of the afternoon and what a race! Robin Elliot gave us a half metre lead, Robin Parnis-England maintained it, Ben Cunliffe turned first but came out of the turn equal with the RGS Newcastle swimmer. He handed over to Hugh Young level. The last leg was breathtaking and we lost it on the final touch though the watches were split. We had again broken the school record (1.46.07) but RGS Newcastle had succeeded in going faster (1.45.90).

The Bath Cup weekend was anti-climatic yet we acquitted ourselves well. Bishop Stortford School were too good for the opposition in both the Bath Cup (Freestyle) and the Otter Medley events.

The House 50's were held on four evenings with large appreciative galleries of boys supporting 'their team'. St Dunstan's won the event having come close on the previous two occasions. They will be tough to beat again next year though St Thomas's rise to third place may herald the start of swimming prominence with which Fr Richard would be delighted.

J.A.A.

ATHLETICS

The athletics match-season now has a strange shape. Examination-timetables dictated that this year all the matches but one take place within a span of three weeks. The short season was dominated by the Bradford match at the holiday weekend, which fell in the middle of it. There was no doubt that, with six old colours, the senior team would be strong. And strong it was. The faithful Rodney de Palma brought up a strong, tight team of Old Boys at the first weekend; so strong was the school side that, starved of Schultes, even Blasdale, Auty, Strinati and Record could not quite stave off defeat. The last school match lost had been in 1987 (to Sedbergh), and before that 1983 (to Bradford, by the famous dropped baton). But unavoidable reasons for missing the holiday-weekend match soon loomed, and it was with a band of 15 competitors for two teams that we eventually set off. Questions about loyalty and absence continued to cast a shadow even afterwards.

But it was a joyful, enthusiastic group of athletes, working together with dedication, and prepared to have a go at anything. It is significant that for the second consecutive season no record was broken (or only a marginal one: Edward Willcox broke the Under 17 3,000m). So there was no single match-winner, and Chico Asiodu was the only remarkable all-rounder, winning a variety of events effortlessly. More important, the captain was prepared to combine his usual 1500m with the high jump when necessary; indeed on one occasion James Hartigan joined him there from the discus circle. Our London-Marathon runner, Rohan Massey, shortened up to 110m Hurdles. Indeed he finally found his niche at County level in the gruelling 400m Hurdles. There must have been nearly a dozen competitors who represented us at some time or other in the horizontal jumps. The real hero of the matches was the captain A.A. Myers, sometimes compelled to place his field like a cricket captain, but always cheerful, confident

and inspiring; we all owe him a debt for his lively and thoughtful captaincy. He was ably seconded by Alex Hickman, the vice-captain, who combined the fitness and strength to show his versatility wherever it was required. There was a lot of hard training for the matches, and a number of new relays were developed which gave a useful edge to internal competition. Even the sprinters, led by Ben Scott and Jasper Reid, played their part here. It was sad that the dedicated fitness of James Thorburn-Muirhead had to yield to his knee problems just as he was beginning to reach his peak.

The junior athletes did well also. On the track a fine example was set by Alex Guest and Edward Willcox; Maurice Fitzgerald, too, proved explosive when coaxed into action. At the same time there was laborious and prolonged technique training from Mr Willcox in the throwing events for Dumbell, Murphy, Pitt and Gaynor; their commitment and patience was paying dividends by the end of the season and will bring even greater rewards in the future.

Senior	Durham & Barnard Castle	(A)	W
	Uppingham & QEGS	(W)	W 125-85(U)-76(W)
	HMC Schools, Gateshead		2nd out of 8
	Pocklington	(H)	W 133-102
	Bradford GS	(A)	L 66-76
	Sedbergh	(H)	W 72-65
	Stonyhurst	(A)	W 89-53
Under 17	Durham & Barnard Castle	(A)	W 122-98(D)-47(BC)
	HMC Schools, Gateshead		2nd out of 8
	Pocklington	(H)	W 125-113
	Stonyhurst	(A)	L 70-73
	Sedbergh	(H)	W 76-64
Under 16	Bradford GS	(A)	L 82-56
Under 15	HMC Schools, Gateshead		4th out of 8
	Stonyhurst	(A)	W 79-64

The following represented the School:

Seniors: A.A. Myers (Capt), C.A. Asiodu, J.A. Hartigan, A.J. Hickman, R.P. McBrien, J.M. McKenzie, R.B. Massey, J.T. Reid, J.C. Royston, B.S. Scott, C.J. Vitoria (colours), H. Gibbs, V. Murombe, A. Tracey (half colours), W. Eaglestone, G. Lorrman, N. Myers, J. Thorburn-Muirhead, E. Willcox.

Under 17: J. Thorburn-Muirhead (Capt), N. Dumbell, P. Howell, T. Madden, T. Maguire, P. Murphy, N. Myers, E. Willcox (colours), A. Brunner, M. Corbett, T. Gaynor, A. Guest, N. John, P. Lane, J-P Pitt, H. van Cutsem.

Under 16: A. Guest, N. John, J-P Pitt (colours), E. Dilger, H. French, H. Grantham, T. Madden.

Under 15: E. Dilger, H. French, M. Fitzgerald, R. Gallagher, A. Medlicott, A. Andreadis, B. Godfrey, M. Goslett, D. Roberts.

J.H.W.

GOLF

James Morris was appointed Captain and Angus Morrogh-Ryan Secretary for the 1989-90 season. 30 boys played regularly on the Gilling course, and although a good standard was achieved by most, there was a lack of junior golfers of quality.

The Vardon Trophy resulted in a win for Tom Scrope (74) followed by James Morris (76) and David Kenny (77). The first two together with Max von Habsburg represented the school in the Regional Qualifying Round of the Golf Foundation Team Championships at Headingley. 21 schools competed and we came 9th which was respectable; in addition to golfing skill familiarity with the course plays a part in the success of a team, so we had tried to prepare by having a practice day on the course just before the term started. That helped, but it could not counter balance the advantage of the winners, Lawnswood School, which is a mile away from the course. It is a useful competition because it brings our golfers in contact with low handicap players of their own age.

The Old Amplefordian Golfing Society was as generous as ever when they entertained the boys at Ganton. The match was won by the OAGS, but the result could easily have been reversed if two close matches had gone the other way. Our winners were: James Morris, Max von Habsburg and Simon Dewey; Tom Scrope, Angus Morrogh-Ryan, Andrew Finch, Peter Foster and John Kerr were the unlucky ones.

The Match against Sand Moor juniors was marred this year by thick fog which prevented proper judgement of distance. Against a team of single figure handicapped players familiar with their own course this was too much of a disadvantage and we lost 0 - 4. As a day, however, it was memorable and enjoyable, with generous entertainment by our opponents.

The only other matter which should be mentioned is the competition for the Whedbee prizes. For a second year Dick Whedbee (O44) gave prizes (Golf bag, bag for practice balls, and 12 balls) which were competed for during most of the term. The conditions of the competition were that players could put in as many cards as they like for a single round (10 holes). The result was that James Morris, Tom Scrope and Simon Dewey all tied at 37 (3 over par) and there had to be a play off. That, too, was close and the final order (after extra holes) was as above. James Hoyle won the 2nd year prize, and Douglas Rigg the 1st year. We are grateful to Dick for his generosity, which stimulates interest and a competitive spirit.

The first event in the golfing calendar was the Baillieu Trophy (inter-House foursomes). It was won for a second year by Tom Scrope and Max von Habsburg of St Edward's, who scored 78, well ahead of St Oswald's (James Morris and Ray Gilmore) and St Dunstan's (Simon Dewey and Andrew Finch) who were equal with 85. Against other schools we won two (Scarborough College 4 - 0, and Barnard Castle 2½ - ½), drew one (Giggleswick 1½ - 1½) and lost to Stonyhurst 2 - 3. The match against Scarborough South Cliff G.C. resulted in a 0 - 4 defeat. This is not a distinguished set of results. In fact the matches which were most enjoyed were the two that were lost. A team of 10 against Stonyhurst allowed some who do not normally do so to represent the school, and our

opponents went out of their way to make it an occasion on their attractive course. It was an excellent contest with everything depending on the final match. At Scarborough we were beaten by a young team, but it consisted of boys who play a great deal and knew the course backwards. They were delightful and generous opponents, and as it was our only match on a public course that made it memorable.

There are good golfers in the school, but they are not always available. The captain, James Morris, played rarely because he was involved in the cricket as were Tom Scrope and Ray Gilmore; Angus Morrogh-Ryan and Dave Kenny were prevented from playing much because of 'A' levels. It can be seen, therefore, that our best team could not be fielded. This problem is becoming normal in the summer term and makes it seem that most matches should be played in the autumn when the weather is often ideal and other pressures are less. For junior golfers there was a weekly coaching course run under the Golf Foundation scheme. The professional at the Thirsk and Northallerton GC, Andrew Marshall, and his assistant, Richard Caley, conducted the lessons for 12 juniors.

Golf Colours were awarded to Tom Scrope, Simon Dewey and Max von Habsburg. The following played in the team: J.D. Morris, A.J.P. Morrogh-Ryan, T.O. Scrope, S.L. Dewey, P.M.D. Foster, M.R. Gilman, J. Kerr, M. von Habsburg, D.B. Kenny, E.B.C. van Cutsem, Viscount Hawkesbury, D.H. Reitzik.

S.P.T.

HOCKEY

Interest in Hockey at Ampleforth continues to grow. Between twenty and thirty boys practised in the Team Set throughout the Autumn and Summer terms, and the 1st XI's fixture list was extended. The year's activities provide a promising base for future growth. The 1st XI experienced a consistently enjoyable, and not unsuccessful, competitive season. The opening match, played with skill and pace in spite of a downpour, was a 3 - 3 draw with St Peter's School. This was followed by a 4 - 2 defeat against a strong Scarborough College XI. This game was much closer than the scoreline suggests, the XI conceding two late goals after matching much more experienced opponents in most aspects of play. The XI then defeated Easingwold School 3 - 0 before the season was brought to a disappointing close by the loss of the final fixture against Bootham School to rain. The team lacked the athleticism of last year's XI but compensated for this with a higher level of skill. In goal Peter Tappero (A) was outstanding, while other notable contributions were made by Austin Boyle (H) in midfield and Marcus Williams (O) in attack. The XI was selected from:

P.G. Tappero (A); C.J.N. Irvén (C); A. Williams (B); A.R.G. Allan (B) (Capt); R.M.F. Fagan (B); A.R. Nesbit (B); D.S. Gallwey (C); R.E. Hamilton (A); A.K.S. Boyle (H); C.M.M. Williams (O); J.R. Howey (C); J.R. Butcher (J); J.N. Bright (B); J.C. McAinsh (C).

P.W.G.

ACTIVITIES

CAREERS

The Challenge of Management – A conference for Middle Sixth Formers

The majority of those who leave school following their A levels have little clear idea about their future career. Most go on to some kind of higher education and – with the possible exception of potential medics – are generally keen to avoid any kind of lasting commitment at this stage. They prefer to keep their options open. However, they do recognise that, at some stage in their career, the chances are they will be responsible for the management of others. It was with this in mind that on 22 and 23 February 1990 the entire Middle Sixth was excused classes and instead attended the "Challenge of Management" Conference run in conjunction with The Industrial Society.

Using an industrial and commercial context the Conference aimed: to present the challenges and satisfactions of managing and representing people in their work; to emphasise that there is a need to manage by persuasion; to understand the rights of people to have their views represented by Trade Unions; and, finally, to increase understanding of the necessary place of industry and commerce in the creation of the nation's wealth.

The conference was participative: boys worked in small groups, each led by an adviser from industry or commerce, in a series of production exercises, role plays and case studies. The lessons learned from each exercise were brought out in plenary sessions.

The first session concentrated on the importance of leadership, team work and the role of industry in society. The teams had to produce a poster on the importance of industry. A leader was appointed; half the group carried out the task whilst the other half observed the contributions of each member. On reflection, this was perhaps the least successful of all the activities since the objectives of the exercise were not as clear as they might have been.

There were two formal speakers who introduced the second session which comprised a role play exercise on industrial relations. Roger Benson, the Operations Director of the Mountleigh Group PLC spoke on behalf of the Management whilst Alan McGuckin, the Regional Education Officer for the Transport and General Workers Union, put forward the trade union position. Their contribution was much appreciated by the audience and the exercise which followed was lively and at times heated, as the groups were split in half and endeavoured to negotiate their way out of an awkward industrial dispute.

The final exercise on the first day concentrated on planning. Each team had to produce a business plan for a scheme which they could adopt in school. There were some imaginative and amusing ideas – indeed the level of amusement was such that at times the lesson of the exercise was slightly obscured. Planning is an important management function which, at its best, makes full use of the talents of all members of the team.

Most of the second day was given over to a production exercise. The teams had to set up a company and market, produce and sell their product. In doing so they had to negotiate terms and conditions with their work force, plan their

production line, deal with their customer, produce the goods on time and wind up the company – profitably. In other words, it was an exercise designed to bring together the lessons of the previous day. Most groups seemed to enjoy themselves thoroughly, and there was a certain amount of frenetic activity as deadlines approached.

The conference ended with a de-brief in which the boys summarised the lessons learned and suggested ways in which some of these could be put into action. In an intensive two days there was plenty to absorb them, but it is difficult to determine the success of the conference. Most enjoyed themselves and found much of the activity stimulating. Feedback indicated that there were many lessons learned, but it also suggested that the objectives were too ambitious. Nevertheless, we are grateful for the efforts of the following from industry and commerce who gave of their time to be with us:

Jane Madine, Marketing Officer, W. Lister Ltd; Roger Benson, Operations Director, Mountleigh Group PLC; Alan McGuckin, Regional Education Officer, Transport and General Workers Union; Jenny Ffoulkes, External Programmes Manager, National & Provincial Building Society; Gary Thompson, Technical Officer, Tioxide Group PLC; Neil Stanley, Graduate Engineer, Davy McKee (Sheffield) Ltd; Pauline Lodge, Personnel Manager, Carlton Cards Ltd; Michael Harrison, Depot Commercial Engineer, Northern Electric; Marilyn Watson, Public Relations Officer, British Telecom; Peter Wells, Product Manager, GEC Reinforced Plastic Ltd; Chris Stott, Corporate Manager, Barclays Bank PLC; Andrew Gambrell ACIB, Manager's Assistant, TSB PLC; Kate Harrison, Training Adviser, Bass Brewers Ltd; Roland Harris, District Head Postmaster, Royal Mail Letters; Alison Sheppard, Production Graduate, United Biscuits; Kate Kendall, Group Training Officer, Siddall & Hilton Ltd; and Irene Hodgkiss, of The Industrial Society.

HUGH CODRINGTON

AMPLEFORTH COLLEGE COMMUNITIES

I. – THE GROUPS

These communities are prayer groups meeting at least once a week in the houses in the school. Each group is composed of boys of like age. Although the leader could be older, he must be a boy not a monk, nor a housemaster, nor a laymaster. The housemaster must be asked for permission for the groups to meet and agree on the time and place of the meeting, as well as for foundations of new groups, but he cannot be involved directly in them. The purpose of the meetings is to find out in the scriptures what God is asking each of the members.

II. – THE LEADER OF THE GROUP

Each group has a leader elected once a term. In the election no one who is not a member of the group can take part. This leader convenes the meetings and after each of them appoints the ones who are to prepare the following one. The leader must also keep contact with the monk appointed as spiritual adviser of the groups.

He must also keep in touch with the housemaster, particularly when it is a question of starting a new group in the house. In the last meeting of each term, the work of the group should be reviewed, and the leader must appoint someone to organise the first meeting of the following term when the new leader must be elected.

III. - THE MEETINGS

The meetings are celebrations of the Word of God, who is speaking to each one of those present through the scripture readings and their human responses (echoes). Each meeting is centered on a theme previously chosen and prepared by two members of the group. The preparation of the meetings consists in a time when the ones who have been appointed choose a theme that must be relevant for them and for the rest of the group, and search for some readings about it in the Bible. There must be three or four readings, and at least one of them must be taken from a Gospel. Although there could be more than one reading from the Gospels, one of them must be chosen as the main one of the meeting. The readings are more easily found by referring to Xavier Leon-Dufour's Dictionary of Biblical Theology. The Bible used should be a copy of the New Jerusalem Bible, and it is highly recommended that each member of the group has a copy during the meeting.

The form of the meetings is first of all a General Motivation, that is a brief explanation or introduction to the theme. Next, the readings are read, each one with a short motivation before it and a short silence after it. The main Gospel of the meeting must be read standing up, and must be the last reading. After that Gospel there must be a time of silent meditation, for each member of the group to find out how the readings encourage him personally to live according to the Gospel and to judge his own life in the light of the readings. After a reasonable time the ones who want to say to the others what they have thought can do so. It is remarkably important that these comments are personal, and must not be preaching speeches. Not everybody in the group must speak, but it is important to remember that what one says could help others. Each person should make only one comment. After a certain time, when no one else wants to speak, the one who presides continues with the final prayers.

The elements described above are to have some structured prayer before and after them. This form could well be the one originally used when the groups were set up or some other (Evening Prayer is highly recommended, having the readings, silence and echoes instead of the short reading it contains). Whatever the structure, the meetings have always to be prepared, and must include the readings, the silence and the personal comments. The room where the meeting takes place must provide silence, and be comfortable without lacking reverence. There must be a crucifix as a sign of the presence of Christ, and a candle as a sign of the light of the Spirit and the oneness in faith.

IV. - THE SPIRITUAL ADVISER

A monk is appointed to act as spiritual adviser to the leaders of the groups. He is not a director and should not be involved in the practical details of the meetings nor attend them. His role is to ensure that the groups are following the guidance

or promptings of the Holy Spirit and of the Catholic Church. The leaders must keep in contact with this monk. This monk must be approved by the Abbot, the Headmaster and the Superior of the Manquehue Apostolic Movement.

V. - OTHERS

The members of the groups must take care that the groups continue even when they themselves leave the school or leave the group. The best way of doing this is to found new groups with younger people from the house, but it is very important the ones who are helping a new group do not stop attending their old one, because, in order to be leaders of a new group they need to be faithful members of their own established group. The other members of the older group also need them to continue. Allowing a new member to join a group that has already been working for a while can be a problem for its development, because a certain level of commitment and of confidence will have been achieved and could be affected by the arrival of a new member.

Rodrigo Vidal

Rodrigo Vidal is a member of the Manquehue Movement in Santiago, Chile. He spent 6 weeks at Ampleforth in the Lent term and set up House Community prayer groups under the terms above.

COMBINED CADET FORCE

During the Lent term the competition for the Irish Guards Cup was completed. No 1 Section commanded by UO Ranulf Sessions, with Csgt Ali Mayer as 2 i/c, proved beyond question to be the best section. The full results were:

Section	Tactics	Self			CO/Adj	Total
		1st Aid	Reliance	Drill		
No 1 (UO Sessions & Csgt Mayer)	405	76	465	177	90	1213 1
No 2 (UO Gaynor & Cgt Harvey)	430	72	415	150	80	1147 2
No 3 (UO Ryan & Csgt Townley)	380	65	445	128	60	1078 3
No 4 (WO Zoltowski)	390	65	400	89	40	984 4
No 5 (WO Luckyn-Malone & Csgt Lowe)	300	65	337	98	50	850 7
No 6 (WO Kendall & Csgt Gallwey)	315	80	358	154	70	977 5
No 7 (WO Price & Csgt Collins)	289	65	317	159	30	860 6

The tests for the Tactics and Self Reliance were conducted on the Field Day in the Strensall area. The NCO's Cadre, run by Csgt Cook, 1 PWO, spent the weekend at Catterick, which provided a good climax to the two term course. The first year cadets did the usual Orienteering exercise at Wass; A. Hamilton and R. Pepper were equal first with 150 points, and J. Freeland was third with 145.

The summer term was devoted to preparations for the Inspection. The Guard of Honour put in a lot of hard work which resulted in an excellent parade for Air Commodore K.B. Latton. UO James Orrell commanded the Guard and Csgt Ali Mayer was right guide. The 1st Bn Green Howards kindly provided their band to support the Guard and there was a fly past by a Flight of Hawks from the Central Flying School. Very precise timing was needed in the air and on the ground to ensure that the fly past was done when the Guard was at the "Present".

The Inspecting Officer saw a good variety of training in the afternoon. It included Air Navigation and Aircraft Recognition (our team had been placed 3rd in the country, with Flt Sgt C.J. Layden the best individual), Jack-stay exercise by the Royal Navy, two sets of Tactical demonstrations: one by the NCO's Cadre under Captain C. Bugg, 10 CTT, and the other by the 2nd year under UO Sessions assisted by G.S.M. Carter and NCO's of 10 CTT. The RAF also showed a survival exercise taking a casualty across a river; the D of E Search and Rescue team demonstrated their skills in the Black Plantation, and the 1st year Circus, master minded by Lt Cdr Ted Wright and conducted by Csgt E. van Cutsem, was entertaining as well as good training.

At the presentation of prizes the Nulli Secundus Cup (the judges had been Major Nigel Oxley (B55) and Major Alastair Campbell (C75)) was received by Flt Sgt C.J. Layden. UO R.P. Sessions won the Royal Irish Fusiliers Cup, PO E.J. Snelson the Ambuscade Trophy, and Flt Sgt J.R.P. Robson the Eden Cup. An additional distinction was achieved by Cpl T.J. Gaynor, who was selected to be one of 12 British cadets at the Canadian Cadet Leadership course at Banff. We are pleased to report that he won the prize for the best British cadet on that course.

ROYAL NAVAL SECTION

We are now in regular contact with the Royal Naval Liaison Officers, who visit us at least once a term; cadets benefit considerably from these contacts with the 'real' Navy. We have also been fortunate in our contacts with our affiliated warship, HMS 'AMBUSCADE'. Two cadets eagerly accepted an offer to fly out to join the ship in Wilmington, Delaware, at the end of the Summer Term, and took passage in her to the U.K. Further offers of sea time in her have been made. Back at school, we keenly feel the loss of the Lakes for sailing. However, the members of the Section have been most co-operative in all aspects of training, and, rose to the occasion of the Annual General Inspection. Particular thanks are due to all the Senior Rates, Cox'n A.A.G. Myers, and Petty Officers O.J.W. Heath, N.A.R. Myers and E.J. Snelson.

RAF SECTION

Several have proved themselves to be keen marksmen, and thanks to the hard work and excellent tuition by Capt. McLean the team came third in the RAF's annual shooting competition - The Assagai Trophy. The section had two excellent days at RAF Leeming. One for air experience flying in the Chipmunk when sixteen boys managed to get airborne, the other for our field day visit. This was particularly interesting as we were able to experience first hand the other function

of this base which is to provide air defence cover for the U.K. The aircraft used for this is the Tornado which we were briefed on extensively by one of the pilots. All the cadets were given the chance to sit in the aircraft and instructed on its controls/electronics. Many found the inertial navigation system particularly interesting; although complicated, it helped explain how the crew of such a fast aircraft never seem to get lost whatever the conditions. While we were at Leeming two Tornado aircraft of the Quick Reaction Alert team were scrambled to intercept a Russian Bear aircraft which was 450km north of Scotland. We were informed that these 'curiosity flights' by the Russians were continuing despite the more relaxed political climate. Much of the summer term was taken up with preparation for the annual inspection which was carried out in May by Air Commodore K.B. Latton who is Commandant of Central Flying School. We were delighted by his interest and enthusiasm for the activities we performed and hope that he and his wife enjoyed their day at Ampleforth. It was particularly pleasing this year to have the Nulli Secundus awarded to Flt Sgt C.J. Layden (J). His contributions to the section are outstanding and he is completely worthy of such a prestigious award. Flt Sgt J.R. Robson (A) won the best RAF cadet award, the Eden Cup.

P.M.J.B.

ATTACHMENT CAMP IN BERLIN

29 cadets under Fr Simon, Fr Edward and Captain Vic McLean spent a week with 1st Bn Irish Guards in Berlin. In spite of a late arrival on the previous evening, the cadets were on the assault course at 0800 hrs the following morning. It provided a taste of the vigorous programme ahead. This included Orienteering in the Grunewald forest, shooting with SA80, LMG and SMG, House-clearing in the Rhuleben Fighting City, the confidence area and assault course in the same area, drill, and as a climax a 24 hour exercise in the Spandau Training Area. This included map reading, bivouaging, cooking, patrolling, defence of patrol base and a final attack on an enemy position. Very little sleep was possible owing to an irrepressible enemy.

The military training was conducted by Major Bernard Horning (E75) with assistance from 2Lt Paddy Wallace, and Lcpl Walton. Special thanks are also due to Colonel Mike Collins, who arranged an excellent afternoon at the Berlin Headquarters and Signal Regiment where everyone was kept busy in a series of competitions handling signals equipment. We were honoured by a visit from an old friend, Major General Robert Corbett, GOC Berlin, who arrived early in the morning while the troops were cooking breakfast in the Spandau Training Area. He and his wife kindly invited some of the cadets to tea at the Villa Lem - the GOC's house on the Harvel.

This will almost certainly be the last time a CCF visit to Berlin is possible. We had a tour of East Berlin as well as West, but this time went into East Germany and visited the Palace of Frederick the Great at Potsdam, rubbing shoulders with Russian soldiers who were also sight seeing. Lt Col Brian Holt was most welcoming and a barbeque supper in the Officers' Mess shared with Harrow CCF, who were also with the Irish Guards for a week, was one of many highlights. We departed clutching specimen chunks of the Berlin wall to remind us of the occasion.

SHOOTING

This has been a good period for shooting. A total of eighty schools took part in the Country Life Competition; the A team was placed 6th and the B team 19th. In the North East District Target Rifle Meeting we won Class A and retained the Champion Contingent Cup. The Best Individual Shot was won by A. Jones (O).

Great progress was made at the Schools meeting at Bisley. In the Ashburton Shield 68 schools took part, we were placed 20th winning THE NORTH OF ENGLAND CUP. O.J.W. Heath (E) received an NRA Schools Hundred badge. Other notable results were as follows: B. Bigland (J) and M. Pugh (T) Silver Spoons in the Iveagh and D. Caley (C) 6th in the Pistol. In the Public Schools Snap Shooting Competition 29 Schools took part, we were placed 5th. The Inter House Competition was won by St Cuthbert's closely followed by St Hugh's and St John's. The Anderson Cup for the Highest Individual Score was won by O.J.W. Heath (E) who has been an excellent Captain 1989/90.

THE CLASSICAL SOCIETY

The first lecture for the Lent term was given by Dr Peter Jones of Newcastle University, who gave an extremely lively and entertaining talk on Homer. Dr Jones is an indefatigable propagandist in the cause of Classics, and devotes much energy to organisations committed to its continuing survival. The second lecture was a striking contrast. Professor Peter Rhodes of Durham University spoke on Athenian democracy, with less ebullience though equal force. In addition to the much mentioned fact that in any ancient democracy a high proportion of the population was disenfranchised, he pointed out that within the electorate fairness was consciously purchased at the price of efficiency. He ended by wondering whether the recently liberated peoples of eastern Europe might not choose selectively from both ancient and modern models of freedom. The year ended with a talk in the Summer term on Aeneas and Augustus by Mr Stephen Harrison of Corpus Christi, Oxford, who showed how Vergil managed to tread the difficult path of artistic integrity combined with acceptability to an authoritarian regime. We extend our best wishes to P.J. Brennan (H), the departing Secretary of the society, and welcome A.D. O'Mahony (D) as his successor.

A.P.R.

THE DUKE OF EDINBURGH'S AWARD

It is now ten years since the Award Scheme in its present form was founded from a CCF expedition with 1st Regiment Royal Horse Artillery to the Isle of Jura, Argyll. The first group of participants joined on 23 April 1980, and the first Gold Holder was Under Officer N.J. Hyslop (B83). Expedition and Service work still benefit from CCF and service support, although staff and senior boys have developed a range of activities in addition to the military link.

Bronze Expedition training commenced in February at Lockton Youth Hostel and on Levisham Moor and continued in May at Woolhouse Croft in Bilsdale with the first expedition practice. Mr Astin and a dedicated group of Sixth Formers made these activities work well. Silver Expedition groups practised on

Field Day and in Bilsdale in May under Mrs Melling and another group of Award leaders, with theoretical training on Monday afternoons. Gold groups have undertaken their own training in addition to helping with younger boys. Dr Billett prepared a group on the Cleveland Hills and was their supervisor in the Scottish Borders (Melrose and Peebles area) at Easter. S.M. Carney (A), P. Dunleavy (T), M. Hoare (O), W. Loyd (O) were assessed by Miss J. Thompson of the Scottish Borders Panel. Mr Barras and other staff gave vigorous training to a second group on the North York Moors and in the Lake District, and then accompanied as supervisor on our third school expedition to Jura in July. R.A. Burke (O), A.J. Graham (C), E.J. Snelson (O), D. Viva (O), A. Zino (C) were assessed by Mrs S. Barras, who stood in at a day's notice for the official assessor nominated by the Scottish Duke of Edinburgh Office.

The main service course at Bronze level was a Red Cross Youth First Aid course, with all training material prepared and presented by S.M. Carney (A). There were also Community Service groups, one to assist the Ryedale Talking Magazine for the Blind, the other for practical conservation tasks on Friday afternoons in the local area: footpath restoration (Carlton Husthwaite); cleaning a church tower (Coxwold); gardening (Holly Hill, Hawby). The Silver service group on the Civil Aid course combined with the C.C.F. Signals Section to tackle a simulated aircraft crash arranged by the RAF section. The leaders of these groups, T.N. Belsom (W), P.J.H. Dunleavy (T) and S.M. Carney (A) respectively, directed, under the watchful eye of Mrs P. Melling, the Silver co-ordinator. Gold participants have continued to lead younger boys in the CCF and Award Schemes for their Service option, and an increasing number have also undertaken Community Service in the Ampleforth Primary Schools, Charity Fund Raising and Rovers.

For the Residential Project at Gold level participants have offered the widest range of enterprises ever:

Yorkshire Schools Exploring Society Grand Canyon Expedition

T. Belsom (W)

CCF Special Overseas Camps to Gibraltar and Canada

A.B.A. Mayer (J), T.J. Gaynor (D)

Physically handicapped and able bodied Team Holiday: Birmingham

S.M. Carney (A), E.J. Snelson (O)

The 'Simon Community' night shelter: London

L.A.J. Brennan (E)

The St John Bosco Camp, Brothers of St Vincent de Paul: Colchester

H.T.D. Boyd-Carpenter (B)

St Giles Trust Holiday for handicapped children

A. Fairbrother (J90)

Sailing Course, Cowes

A.J. Graham (C), A.J.P. Zino (C)

Greek Summer School

M.W.R. Hoare (O)

National Trust Acorn Project: Craggside, Northumberland

P.J.H. Dunleavy (T)

Ampleforth Lourdes Pilgrimage

J.B. Louveaux (B90), R.A. Burke (O), D. Viva (O)

Lourdes Pilgrimage

W. Loyd (O)

Some of the participants have submitted reports of their projects:

Toby Belsom (W): The Yorkshire Schools Exploring Society runs expeditions to various adventurous parts of the globe such as Peru, Baffin Island and the Himalayas for Sixth Formers from Yorkshire Schools. I was selected for this summer's expedition in the Grand Canyon after a strenuous wet weekend in the Dales. Selection training and raising the money for the expedition was an essential part of the project. I participated in six training weekends in the Lake District and raised my own contribution to the expedition (£2000) on my own initiative – parental financial assistance is not allowed. The four week expedition was in two equal sections. The first part was spent backpacking and completing project work. The second part involved rafting over 200 miles of the Colorado River within the Canyon, including all of its massive rapids. The whole experience, not just the expedition, was memorable. It was an achievement in itself to complete all these activities without injury in the extreme conditions that exist in the Canyon.

Stuart Carney (A) and Edward Snelson (O): P.H.A.B. aims to encourage the integration of physically handicapped and able bodied people by sponsoring holidays and youth centres throughout the country. We attended the August holiday in Birmingham and quickly realised that our role was not so much helper as friend. The week was spent having fun at the Midland Theme Parks, Barbecues, shopping and going out for meals. Nevertheless the holiday taught us how to cope with situations relevant to the needs of the physically handicapped.

Lawrence Brennan (E): My project was held at the 'night shelter' of the Simon Community, which cares for the homeless in London. The community admits people from the streets (drug addicts, alcoholics and the mentally retarded), people who are rootless and at the bottom of society. Every night we went out and gave cigarettes to the homeless in Lincoln's Inn Fields and the 'Bullring' as well as to those sleeping rough down the Embankment and Drury Lane. We got up early and gave out sandwiches and tea to as many people as we could find. After this we were given breakfast and then talked to the homeless who needed an open ear. During the afternoon we made the sandwiches and tea, to be given out the next morning.

The following have recently reached Award standard:

- Gold Award: R.M.F. Fagan (B90), S.G. Flatman (J90), B.D.C. Ryan (J90), R.P. Sessions (J90), A.W.T. Reynolds (J89), W.R. Eaglestone (E90), O.J.W. Heath (E90). –
- Silver Award: H.T.D. Boyd-Carpenter (B), J. Mitcalf (B), M.C. Read (W90), R.J. Murphy (J).
- Bronze Award: W.T. Barton (W), C.A. Cole (T), C.P.H. Coghlan (T), T.H. Davies (W).

ESPERANTO SOCIETY

A number of boys have made rather half-hearted starts at learning the international language Esperanto from time to time, but P. Dunleavy (T) and J. Leonard (W) have now progressed to the point where scepticism begins to yield to a feeling for the unique 'genius' of the language and for the world-wide network of easy communication that the movement offers to the millions who use it. On a more local but perhaps for boys more immediately interesting level, the various Duke of Edinburgh Awards can be gained under 'Language Skills' via Esperanto, and Paul Dunleavy is following that line, too. Geoffrey Greatrex (O86) remains the 'model' Esperanto pupil, however. He learnt the bulk of the language in his last term at Ampleforth, and joined the Oxford and District Esperanto Association when he started his studies at Exeter College there (where he has just gained a 'First' in Classics and will be spending three or more years on his Doctorate). On a recent holiday tour of Europe (east and west), he stayed with Esperantists in France, Germany, Austria, Yugoslavia and, at an Esperanto Congress, Hungary, and on his postcard he expressed his "thanks for being taught the language".

D.B.K.

FILM SOCIETY

The films this season demonstrates the Society's ability to bring to Ampleforth a wide variety of world cinema. It shows that there is enjoyable life outside Indiana Jones. TALK RADIO is one of Oliver Stone's more low-key films. Eric Bogosian dominates as the radio phone-in host who thrives off the abuse he gives to and receives from his callers. Based on a true story it reveals the vicious underbelly of American society ending with his murder. AMSTERDAMMED was a straightforward psycho thriller but its setting and its Dutch flair gave it a freshness which appealed to the Society. AU REVOIR LES ENFANTS is one of the brightest foreign films in recent years. Based on Louis Malle's own wartime experiences, it reveals the world of suspicion, pressure and fear which the German occupation of France involved. PELE THE CONQUEROR was another great foreign film this season. The story of a boy and his father who survive as foreign workers on a Danish farm at the turn of the century. Max von Sydow's great performance lifts the sombre story to epic proportions while Pele watches and suffers the brutalising treatment which is meted out to his friends among the adults. DO THE RIGHT THING was an excellent ensemble piece lived out on the street of Brooklyn, and introduced the society to a major new talent, Spike Lee. He communicated to us the edgy bravado of a black community living on the streets whose stresses and strains led to a local disaster. RESURRECTED was an English Falklands story analysing the treatment of a belated survivor from the conflict when he returned. David Theulius gave a sturdy performance. HENRY V was a fine experience and appreciated by many. The overall impression of the society was that Branagh had achieved a gripping interpretation of the play.

The AFS would also like to thank Fr Stephen not only for running the society but also for reviving the INNER CIRCLE group which met after each showing to review the recent film and to look at something different and also Miss Ann Barker, the JH matron, who provided two marvellous buffet suppers. The Cinema Box did a worthy job and we thank them for their efforts on our behalf.

Henry Fitzherbert (E)

This has been another excellent year for the Bench. The officials have been Angus Morrough-Ryan (C) as Secretary and William Eaglestone (E) as Treasurer. The former has also continued our tradition of posters which has grown from an occasional one-off to a regular and eagerly awaited event.

In the Christmas Term we started with a most interesting talk from Father Bernard on St Augustine. He showed that he is at the centre of much Christian thought, even today, in a compelling lecture which provoked much discussion afterwards. It has been too long since Fr Bernard addressed the Bench and reminded us that he is not only an entertaining teacher, but is also an inspiring lecturer. Then Dr Garfield came and gave an illustrated talk on the cemeteries of the Great War which ranged from the well known graves of Flanders to those of Gallipoli and Italy, which are less so, but ought to be better known. Finally, we were fortunate to have a visit from Dr Kieran Flanagan from Bristol University, who gave a lecture on the Irish Education System in the nineteenth century, and its effect on the Catholic peoples of that country. This was a most erudite talk, and yet at the same time richly entertaining as he explained the theories behind his doctoral thesis. It was good to see that an academic talk could be approached in such an amusing light.

The Lent term started off with a visit from Professor William Doyle, the head of the History Department at Bristol University. He was paying his first visit to Ampleforth for ten years, and he gave a superb exposition on the French Revolution, not surprisingly as he is now regarded as one of the leading experts in this field of studies, even by the French. Not only was this of interest to all historians, but was a great help to all A Level students for the clear way in which he presented his case. He was followed by Dr Richard Hoyle from Oxford University, who talked to us about the medieval view of Sunday, and how Sabbatarianism was a thread which ran through much of the middle ages. We ended the term with a joint meeting with the Arts Society in which Mr Bedingfeld-Paston enlightened us on the mysteries of heraldry and its relevance today. Unusually, we held one meeting in the Summer term in which Mr Peter Galliver gave us another spellbinding talk on Portsmouth, entitled "The Public Schools And The Working Class". This was another example of an expert in his subject managing to draw general conclusions out of a small and detailed study. As a talk to round off the year it could not have been bettered.

It is only necessary to thank Father Charles for the warmth of his hospitality in the Guest Room. The latter is something that we sometimes take for granted, but which all of our guests never fail to mention as being the highlight of their visit. Father Leo has taken over the finances of the Historical Bench as a financial adjunct of the History Department.

R.H.A.B.

Our pilgrimage was from 20-27 July. We had about 260 pilgrims, of whom 55 were sick and handicapped or infirm, 15 were chaplains, six doctors and 23 were nurses.

The following members of the Community took part: Fr Bernard Green, Fr Bernard Boyan, Fr Thomas Loughlin, Fr Vincent Wace, Fr Francis Vidal, Fr Edward Corbould, Fr Richard Field, Fr Francis Dobson, Fr Alexander McCabe, Fr Benjamin O'Sullivan and Fr Thomas McCaffrey. Fifteen helpers received five-year medals, celebrating five years of service on the pilgrimage, including two of the monks. Fr Francis Dobson received a special medal for completing 25 pilgrimages.

The following boys went on the Lourdes Pilgrimage: Patrick Boylan (J), Alexander Brittain Catlin (W), Richard Burke (O), Aidan Cuoney (O), Simon Flatman (J), Nicholas Kenworthy-Browne (E), Julian King (T), Hugh-Guy Lorrman (H), Gregory Lorrman (H), Jean-Benoit Louveaux (B), David Kenny (J), Edward Martin (J), Henry Martin (J), Alexander Mayer (J), Joseph Shaw (B), Jonathan Towler (D), Jerome Vaughan (C), Joseph Vincent (C), Matthew Walker (C), Matthew Wilson (T), Dominick Wiseman (D).

Trying to describe the Lourdes Pilgrimage is difficult. It is impossible to convince people that I can enjoy a week of early mornings, a timetable full of Mass and prayer and pulling sick people in the worst heat of the afternoon. It is also impossible to convince people that Lourdes with the ostentatious piety of huge processions, with its horrible souvenir shops and thousands of people and, importantly, with its opportunities for enjoying an evening in the bars is truly the place for a religious pilgrimage. Anyone who has been will know that it is.

The pilgrimage starts in the wards on the first morning because although the first-timers had turned up a day early to get used to the place and although the helpers had all met together the night before it is only while sitting by the beds of the sick talking about the flight over or the uniforms of the Belgian miners or whatever, then helping them up, washing and dressing them and getting them to breakfast while still feeling half asleep and longing for a bowl of coffee and a chance to get back to bed, that all doubts about the pilgrimage disappear. Working in the hospital makes you get to know, not only the sick but also the others in your group. The chief irritant was not the orange jam which the hotel gave us with our croissants thinking it would make us feel at home, nor the rain which soaked us and forced us to abandon a torchlight procession, nor a room mate who could not tell the difference between a bidet and a lavatory. Rather it was the heat. Even the underground basilica was sticky and we hardly ever seemed to be in the shade.

I go to Lourdes for three reasons: to work with the sick, to give more time to prayer than just Mass on Sunday and because it's fun. Working with the sick seemed to be as much about sitting around with them in the wards as about helping them take part in the daily events of the pilgrimage (the women helpers might not agree as there were about three times more women sick). It is the conversations with the sick in the wards and the friendships made there as well

as the shared sense of pilgrimage which prove the point made by Fr Edward that the pilgrimage is not something we do for the sick but something we share with the sick. One reason why it is easier to pray at Lourdes is that there are so many opportunities: not only is there the daily Mass, the processions, the baths and the half days of recollection all as part of the timetable but there are also organised confessions and meditation and the Grotto is always there as a quiet place to pray at night. The other reason is the atmosphere. Even to people who did not believe in the apparitions the processions would be impressive displays of faith and the Grotto at night would be a moving place to pray, but as Our Lady did appear to Bernadette Lourdes is not only a place to pray but a place to inspire our prayers during the rest of the year.

One change this year was that the groups went further outside Lourdes for their half days of recollection to the Benedictine monastery at Tournai and the convent at Ozon and while this was generally appreciated the best change was probably the day out. Instead of having a picnic by some quiet old church we went to Lannemazan. This was a park with animals and a lake which had the oddly named 'Bateaux Tampons' on it. As the afternoon went on almost everybody in the pilgrimage seemed to want to take off half their clothes, queue up and then spend ten minutes trying to control the boat's motor with one hand while soaking the people in the other boats with the other. It was not only the younger helpers who did this but the priests, the parents, the sick, the over sixties – and who could forget the picture, later displayed in the hospital, of the bedraggled Fr Bernard drenched and shivering in a boat.

Just as it all begins quickly, so it ends suddenly. On the last evening the old Lourdes hands show their skill at musical chairs, brushing aside the newcomers and the half-hearted and landing heavily on the laps of the people of the other sex on the chairs. The next day, after the last Mass, we are saying our goodbyes and we leave – it is over for another year. Although this is a sad time we all knew that Lourdes was more than just a week's holiday and that it stays with us during the year whether formally through the monthly reunions or above all in our prayers.

Alexander Gordon (J88)

STÂGE in Lourdes: An account by Guy de Gaynesford (T 1987): – 9 to 22 July 1990: Fr Francis, Fr Bernard, Nicholas Daly (H), Roderick Furness (O), Mark Hoare (O), Joseph Martin (H), Thomas Martin (B), Benedict McKeown (H), Justin Regan (H), Edward Spencer (E), Guy de Gaynesford (T 1987 – now graduated from Oxford, and joined the seminary at Wonersh on 5 September 1990), Michael Maret-Crosby (O 1987 – now graduated from Oxford, and clothed as Br Anthony as a novice at Ampleforth on 27 August 1990), Luk Bormanns (a 19 year old student from Antwerp who became part of our group), and Sean Jeffrey (just graduated from Oxford, and from the Ampleforth parish of Grassendale, Liverpool). The Ampleforth Stage Group in Lourdes is slowly establishing itself as a regular annual event alongside the Pilgrimage; the 1990 Stage was the ninth from Ampleforth since the refounding of a regular Stage Group in 1985.

We worked for the Hospitalite de Notre Dame de Lourdes. For the most part our group worked at the railway station, helping to lift the sick on and off the trains as they arrived. After only a couple of days, however, Michael Maret-Crosby (O87) was asked to work permanently in the Grotto where his knowledge of Spanish was in demand, and Fr Bernard, in reciprocal agreement, was released from his other duties to work solely at the station. We were regularly asked to form an equipe, led by Fr Bernard, and on one memorable day, as we hurried to load a horrible disorganised train of Spanish pilgrims, returning to Alicante, Roderick Furness and Fr Bernard were forced to jump from the Hospital coach as the train began to pull out of the station – M. Liam Polegato, the Chef de Brancadiers, seemed more concerned to get the blue 'chaise' off the moving train – unlike Stagiaires, these chaises could not find their way back to Lourdes from Alicante. Three days later, Monday 16 July, exactly 132 years since the last apparition of the Blessed Virgin to St Bernadette, we spent all day at the station, from 5.45am to 8.30pm: we loaded or unloaded well over 1000 sick pilgrims.

When there were no trains to unload we worked in the *Domaine*: Nicholas Daly (H), Roderick Furness (O), Mark Hoare (O), Edward Spencer (E) and Fr Francis worked inside the Mens Baths, helping to bathe pilgrims, sick or otherwise, in the waters of the Grotto Spring. Sean Jeffrey, Thomas Martin (B), Justin Regan (O), and Guy de Gaynesford (T87) worked outside the Baths, helping to marshal queues of those waiting to bathe, and ensuring that the sick were admitted first. Joseph Martin (H), Luk Bormanns and Michael Maret-Crosby (O87) worked in the Grotto. In addition to our work, the first year Stagiaires attended the Ecole, a basic course in how to care for the sick, both physically and psychologically.

However Lourdes is more than just manual work. Each day we heard Mass together, usually in the small chape of the Abri, but also in the Hall des Malades at the station, Hosanna House, the Hospital St Bernadette, and at the Cachot, perhaps the focal point of our pilgrimage. After supper each night we went over the River Gave and stood facing the Grotto to say the rosary – this was a multilingual affair, in typical Lourdes fashion (until one evening we insisted on saying the entire rosary in French for the benefit of M. Polegato, the Chef de Brancadier at the station, whose knowledge of English was only marginally worse than our pronunciation of French). We went together to see the recently made French film 'Bernadette' as well as managing two walks out of Lourdes – one, to the Cafes des Chenes, on the road to the Cite Secours, scene of Fr Francis' enthusiastic attempt last year to play the Spanish game 'el Juego de la Oca', and the other walk, to Bartres, in the footsteps of St Bernadette, and on to Hosanna House, an English Hospice for the sick commanding a quite breathtaking view of the Pyrenees.

It is difficult to reduce to words the experience that is Lourdes: ever conscious of the secularised world of commercialism, we were struck at how successfully Lourdes could retain the integrity of its spirituality. Even on 16 July when in the morning the Tour de France made its well-publicised leg through the *Domaine*, the balance was righted at the Hospitalite ceremony when we watched Maire

Channer and others take their Engagement and promise their support to the Hospitalite, and at the Consecratio or solemn commitment to the work of Our Lady of Lourdes at the Hospitalite Mass in the evening. Despite this uneasy cohabitation of sacred and secular, leaving Lourdes was, for many of us, made much easier by the knowledge that we would come back again.

Note on the other Stages by Amplefordians and those connected with the Ampleforth Pilgrimage.

Others doing Stages in 1990 included Michael Kenworthy-Browne (W54), who now leads the Oxford Stage group, Christopher Noblett (H89), Paul Cauchi (H89), Melanie and Simon John (W63), Robert Horne (A32), Fiona and John Dick (O77), Katie Pfister (The Lady President of the Pilgrimage), and Eileen Daley (a long standing member of the Pilgrimage). In addition, Maire Channer, our Chief Handmaid, led a womans' Stage Group of Caroline Rose, Anne Vickers, and Maria Butcher. Three long standing members of the Ampleforth Pilgrimage made commitments to the Hospitalite de Notre Dame de Lourdes. Dr Seymour Spencer (whose grandson Edward worked with him in the Baths), and John Dick (O77) made their *Consecratio*, or solemn promise as a Titular Member of The Hospitalite on 25 July, and Maire Channer made her *Engagement*, or initial commitment as an Auxiliary Member of the Hospitalite on 18 July.

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MUSIC

NATIONAL CHAMBER MUSIC COMPETITION

8 February

For the first time Ampleforth boys took part in the National Chamber Music Competition for Schools. This event which has been staged for the past ten years is now well established, drawing competitors from a growing number of schools. Unlike many other competitions, time is allocated for the adjudicators not only to offer feedback on the strengths and weaknesses of each performance, but also to rehearse selected passages with the performers. It was a pleasure for us to be hosting a regional heat and also particularly gratifying that a home-grown ensemble comprising C. Davy (W), R. Ogden (T), T. Gaynor (D), C. Dalglish (J), and G. Finch (D) reached the semi-finals with their performance of the first movement of Schumann's *Piano Quintet*.

COLLEGE CHAMBER MUSIC COMPETITION

11 February

In recent years the College Chamber Music Competition has provided the focal point for ensemble playing. Twenty-two ensembles took part in the eliminating round during the afternoon and ten were selected to compete in the finals which took place that evening. David Greed, the Leader of the English Northern Philharmonia, the orchestra of Opera North, was the adjudicator. The winning ensembles were:

Class A: P. Squire (JH), E. Leneghan (JH), J. Carty (JH).

Class B: S. Dann (H), J. Fry (E), A. Garden (T), G. Finch (D).

Class C: C. Davy (W), R. Ogden (T), R. Gaynor (D), C. Dalglish (J), G. Finch (D).

COLLEGE CONCERT

4 March

This concert was devoted to the College's two principal orchestral groups, the College Orchestra and the Pro Musica. Rising standards amongst the wind and brass players has enabled the College Orchestra to expand and undertake music of a more demanding nature. They contributed to the concert the first movement of Schubert's *Symphony No. 8* and the *Academic Festival Overture* by Brahms. A number of able string players left the College last Summer and this placed considerable pressure on the young players of the Pro Musica, most of whom are members of the Remove and Middle Sixth. The progress they had made was evident in performances of Mozart's *Symphony No. 29* and the *Romance* by Sibelius. But two Baroque concertos drew the best playing from the group. The soloist in Bach's *A minor Violin Concerto* was Sean Kemp, who until 1989 had been a music scholar at Ampleforth. Lisa Friend, one of his contemporaries at the Royal College of Music, joined him in Vivaldi's *Double Concerto in A minor*.

SKIPTON PARISH CHURCH

11 March

Discussions with Fr Aldred, the vicar, brought about an invitation for the Pro Musica to perform at Skipton Parish Church. This was the first occasion that this group of players had undertaken a complete concert. In addition to the concertos and the Mozart and Sibelius works played earlier in the year, their programme included Haydn's *Symphony No. 27* and Walton's string music from Henry V.

Audiences are difficult to predict, especially on a Sunday afternoon, but it was gratifying that the church was full. Following the concert the players were entertained to tea by the Fattorini family and given a tour of Skipton Castle.

CONCERT AT NORTHALLERTON

29 April

Responding to an invitation from the Friends of Northallerton Parish Church, the Schola Cantorum and Pro Musica took part in their series of Sunday evening concerts. The Schola performed the fifteenth-century masterpiece, *Stabat Mater* by John Browne. This complicated work was well suited to the church's acoustic, all the lines being projected clearly. Latin motets and an organ solo by Crispin Davy (W), Bach's E flat major fugue "St Anne", completed the first half. The Pro Musica's contribution consisted similarly of works already performed at Ampleforth, Mozart's *Symphony No. 29* and Sibelius's *Romance*.

EXHIBITION

Over the years, a traditional pattern for the Exhibition concerts has evolved. The Saturday concert in SAC has provided a platform for orchestras and large ensembles, whilst the Sunday concert has been reserved for solos and small ensembles which benefit from the more intimate environment of the Schola Room. This year provided the opportunity for two able instrumentalists to give their final solo performances. Catherine Fox chose to play the *Horn Concerto No. 1 in E flat* by Richard Strauss which contrasted suitably with Sean Evans's account of the first movement of Mozart's *G major Flute Concerto*. Accompanying concertos is not always an easy, nor a stimulating task for orchestras, but one could see that the soloists had earned the total respect of the players who were willing to make the necessary effort to ensure sympathetic performances. Contributions from the Brass Group, Wind Band, Pro Musica and College Orchestra all enhanced the celebratory mood of the evening which began with a cunningly composed and scored fanfare by Simon Wright and concluded with the ever-popular *Academic Festival Overture* by Brahms.

OBOE RECITAL

31 May

As with the recent visit of John Wallace, we benefitted once again from Simon Wright's association with the Philharmonia Orchestra. John Anderson is the principal oboist and while staying in Yorkshire to rehearse for a new record with Simon, he kindly agreed to give an informal concert for us. The fluency and sensitivity of his playing kept us spellbound. This spell was only threatened at one point – by the distant strains of a lone bagpipe player!

ANDREW FLETCHER

10 June

For 25 years or more the Community has enjoyed an association with Denis Thurlow. An organ pipe voicer without equal, he has shown unparalleled devotion to the fine Walker organ he installed in the Abbey in 1961. It was with pleasure that his suggestion of an organ recital by Andrew Fletcher was taken up.

The sparse audience, as is always the case with such events nowadays, was

nevertheless appreciative of the programme which was given in memory of John Webster, Fletcher's teacher at Oxford. Included in his programme were some of the items that John Webster had played in his recital at Ampleforth several years ago.

SUMMER RECITAL

29 June

Noted not only for the beauty of Wren's architecture but also for its warm generous acoustic, the Church of St James, Piccadilly, provided the perfect setting for the final concert of the season. The Schola Cantorum and Pro Musica took the opportunity to perform major works from their repertoire and, despite the mid-summer heat and humidity, responded with their best performances of the year. In the Schola's performances of Browne's *Stabat Mater* and Bach's *Cantata Christ lay in Todesbanden* there were notable solos by Jonathan Fry (E), Robert O'Leary (D), Alexander Codrington (J), Charles Cole (T), Andrew Rye (J), Crispin Davy (W), Ben Quirke (B), Rowan McBrien (H90), Tom Gaynor (D), Alexander Guest (W) and Peter Tapparo (A90). In Haydn's *Symphony No. 27* and Britten's *Simplic Symphony* the Pro Musica displayed their most committed and cohesive playing, so far and a strength and quality of tone that reflected all their hard work.

JOINT CONCERT BY JUNIOR HOUSE & ROSSALL SCHOOL

16 June

Nine boys made the trip from Rossall. Arriving on the Friday evening, the friendly spirit of the occasion was cemented by a joint barbecue after which the guests attended Choral Mass. Saturday morning's concert took place in the Schola Room and featured solo and ensemble performances by a wide range of composers in both classical and lighter music styles. Undoubtedly the most compelling Junior House solo performances were given by Adam Wright (trumpet) and Peter Monthien (violin), but Rossall's Andrew Bloxham stole the show with a vivacious reading of the Tenor Trombone Rag. Considerable credit for the success of the occasion should be given to Paul Young who not only masterminded the proceedings but was also responsible for the production of the largest group – the Junior House Singers and Orchestra. It was evident that much time had been invested in the preparation of their work – J.S. Bach's "Sheep may safely graze".

SCHOLA CANTORUM

The Schola's work continues to be based on the contrasting demands of the Friday evening and Sunday morning Masses in the Abbey Church, plus those of recitals, both at Ampleforth and elsewhere.

As has been noted before in the Journal, the repertoire has a perennial stem on to which can be grafted new or revived pieces as circumstances (or the Choirmaster's whim!) dictate. Thus the Lent Term began with the learning of Lennox Berkeley's *I sing of a maiden* for performance at a mass in his memory. The remainder of the term was dominated by the rehearsal of three sixteenth century masterpieces – *Stabat Mater Dolorosa* (c1500) by John Browne, the *Western Wynde Mass* (c1520) by John Taverner and *Civitas sancti tui* (c1590) by William Byrd. The works by Browne and Taverner are tremendously demanding, involving the combination of rhythmically complex and melodically independent lines and the neat dovetailing of sections for solo voices in a variety of combinations with those

for full choir. Though less taxing in some ways *Civitas* is one of Byrd's masterpieces, requiring great control of line and balance as it moves to a climax lamenting the desolation of Jerusalem.

This work and that by Browne featured in a sequence of Lenten music performed in the Abbey Church on Sunday 18 March. The programme juxtaposed modern organ music (Dupré's *Le Chemin de la Croix*, played by Simon Wright) with sixteenth century polyphony in a way that many found intensely moving. The review in the *York Evening Press* commented on

"the singers' high level of technical accomplishment. Their mettle fairly glowed in the *Stabat Mater*, in which the large group of solo singers were expressively led by the treble, Jonathan Fry. Elsewhere, the lamentations of *Jeremiah*, by Thomas Tallis, were boldly coloured. . . . Simon Wright drew on a rich palette of appropriate colours for the organ works. . . ."

The Summer Term began with a recital, shared with the Pro Musica, at Northallerton Parish Church. The Browne *Stabat Mater* sounded particularly fine in the clean, but helpful, acoustic, and was complemented by Easter music by Taverner (*Dum transisset sabbatum*, new to the repertoire) and Lassus (*Scio enim*, a revival).

The little known *Antiphon* by Britten was learned in May, which ended with the Exhibition Masses. That on the Friday included the *Western Wynde* Mass by Taverner and Britten's *A Hymn to the Virgin*: after the polyphonic riches of the Mass the simple chords of the motet were particularly effective.

The summer liturgies include a large number of major festivals. On Trinity Sunday Guerrero's twelve-part setting of *Duo Seraphim* was performed and for the Ordination on the Feast of St John the Baptist, the *Agnus Dei* from Faure's *Messe Basse* re-entered the Music List after an absence of some years. But the major projects in June were Mendelssohn's *Hear my Prayer*, in which Jonathan Fry (E) sang the famous treble solo, and Bach's cantata, *Christ lay in Todesbanden*, in which all the arias were sung by members of the Schola. The pieces were included in the Summer Recital (17 June) in the Abbey Church. Part of the *York Evening Press* review follows:

"I enjoyed hearing Mendelssohn's *O For the Wings of a Dove* in its proper context, as the finale of *Hear my Prayer*. Jonathan Fry seemed completely in control of the notoriously exposed solo treble part of this engaging piece of pious Victorian religiosity and uttered scarcely a single questionable note.

There was more fine singing in Bach's *Cantata 4, Christ lay in Todesbanden*, especially from Jonathan Fry again, and one of the assistant choirmasters, the tenor Paul Young. The fourth verse, *Es War Ein Wunderlicher Krieg*, with its three solo lines wrapped around the chorale melody, was the highlight of the evening."

The Bach was accompanied by members of the Pro Musica. It is exceptional to hear teenage boys not merely singing, but in control of Bach's solo writing, and accompanied by their contemporaries, and many congratulations go to all involved.

The Schola and Pro Musica again shared the final musical event of the year, a recital in St James's, Piccadilly. This attracted a large audience to hear the Browne

Stabat Mater, the Bach cantata and symphonies by Britten and Haydn. It is only fair to record that the extreme heat and airlessness of the church affected the singers' concentration in the Browne (though not to the point of disaster!), but the Bach was as assured as could be wished.

Readers will have noticed the name of Jonathan Fry (E) more than once in these notes and it seems right to record his tremendous contribution, as a treble soloist, to the Schola. This was recognised at Exhibition by the award of a Special Choral Prize. However, he was only one of twenty members of the choir to sing solos at various times, the quartet of Fry, Andrew Rye (J), Peter Tapparo (A90) and Robert O'Leary (D) being a conspicuous feature of the classical mass settings in the repertoire. These, with the addition of Paul Young, sang the arias in the Bach cantata.

Finally, we are pleased to record that Paul Brisby (D89) has been awarded a Choral Scholarship at Worcester College, Oxford, where he is now in his second year.

D.J.K.H.

AMPLEFORTH SINGERS TOUR – EASTER 1990

As no Christmas tour had been possible we decided to accept various invitations and make a tour at Easter. As preliminary we had only one visit, to Knaresborough, where Fr Theodore kindly invited us again to sing Mass, and Mrs Ogden laid on an enjoyable party afterwards.

When we got round to the tour the route was characteristically crazy. We began with a Mass at St Charles Borromeo's in Newcastle, after which we were generously entertained by Ampleforth Gosforth families organised by Mrs MacFaul. To those acquainted with such trips it will come as no surprise that the midday concert next day was at Lostock Hall, near Preston, not that Mr Young's car had a tyre-burst on the way there. But everyone scraped home, and we received a standing ovation from the parishioners, followed by lunch from Fr Rupert and the brethren. This was about half-way to our evening venue in mid-Wales, where we were royally looked after by Mr Leonard for two nights at Brecon. The first evening we sang in the oldest building in Britain still used as a school chapel, the old Friary. After a lovely drive round Brecon Beacons and a day sight-seeing and shopping in Cardiff we then sang in a real Welsh Valley chapel of Yddyys-cum-Felin-Fach.

Then on to Witney in Oxfordshire, for a lunchtime recital in the Cotswold Shopping Centre. In spite of coming straight after a hot-gospel group, we were well received, and – as elsewhere – made a considerable sum for charity. Lunch provided by Fr Henry's sister, and on to St Mary's Cadogan Street for a Saturday evening Mass. The singing had improved throughout the tour, and the generous acoustic of this fine church combined with the devotion of the congregation to bring out our best music. It was beautifully suited to the Byrd Four-Part Mass. We broke up to various families throughout the capital for the night, reassembling at the impressively early hour of 8.30 at Putney Bridge to drive down to Haslemere to sing Mass on the home ground of the conductor, Crispin Davy. Only one bass was caught out by the hour-change during the night, and arrived at the

Communion. This lively Mass, celebrated by Fr Tony Lovegrove, was perhaps the highlight and climax. After Mrs Davy's superb lunch came farewells and the end of the tour.

After a rocky start it was a valuable experience. The choir grew together rapidly and the director's conducting matured no less fast, until by the end there was a good basis on which to build for the future.

J.H.W.

DAVID BOWMAN has written 'An anthology of listening material for GCSE Music', a project he shared with Bruce Cole of York University. Paul Terry wrote a review in the Music Masters Association Journal, part of which is reproduced here: -

"this publication should appeal to MMA schools and to all who believe that GCSE music has a lot to offer if only the mists of prejudice and poorly focused intent are swept away. No silly cartoons here, no reduction of great masterpieces to one line staves or the ignominious blobs of a graphic score, no writing down to the lowest known teenage literacy level. The publication, as we have come to expect from Schott, is beautifully produced and is full of substance: an anthology of more than 70 music examples, a twin cassette of recordings, a teacher's manual and a pupils' question book.

With an eye to limited music budgets, two simple devices have been employed to offer maximum flexibility. Permission is given to photocopy the material in the pupils' book (which is largely in the form of individual listening tests for each extract) and the same book includes two sets of questions on each piece, one for those who can afford copies of the anthology for each individual pupil, and the other for pupils who must work without a score. The latter is, of course, a worthwhile skill in its own right, but I would recommend purchase of a set of anthologies as the extracts are elegantly typeset, some running to five or six A4 pages. A total of nearly 200 pages of scholarly full score for only £8 is excellent value. £20 for the other two books is expensive but fair, given the license to photocopy: you only ever need the one copy! . . . I have saved the best till last. How is it that these authors have struck the nail so firmly on the head when everyone else has only managed to hit their thumb? Simple. David Bowman (*Ampleforth*), if you don't already know him, is an MMA member! He has clearly brought a wealth of experience to this collection, both as a schoolmaster and chief examiner. David Bowman also compiled the new anthology for the London A level music, which surprises me not a jot as the link between the two collections is clear. Indeed, even if you don't use the London A level, its anthology would make an excellent sequel to this book for the basis of a sixth form general group in music appreciation. David Bowman's co-author is Bruce Cole, Fellow in Community Music at York University, music advisor for Yorkshire Arts, teacher, lecturer, radio presenter and composer: a combination that must surely be at least partly responsible for the clarity of communication that permeates this excellent book.

SOUND MATTERS, An Anthology of listening material for GCSE Music, by DAVID BOWMAN AND BRUCE COLE SCHOTT.

THEATRE

CORIOLANUS

Eastern Europe has recently provided dramatic examples of dialogue at different levels between populations and those who govern them, and this makes the A.C.T.'s choice of *Coriolanus* especially appropriate. The play constitutes one of Shakespeare's most impartial and penetrating political investigations, yet manages at the same time to portray the doomed relationships generated around a hero with whom we are forced reluctantly to identify and sympathise.

The overheard comment "It's long and political" may have been typical, and may have accounted for the disappointingly-small audiences, but it was utterly misjudged: this production involved the audience from the first moment, and was never in danger of losing its attention, thanks to the adventurous staging which used five separate raised areas.

We are perhaps too used to the fickle mobs of *Julius Caesar*: from the opening dispute between Christopher Warrack's embittered First Citizen and Nicholas John's Second, it was apparent that this was no ignorant rabble, but a body of individuals, although these good tradesmen delivered some of their lines in precise choral style to remind us that they could be manipulated. As Tribunes, and agents of this manipulation, George FitzHerbert and James Martelli gave us a pair of shrewd political in-fighters. Suspicious and indignant, they were capable of uniting the people against Coriolanus for bad as well as good reasons, and their interpretation emphasised the dangers of that species of representation. Nevertheless, the Roman people seemed capable of rational discourse, and groped towards self-expression in a movement checked only by the quite different demands of war.

Enter the Warrior Hero: Jasper Reid's finely-scornful Coriolanus suggested a limited intellect, absolute courage and a nobility (or arrogance) beyond compromise. It seemed unlikely that he would ever be capable of dialogue with the Citizens, and when accused of not loving the common people, he injected special venom into his cruel pun "I have not been common in my love". The obverse of Reid's dismissive arrogance was soon apparent: war liberated him from discussion into action, and he was in his element, his already-scarred face now total gules as he ranged the auditorium, urging his unwilling soldiers into action, storming the gates of Corioli alone and confronting his deadliest - and dearest - foe in a finely-ritualised combat on the main stage.

The contrasts in the play are relentless - a fact well stressed by the shifting focus of the five-stage set - and Reid's victorious Coriolanus was soon reduced to the market-place, in robes of unfelt humility, while the Citizens waited in vain for a glimpse of his wounds. Nowhere in the play was the distance between the factions more strongly felt than when, enquiring the price of the people's voice, he was told bitterly "The price is to ask it kindly". His failure to do so precipitates him into exile and into the compulsive alliance with Tullus Aufidius.

But a still more powerful force governs Coriolanus - that of his mother, and Timothy Reid's Volumnia had a hoarse and convincing authority that did not hesitate to use a mother's emotional trickery to retain control over her son. Her

resonant "Thou hast *never* shown thy mother any courtesy" very movingly broke his resolve to burn Rome.

The mother-son relationship portrayed here left little room for a wife, but Mark Berry, as Virgilia, made the most of the contrast allowed him by Volumnia's slighting introduction. He was a figure of tears, a small but poignant reminder of more homely values, opposing his horrified "Oh Jupiter, no blood!" to Volumnia's gleeful anticipation of her son's latest wounds and the scars they would leave.

In a play of so many political and personal opposites, one figure provides again and again the pivot about which those forces can find a balance, or topple: Menenius is one of Shakespeare's wisest observers, and here received a performance of absolute authority from James O'Brien, whose measured delivery suggested both the age and experience of the man, whether calming the Citizens with his humour or curbing the excesses of his tactless friend. His understanding of the irreconcilable factions, and the tragedy that would unfold from them dominated and focussed the political issues with a resigned wisdom which reached its zenith in one of the production's most effective scenes — his rejection by Coriolanus. Here, as at many other points in the play, the use of the various stages kept the audience alert, moving round in obedience to the pointing spotlights as the focus of attention shifted. No scenery is finally as effective as the close presence of the actors themselves, and Menenius' descent through the audience after his rebuff achieved considerable impact.

I had some early doubts of Alexander Scrivenor's ability to provide a Tullus Aufidius equal to the task, but his chosen posture of cold rage, assisted by the slashes of black and red make-up, managed to suggest levels of cunning which both demeaned his nobility and gave him the psychological advantage over the far more straightforward Coriolanus. This posture was seen to greatest effect during Volumnia's speech of persuasion before the gates of Rome, during which the two men's contrasting reactions were strikingly effective.

The greatest of this production's triumphs was that a coherent account of the Coriolanus-Tullus relationship was given by Volumnia's insistence on the wounding and scarring of her son, and by the careful motif of the three embraces between the protagonists — once in battle, once in friendly greeting, and finally in death as the conspirators propelled Coriolanus into the other's arms. The sense of slackening tension, as Tullus' rage drained away, led the production to its conclusion. It was an extremely involving experience, and few of the audience seemed aware that nearly three hours had passed.

D.R.L.

Complete cast of *Coriolanus*: Coriolanus: Jasper Reid (O); Volumnia: Timothy Reid (O); Virgilia: Mark Berry (T); young Martius: Sebastian Butler (Gilling); Cominius: Benedict McKeown (H); Titus Lartius: William Loyd (O); Menenius: James O'Brien (B); Senator: Toby Sturridge (B); Sicinius: James Martelli (E); Brutus: George FitzHerbert (E); Roman citizens: Christopher Warrack (W); Nicholas John (W); Jeremy Allen (T); James Gavin (T); David Greenwood (T); James Bagshawe (O); James Dobbin (O); Aufidius: Alexander Scrivenor (A); Volscian senators: Alexander Jolliffe (W); Nicholas Leonard (O); Guy Hoare (O); Volscians: Alexander Guest

(W); Nicholas Studer (D); John-Kenneth Closs (O); Charles Guthrie (W); Marc Corbett (J); Trumpeter: Thomas Hull (O).

Theatre staff: *Stage Manager*: Mark Hoare (O); *Asst. Stage Managers*: Jasper McNabb (T); James Hartigan (W); James Elwell (J); Richard Fattorini (O); Hugh Milbourn (B); Michael Thompson (B); *Lighting*: Charles des Forges (W); Dunstan Marris (T); Alistair Nelson (B); *Make-up*: Marc Corbett (J); Jeremy Tolhurst (C); *House Manager*: Harry Boyd-Carpenter (B); *Video production*: Dominic Thomas (O); *Comenius*: Nicholas Myers (A); Tom Waller (A); Paul Moorhead (A); Guy Leonard (O).

THE DUMB WAITER DOWNSTAIRS THEATRE

The Dumb Waiter, one of Harold Pinter's early plays, was first performed in January 1960; this production marked, almost to the day, its thirtieth anniversary. The play is one of the several distinguished derivatives of Beckett's *Waiting for Godot*, its two characters stuck, like Vladimir and Estragon, in a long-standing but tetchy relationship and a mysterious situation which has them at the mercy of strange interventions from outside. The play even begins, like *Godot*, with one of the characters having trouble with his feet and shaking out his shoe. The production caught the menace of the claustrophobic basement room very well, and the dumb waiter itself, bringing down sinister messages from an undefined 'upstairs', was a highly successful piece of stage machinery.

George FitzHerbert and Charles Corbett as the two victims of a malign but unexplained fate sustained both communication and the lack of it with skill and confidence, though the dialogue needed rather more variation in pace, and in particular more attention to pauses, than it had.

Not at all an easy text to stage, this production was a brave and on the whole successful effort by both actors and directors, holding throughout its length the attention of an appropriately puzzled audience.

Cast: Ben: George FitzHerbert (E); Gus: Charles Corbett (J).

Directors: Martin Mullin (B); Toby Sturridge (B).

Stage Manager: Charles des Forges (W). Rest of theatre staff: as for *Coriolanus*.

EXHIBITION: AU REVOIR LES ENFANTS

Britain was privileged to avoid direct complicity in the dreadful fate of European Jewry, but one cannot avoid the thought that it might have been different. Had a Nazi invasion succeeded, for example, might we have seen English Bobbies standing guard over the cattle trucks? In which case, we would now be having to confront the shame and guilt of terrible, half-buried memories, of collaboration and betrayal, such as still haunt other countries, notably France. But then, out of that, perhaps greatest, nightmare of history, there also emerge stories of profound heroism, of the risks and sacrifice of ordinary men and women on behalf of their Jewish friends; and in spite of the discreditable role of the institutional Church in the Holocaust, many individual Christians were involved in trying to save Jews from the death camps.

Such is the background of *Au Revoir les Enfants*, Louis Malle's autobio-

graphical film, set in war-time France. Made in 1987, it takes place in 1944, the year of the Final Solution, in the private monastic school Malle himself attended as a boy. It recalls the traumatic events of one bleak winter month, and Malle's friendship with a Jewish boy who was being hidden by the monks, and who was eventually betrayed to the Germans. The boy died in Auschwitz, and Père Jean, the headmaster who had sheltered him in his school, in the concentration camp at Mauthausen.

A.C.T. took the script of Louis Malle's film, translated and slightly adapted, and presented it as this year's Exhibition play. It was, for all sorts of reasons, a relevant and imaginative venture. Even as the play was in rehearsal, horrendous events in France, the desecration of Jewish graves and parades of the uniformed boot-boys of Le Pen's National Front, were reminders that the shadow of anti-Semitism in Europe has not entirely disappeared; and in Eastern Europe too, as communist repression was being lifted in countries where persecution of the Jews was once most intense, that shadow could be glimpsed again. It is important that succeeding generations of Europeans do not forget how easily, and how close to home, the genocide happened.

The single set for this production was on two levels, representing, with a nice sense of place and period detail, the courtyard of the school, with below an open area that served for whatever place the scene required, using a minimum of props. This "empty space" approach was a clever attempt at overcoming the basic problem of translating something originally conceived in terms of cinema to the stage. On the evening that I watched the play, I didn't feel this was always quite successful: in a film, the spoken words are often only a complement to the more dominant visual language of the scene, but on the stage the words must be primary. In the case of this script, the narrative was often too fragmentary, and the words did not carry sufficient weight without the visual images a screen could present. That said, however, the actors and technicians are to be complimented on the skill with which they did manage to make these fragmentary of scenes into a single, moving story. The rapid scene changes, for example, were generally well established with imaginative use of music and lighting. An appropriate atmosphere, suggestive of painful memories of lost friendship, was achieved by evocative music throughout: the impassioned, exotic rhythms of a Janacek quartet; a lonely violin as Bonnet, the Jewish boy, stands in the night by his bed to pray; the soulful Jewish melody on the piano, that seemed to come to us out of a vanished culture. Impressive also were many of the lighting effects, especially the beautiful suggestion of moonlight flooding the dormitory.

One of the most pleasing things about this A.C.T. production, and that bodes well for the future, was the success of its new, young actors: the school boys were all played as boys in the first year, and they entered into their roles with energy and conviction. Scenes in the train or the classroom, the dormitory and the chapel, were realistically done, often with touches of humour, and the actors moved about the stage with careful discipline, so that the point of what were sometimes very short scenes was never lost. Mark Berry and Hugh French, as Quentin (the young Louis Malle) and Bonnet, convincingly established the sense of their friendship

as it grows beyond initial suspicion and the small persecutions inflicted on the new boy. Some of the best moments in the play were those where they were together, and as the privileged Quentin begins to realise something of the secret pain and uncertainty with which Bonnet must live.

There were too many lovely and individually-drawn class-mates to mention them all, but I hope we shall see more of Malachy O'Neill who has some real comic potential as an actor. Among the 'adults', David Blair's sympathetic and dignified Père Jean was an outstanding feature of the evening, and suggested a still centre of sanity and compassion amidst the raging of the world storm. I thought particular scenes worked well too, especially the more substantial ones: for example, that in the restaurant where we glimpsed for a moment a whole confusion of class as well as racial tensions, the betrayals and the loyalties of a country under occupation. It was a thought-provoking evening and if, in the end, the piece did not quite succeed as theatre, nonetheless we had watched something significant and well done. All those involved deserve our congratulations and thanks.

A.C.

Complete cast of *Au revoir les enfants*: Père Jean: David Blair (W); Père Michel: Benedict McKeown (H); Père Hippolyte: Matthew Harvey (D); M. Gaudouin: Alexander Jolliffe (W); M. Moreau: Benjamin Guest (W); Julien Quentin: Mark Berry (T); Jean Bonnet: Hugh French (J); François: Richard Bedingfield (E); Pesant: Philip O'Mahony (D); Joseph: Gregory Lascelles (A); Négus: Roger Evers (O); Boys in class: Nicholas O'Loughlin (C); Malachy O'Neill (C); Leo Poloniecki (H); Guy Leonard (O); Simon Martelli (E); Julian Fattorini (O); Thomas Davies (W); Timothy Leonard (W); Mme. Quentin: Max Titchmarsh (D); Dr Müller: Robert McNeil (O); German soldiers: Toby Belsom (W); Thomas O'Connell (C); Tarquin Cooper (C); French soldiers: Andrew Guthrie (E); Nicholas Furze (O); Walter: Julio Martino (B); M. Meyer: Guy Hoare (O).

Theatre staff: Stage Manager: Mark Hoare (O); Asst. Stage Managers: James Elwell (J); Richard Fattorini (O); Timothy Reid (O); Stuart Padley (J); Lighting: Charles des Forges (W); Guy Hoare (O); Sound: Hugh Milbourn (B); Properties: Michael Thompson (B); House Manager: Harry Boyd-Carpenter (B); Video production: Dominic Thomas (O); Thomas Waller (A); Nicholas Leonard (O); Paul Moorhead (A); Edward Buxton (W); Hugh Smith (H); Photographs: Adrian Myers (A).

Theatre Laurels, for sustained and outstanding contribution backstage, were awarded to Mark Hoare (O).

TWO SAMUEL BECKETT PLAYS DOWNSTAIRS THEATRE

Immediately after Exhibition, A.C.T. picked itself up and put on, in two and a half weeks from the dawn of the idea, a Beckett double bill. *The Old Tune* is a radio play, written in 1963, in which two old Irishmen, creakily and disconnectedly like the broken barrel organ grinding away across the street, chat about themselves and their times while noisy London screeches by. Alexander Scrivenor and David Blair

sat on a bench in the Dowstairs Theatre and gave accurate, rambling life, in passable Irish accents, to Beckett's poignant and funny dialogue, while the cracked old tune and the roar of traffic were expertly supplied by the A.C.T. sound department (Hugh Milbourn).

Krapp's Last Tape is a small masterpiece, a nine-page, forty-five-minute stage play for a single actor, the character he presents a decrepit failure of a writer, seedy, resilient and sad, with only snatches of his past described by himself on old tapes to keep him company in the lonely dark. Beckett's stage directions are minute and exact, his script flawless in its pathos, strength and lack of sentimentality. This is a formidable challenge for a schoolboy actor, and Peter Foster met it with a performance of touching integrity.

'Thank you, Sam', a character says in one of Stoppard's plays. These two pieces, presented partly as a tribute to the memory of Beckett who died last December, confirmed again that his quality as a writer for the theatre whose imagination caught the reality of our fragmented lives with the precision of acute perception is unequalled in this century.

Theatre staff: as for *Au revoir les enfants*.

L.W.

JUNIOR HOUSE

Fr Henry Wansborough, Housemaster of Junior House 1981-90 has moved to Oxford as Master of St Benet's Hall. Fr Jeremy Sierla succeeded Fr Henry as Housemaster for the Autumn Term 1990. The notes which follow are for the Lent and Summer Terms and are therefore by Fr Henry and indicate, as usual, the vitality and diversity of the activities undertaken at Junior House under the inspiring leadership of Fr Henry.

J.F.S.

OFFICIALS

Head Monitor	A.J. Roberts
Monitors	J.R.E. Carty, B.A. Godfrey, M.W.B. Goslett, J.F. Hughes, N.E.J. Inman, C.J. Joynt, A.C. Leonard, S.H. McGee, L.A. Massey, D. Miranda, J.P.F. Scanlan N.G.A. Miller
Dayboy Monitor	S.H. McGee, P. Monthienvichienchai
Music Monitors	A. Aguirre, P. Foster
Art/Craft Monitors	J.P.F. Scanlan, J.L. Parnell
Masters of Ceremonies	S.C.D. Hulme
Captain of Cross-Country	P.N. Wilkie
Captain of Cricket	M.W.B. Goslett
Captain of Athletics	S.C.D. Hulme
Captain of Swimming	C.J. Joynt, R.A. Pitt, R.T.A. Tate/J.S. Morris, P.L. Squire, A.J. El Jundi
Sacristans	P.L. Squire, J.A. Leyden/T.F. Shepherd, R. Waddingham
Postmen	P. Monthienvichienchai, A.M. Layden, J.S. Morris/A.C. Leonard, G.E. Furze, P.D. Hollier, A.E.J. Hughes
Bookroom	

At the end of the summer term we said farewell to four members of staff, David West who is returning to Malta after six years of devoted classroom teaching and as a most caring form-tutor of 2a; he has also been an important spiritual influence in the house; Colin Bailey, who has taught the science for a year; and to Justin Northrop and David Shelley. The last two, Australian school-leavers, had been with us since Christmas, and had done invaluable and willing work of all kinds, teaching games, supervising multifarious activities: Mr Northrop helped in the field of art, and screen-printing, while Mr Shelley's cricket coaching was appreciated. We are most grateful to them all.

DIARY

The Lent Term, which was over almost before it had begun, was marked by fine weather and a doleful lack of snow. It was enlivened by some visits to the school:

we entertained the rugby team of The Oratory Prep School and the Bridlington Parish Choir and the annual music scholarship examinations (in which we secured three scholarships) also provided visitors. We are grateful to Quentin Keynes for his illustrated talk on his explorations, and to John Ryan for his long-awaited talk on the evolution of his cartoon pirate, Captain Pugwash. We were host to two major competitions, the Invitation Judo Championships, won by Ryedale Judo Club, with our 'A' and 'B' teams coming 2nd and 3rd respectively, and the new Junior Swimming Gala. This was won by our swimmers over five other schools, so that we retained the handsome new trophy, sculpted by Mr Bunting and presented by Mr D. Hulme, father of the Captain. Another excitement was the annual expedition to Crowtree Leisure Centre in Sunderland. At the end of term several of the house took part in the Ampleforth Singers' tour of England and Wales.

The summer term looked as though it would live up to its name, and during May we had ten days of perfect weather, when we ate out on the terrace, the refectory being used only for breakfast; with the increase of salads in the school diet this was particularly popular and relaxing. Breakfast, too, has brightened up with the regular introduction of fruit juice, croissants and mushrooms. The sponsored walk was devoted to Sister Paula's work in Sierra Leone. More parents than ever joined us, and survived almost as well as the boys, though it seemed that the 23 miles over the moors from Mount Grace was as much an achievement for them as for their ten-year-old sons. Mr Hollier presented us with the T-shirts to commemorate the walk, a royal blue shirt with a design by Mr Northrop. The walk raised a record of over £1400, for which we thank the donors who sponsored us. On the first Sunday of May Bishop Augustine Harris conferred the sacrament of confirmation on about half the third year. There followed a drinks party on the terrace, in which matron's confirmation cake was an important feature. Other weekends were equally crowded; apart from the holiday weekend there was an activity each weekend, a scout weekend, a Schola concert, etc. The third-year Lindisfarne weekend had to coincide with the Worsley Cricket Festival; we had camped in Budle Bay, in the morning had a quick trip round the Abbey on Holy Island, and a fascinating voyage round the Farne Island bird sanctuaries; on the way back we rounded it off with a visit to the National Garden Festival in Gateshead. The term ended with a sparkle, a superb third-year party put on by Mr and Mrs McLane, complete with greasy pole, a march-mallow-ballista and an egg-throwing competition.

MUSIC: LENT TERM

There were two rounds of year concerts, the first occurring three weeks into term. Of the third year the best performances came from Luke Massey on the cello and Miles Goslett on the flute. The second year presented less consistent performances, though some boys excelled themselves; Christopher Quigley's "When I'm 64" was polished with good rhythmic control, Lewis Anderson displayed good trombone tone in his study, Alexander El Jundi's control of touch and dynamics at the piano was exemplary, and Adam Wright showed that not all good playing

needed to be fast, with his control of high sustained notes in Haydn's slow movement from the trumpet concerto. Though inevitably at a lower level the first year concert showed some promising signs. Notable performances came from Alistair Stephenson (trumpet), Edward Porter (flute) and Damian Massey (guitar).

On Sunday 11 February five Junior House ensembles entered the chamber music competition. Three qualified for the final in their class. Adam Wright and Thomas Flynn's trumpet duet was together but did not give them enough scope for contrast or display. Luke Massey on the cello, accompanied by Peter Monthien, performed musically but the cello tone was a little lacking for a winner. The ensemble to win was the flute trio of Paul Squire, James Carty and Edward Leneghan. Their good articulation and ensemble coupled with an appealing piece of music enabled them to win their class.

On Thursday 22 February the annual joint concert with Gilling took place; this year hosted by Gilling. The variety of music ranged from solo items to large ensembles and orchestras. Both the Junior House String Orchestra and the Wind Band executed their pieces with secure ensemble and rhythm. This was complemented by a sense of feeling for the music and enjoyment on the part of the Gilling choir. Peter Monthien's brother Charles, in his first year at Gilling, revealed ability at the piano. The Junior House chamber ensembles performed again with the flute trio giving their best performance. Hugh Jackson's piano piece of reflective mood was sensitively played and Charles Strick played the cello with rounded and full tone, if not always with complete accuracy. Good music is often responded to by performers, and Mozart's Sleigh Ride (Junior House Orchestra) was no exception; the boys gave a polished performance with attention to shading of dynamics and contrast of styles of playing in the two sections.

March brought the second round of year concerts. In the third year Charles Joynt (piano) and Patrick Quirke (clarinet) gave a polished performance. Though neither piece was difficult they had realised the importance of accuracy, contrast and a musical performance that communicated with the audience. The second and first year concerts were not so well performed, but good playing was heard from Peter Field (piano), Alvaro Aguirre (violin) and Lawrence MacFaul (cello) in the second year, and Myles Joynt (piano) and Edward Porter (flute) in the first.

The end of term concert gave parents a chance to hear some of the music boys had been performing during the term: a rousing fanfare by three trumpeters, Adam Wright, Thomas Flynn and Lex Leonard; and fine performances came from all three years, notably Christ Marken's Rondo on the cornet, Peter Monthien's Schubert Impromptu and Adam Wright's slow movement from Haydn's trumpet concerto.

MUSIC: SUMMER TERM

The Exhibition Concert involved boys in the three bands. Both strings and wind band performed their pieces with accuracy, and Peter Monthien's violin solo displayed an ability to cope with many notes at speed. The wind quarter's Landler were shaky in rhythm and the orchestra's rendition of some of Handel's Water Music rough-edged, but there was no disputing the stealer of the show - Adam

Wright gave a performance of Purcell's March for Trumpet and Strings, with brilliance of tone.

On Saturday 16 June boys from Rossall School came to share in our annual joint summer concert. As usual they brought fine brass players, especially Andrew Bloxham, whose tenor trombone Rag showed facility and musicality. The Junior House boys ventured to sing in German accompanied by their own strings and flutes in *Schafe koennen sicher weiden* by Bach. The wind band's 'Black Adder' was popular with the audience. Ben Grimshaw's saxophone playing fascinated especially younger listeners, and James Smiles' "Mother Carey's Goose" was well played on the trombone. The Junior House brass players united with a deafening fanfare provided by Mr Wright, and to finish off in World Cup atmosphere, the orchestra gave vent to Verdi's Grand March from *Aida*.

This term's year concerts showed an improvement especially in the lower two years. There were controlled performances from the third year too. Hugh Billert (horn) gave a good account of a study and Miles Goslett another polished flute performance. Luke Massey performed well on both his instruments, his new cello making all the difference to the sound. Thomas Glynn played characteristically loudly on the trumpet — what else? Peter Monthien gave a Mozart Rondo at breakneck speed. Andrew Layden proved with "In the Hall of the Mountain King" that tubas can be made to sound musical. In the second year Charles Blackwell's "Little Serenade" and Dominic Beary's "Sarabande" showed attention to detail, as did Andrew Alessi's rendition of Elgar's "Andantino" for violin. The better second year performers joined the first year for the final concert. Of the first year Damian Massey displayed technique, taste and accuracy, and convincing performances were given by Myles Joynt (flute), Loughlin Kennedy (trumpet), James Ayres (violin) and Edward Porter (flute). Of the second year Lawrence MacFaul played accurately if not always with the best tone, Edward Leneghan was more convincing and Adam Wright showed that he is able to maintain control when there are a lot of notes flying around in a Bach Aria.

Trinity College Exam results:

Passes: 11 (one of each grade 4, 5 and 6)

Merits: 4 (two of grade 3)

Honours: 2 (Peter Field grade 1 piano, Edward Porter grade 2 flute)

EXHIBITION

The official opening of the Junior House Exhibition comes with the Play at 6pm, but plenty of parents arrived earlier to take the opportunity of seeing tutors and other teachers, while finishing touches were put to the various exhibitions. Prize essays were spread on the tables in the Library; many were thoroughly studied by the visitors, perhaps the most comments going to the portraits of their home villages by Paul Squire and Peter Foster (with tape-recordings of interviews). The walls of the library were covered with diagrams and findings of geography-projects about tourism, forestry and a series on the Holbeck. The first-form classrooms showed poems and English projects on the visit to the Camacho

stables, while the second-form turned to maths and mathematical drawings. Corridors were adorned with drawings and paintings, while the art-department was filled with delightful screen-printed T-shirts and an impressive display of woodwork, ranging from bookshelves and tables to step-ladders.

When the audience had run the gauntlet of the sales-table of that literary masterpiece 'The Junior House Times' (profits to Sister Paula's work in Sierra Leone), they could squeeze into the first performance of 'Toad of Toad Hall'. In this classic drama, produced by Mrs Dean, Toad's boastful complacency was portrayed with almost embarrassing success. One could only sympathise when his friends dolefully and wittily shook their heads, the stylish Badger making a particularly effective contrast. In a different way the laid-back and scruffy Judge made another amusing foil to Toad's smooth ebullience. Phoebe's coy west country accent was impressive, and her canny and rotund aunt endearing. The baby rabbits were a well-cast pair, each typically aggravating in his own way to the sympathetic mother. The scenery and especially the animal masks, carefully crafted by Mr Northrop, made a lovely setting, but it was Toad and the Horse who stole the show. Cast: Toad John Scanlan, Judge John Hughes, Rat Robert Waddingham, Badger Joe Townley, Mole John Leyden, Policeman Andrew Cane, Weasel Rupert Manduke Curtis, Turkey Alexander El Jundi, Duck Marcus Potterton, Phoebe James Carty, Aunt Anthony Murombe, Washerwoman Alexander Leonard, Jury James Glynn, Piers Hollier, Michael Kelsey, Christopher Marken, Thomas Davis, Timothy Richardson, Horse Rupert Manduke Curtis. Lighting Nick Inman, Stage Manager Peter Foster.

For once we were sure of the weather and set out for the picnic at the Lake without fear of downpour. The lower level of the lake opened out new picnic areas and families made or renewed friendships with the help of brimming hampers. Three matches followed before tea on the terrace at Junior House, a football match against fathers, a rounders match against mothers and French cricket for younger siblings. Tea itself was enlivened by a fine equestrian display, in which jumping and synchronisation were equally impressive.

The opera, 'Figaro and Susanna', a shortened version of Mozart's masterpiece, was staged in the Main Hall, which provided the perfect setting for the opera and its chamber orchestra accompaniment. An outstanding performer was Simon McGee as Count Almaviva; he strutted round the stage with a confidence fit for Covent Garden, singing with a firm and true pitch. Similar credit goes to Figaro himself, singing and acting with musicality and sensitivity. It was remarkable that neither of these has had the advantage of the training offered by the Schola. Susanna was more gentle, and the producers had opted for a statuesque style of acting to go with the pure-voice. Quite the reverse was the moving portrayal of the Gypsy, sung as well as it was acted. The various choruses of village maidens, courtiers and guards were well rehearsed, and their formal patterns of movement were well chosen and smoothly executed — even the complicated minuet-sequence. But it was the singing which was a triumph, not merely the demanding solos, executed with clarity of diction, but the complex duets, trios and ensembles.

The enthusiasm of the applause showed the cast and especially Mr Young and Mr Motley that their untiring work was appreciated.

Cast: *Figaro* Andrew Layden, *Susanna* Giles Furze, *Count Almaviva* Simon McGee, *Marcellina* Peter Field, *Dr Bartolo* Andrew Roberts, *Maid* & *Footmen* James Carty, Alexander Leonard, Peter Monthien, Patrick Quirke, Dominic Beary, Charles Blackwell, Tom Shepherd, Anthony Murombe, Adam Wright, Patrick Cane, Anthony Osborne, David Steuart-Fotheringham, *Village Maidens* Lewis Anderson, Edward Leneghan, Lawrence MacFaul, Douglas Thomson, Alvaro Aguirre, Christopher Quigley, Myles Joynt, Loughlin Kennedy, Edward Porter, Guy Massey, Mark Mollet, *Gaolers* Thomas Flynn, Simon Hulme, Charles Joynt, Luke Massey.

The Exhibition Mass was celebrated in the garden, hymns being accompanied by a variety of instruments, a string quartet, flutes and trumpet. The presence of Mary among the apostles in the reading, and of the families, prompted it being held as our own celebration of Mothers' Day. The gap before the Prize-Giving was just long enough to fit in a second performance of 'Toad of Toad Hall'. The award of prizes by Father Abbot was preceded by a short concert at which the Junior House orchestra and two ensembles performed. The highlights were perhaps Adam Wright's scintillating trumpet playing accompanied by the string orchestra, and Peter Monthienvichienchai's accomplished violin solo. In his speech Fr Dominic thanked the two departing members of staff, Mr West and Mr Bailey, and dwelt on the friendly welcome at the Junior House which all visitors, both adults and boy, seem to appreciate. He also commented on the high standards which had won three music scholarships (Peter Monthienvichienchai, Andrew Roberts and Luke Massey) and two academic scholarships (Paul Squire and Andrew Roberts), pointing out that these awards are won in competition with prep schools throughout the country where the boys have at least two more years of preparation.

The matron and her staff then served an excellent lunch to some 500 people on the terrace, and Exhibition concluded with a cheerful cricket match against the fathers. They were generously captained for a second year by Brian Field, who delighted in giving fathers a chance to bowl out their sons. But he could not have arranged the most striking feature of the match: the boys' captain brilliantly and ruefully caught on the boundary by his own father.

SCOUTS

In the Lent Term the scout leadership was enriched by the arrival of Mr Northrop and Mr Shelley, who proved most helpful. First they supervised the first year pre-membership activities, including compass trails, assault courses, competitive nature trails and canoeing. John Leyden manfully took on the responsibilities of SPL, supervising and instructing the troop, initiating much of the administration and organisation, inspections, announcements. Charles Joynt as troop secretary gave support. The rota of activities consisted of canoeing and abseiling, where Giancarlo Camilleri surprised everyone with his enthusiastic descents, though it

was Anthony Murombe who showed the greatest expertise. We also had two Hostel Weekends, at Scarborough and Osmotherley.

The Summer Term introduced the first year into the troop for an enrolment with Mass, followed by crisps and coke. The new Beavers patrol was headed by Edward Leneghan, with Joseph Townley as his APL. We had two camps, at the lake and at Kirkdale, where the caves were explored. At the former the SPL skillfully led an exercise to winch a custom van by block and tackle free of injured foresters. For the Exhibition the Scouts erected a working derrick which whirled volunteers some 15 feet in the air, seemingly at the risk of their lives. One week before summer camp Beavers and Bulldogs organised their own camps, looking like large tortoises as they carried their equipment to Rievaulx and Numington respectively. The enrolment of ten new members occurred on the last Wednesday of term; Fr Alban said Mass as his last ceremonial engagement at the end of 21 years with the Junior House Scouts. Generations will agree that the troop owes him an incalculable debt for his selfless, inventive and caring service. The troop presented him with a pocket New Jerusalem Bible, for use in his parish ministry.

The summer camp was at Loughrigg in the Lake District, squeezed in between Ambleside and Grasmere, in a hilly field with its own spring and a tarn nearby for canoeing. Only seven scouts attended, and the scout leader was assisted by Fr Alban and Michael Pritchett. Helvellyn, Langdale Pikes and Blencathry were enthusiastically climbed, and much enjoyment was had from the scramble up Jack's Rake, the scene, Fr Alban informed us, of the liturgical celebration of Sexi on a monastic holiday long ago. There was also a fascinating trip to Sellafield nuclear power station, topped up by fish-and-chips and a film in Windermere. On the last night we celebrated Mass followed by a camp-fire, barbecue, songs and a ghost story of epic proportions from Michael Pritchett. The weather was showery with bright spots, but sunshine helped us to pack up the camp in good order. Our thanks are due to all who helped us, but especially to the enthusiasm of the boys on the camp, which make a lasting memory for the scout leader who now goes to study at Oxford.

Congratulations to John Leyden and Peter Monthien on receiving their Scout Leadership Awards and to the Bulldog Patrol (John Leyden SPL) on winning the Scout Shield.

SPORT

RUGBY SEVENS

The Under 13 Sevens team began their season at Rossall, where we have been reasonably successful in recent years. However this year saw a decline in our standards, and we did not reach beyond the second round. At Stonyhurst we did not fare any better, despite some changes to the team. It became obvious that the team was lacking in self-confidence and this, in turn, was affecting their attitude on the pitch. While some boys were good defensively, they were often too slow to support when in attack. At the same time the quicker boys would leave it to the others to do the tackling. It all appeared very ragged from the touchline. We were invited to a tournament at Mowden, and it was decided to give as many of the Under 12 squad a game as possible, as they were proving to be the more

competitive in training. Despite all their aggression and flair, they too struggled against much bigger and faster boys.

The Under 12 team did, however, go from strength to strength. At our own Cardinal Hume Sevens they began with a good win over Hymers, who are always one of the favourites. This win was followed by victories over St Olave's and St Martin's to win the group. In the semi-final they defeated Catteral Hall and were only beaten 12-6 by a strong St Mary's Hall side in the final.

That Saturday we travelled to Hymers for their Sevens tournament. We arrived to find that our first match had been re-arranged and that instead of playing a Hull School side, we were playing a Hymers 2nd team. With this game not being the test that the boys had first thought, we ran away with an easy victory. After further wins against Woodhouse Grove, QEGS Wakefield and Pocklington we had won the group. In the semi-final the boys put up a fine display against Hymers, although only scoring a converted try in the final seconds to win 6-4. Then came a hard-fought final against QEGS Wakefield. After early pressure had led to a disallowed try, QEGS broke away themselves to score. However the boys showed real courage and determination to come back and win 16-6, thus winning the trophy for the first time. The side was P. Field (Capt), H. Billett, A. Hemingway, B. Pennington, R. Simpson, R. Pitt, L. Kennedy, G. Camilleri.

CROSS COUNTRY

The cross-country season was not among our most brilliant. We lacked strong and enthusiastic leadership, for in cross-country above all success can be won only by hard work. There were good runners, but at least among the seniors, not enough determination. Colours were awarded to S. Hulme, B. Godfrey, A. Leonard, P. Quirke, R. Tate, S. Field (Under 13), J. Townley, G. Camilleri, J. Parnell (Under 12), L. Kennedy, G. Camacho, T. Shepherd and L. Charles-Edwards (Under 11)

Under Thirteen	at Catteral Hall	6th out of 9
	v Gilling & St Martin's	2nd
	at Sedbergh	5th & 9th out of 13
	v Barnard Castle	Won
Under Twelve	v St Olave's & QEGS	3rd
	v Barnard Castle	Won
	v St Olave's & QEGS	2nd
Under Eleven	at Catteral Hall	8th out of 11
	v St Martin's & Gilling	2nd

CRICKET

Another glorious summer led to one of the most enjoyable seasons we have had at Junior House for some years. From the results it is clear that things did not always go our way, but what they do not show is hard work and application put in by some of the boys, especially the less able. The bowling fluctuated between being brilliant and poor, usually due to lack of thought for the conditions on the day. The batting was the best we have seen for some time although the boys were

never responsible enough to establish themselves in any major partnerships. We would start well but then collapse dreadfully. As is often the case at this level, it was left to the first three or four men to get runs, and the last two to save the game. Special mention must be made of the openers Miller and Pennington who often provided a firm foundation for the rest of the team, and also of Paul Squire who kept wicket with calm efficiency. Perhaps the area of the game that was most impressive was our fielding. The groundwork was excellent and plenty of run-outs were achieved. The catching however cost us dear, and several games were lost due to too many chances being dropped. The team was well led by Paul Wilkie, who had the knack of making the right decision at the right time. He was ably supported by the vice-captain Nick Miller, who batted and bowled with maturity.

- v Pocklington, match drawn
Pocklington 119 - 8 (Pennington 5 - 43), Junior House 73 - 9 (Quirke 37)
- v Hymers College, match tied
Junior House 127 - 8 (Quirke 20, Wilkie 21, D. Roberts 32*, Massey 13*), Hymers 127 - 6 (D. Roberts 4 - 50)
- v Gilling Castle, match drawn
Junior House 120 (Field 46, Quirke 22, D. Roberts 19*), Gilling 98 - 7 (Pennington 4 - 44)
- v St Mary's Hall, lost
SMH 200 - 8, Junior House 54 (Pennington 25)
- v Barnard Castle, lost
BC 160 - 4, Junior House 58 (Pennington 14, Field 18)
- v St Olave's, match drawn
St Olave's 120 (Miller 3 - 32, Field 3 - 11), Junior House 85 - 9 (Miller 35*, Massey 11*)
- v Howsham Hall, lost
Junior House 71 (Quirke 14, Wilkie 23), Howsham 72 - 7 (Godfrey 2 - 9, Wilkie 2 - 5)

The following boys played: P. Wilkie (Capt), N. Miller, B. Pennington, P. Field, P. Quirke, P. Squire, B. Godfrey, D. Roberts, L. Massey, A. Roberts, H. Noel, R. Pitt, R. Simpson, C. Joynt.

Under Twelve

Unfortunately the Under 12 side were able to fit only two fixtures this season. However, with several members of the team playing regularly for the Under 13's, they have made good progress. The outstanding feature at this level was the batting of Peter Field, who made scores of 26 and 76 not out. With Ben Pennington opening the batting and the bowling for both age-groups, we can look forward with confidence to next year.

- v Pocklington, lost
Junior House 85 (Pennington 23, Field 26*), Pocklington 86 - 1)
- v St Olave's, match drawn
St Olave's 225 - 7 (Field 5 - 83), Junior House 107 - 1 (Wilkie 24*, Field 76*)

The following played: P. Wilkie, B. Pennington, P. Field, R. Simpson, C. Blackwell, G. Walton, L. Kennedy, G. Camacho, E. Leneghan, A. Hemingway, P. Carroll, C. Rogers, L. Charles-Edwards.

ATHLETICS

The athletics season was short but successful, particularly at Under 14 level. Three of our athletes (Miles Goslett, Dominic Roberts and Ben Godfrey) were invited to compete for the Under 15 team against Stonyhurst. Goslett set two new records (100m and Triple Jump) and Roberts one (Javelin). The two competitions, between 'houses' and forms, provided a good testing ground. We managed to arrange only one school match before the North-Eastern Prep Schools Meeting, but in that we beat St Martin's with unaccustomed ease. There followed a period of training with the upper school, in which senior athletes kindly gave a good deal of time to coaching us. The Area Meeting was a happy one, run in brilliant sunshine, and secured selection to the National Prep School Meeting for Miles Goslett (100m and TJ, in which he came 8th and 6th respectively), Dominic Roberts (Hurdles and Javelin), Nick Inman (Discus, in which he came 3rd), Peter Field (800m, in which he came 10th) and Richard Simpson (Javelin), the first four also forming a Relay team.

The following games trophies were presented at the end of term:
Point-to-Point: J. Townley; *Cross-Country*: B. Godfrey; *Swimming*: Spades (A. Roberts); *Tennis*: D. Miranda; *Riding*: B. Godfrey; *Cricket*: B. Pennington; *Shooting*: D. McLane, *Victor Ludorum*: P. Quirke; *Challenge Cup*: Spades (A. Roberts).

GILLING CASTLE

Headmaster	Mr G.J. Sasse, M.A.
Deputy Headmaster 5th Form Tutor Science and R.E.	Fr Christopher Gorst, B.A.
Assistant Head (Admin & Juniors) 2nd Form Tutor	Mrs P.M. Sasse, M.A.
Director of Studies. Head of French	Mrs R.E. Wilding, B.A., P.G.C.E.
4th Form Tutor. Head of History	Mr F.J. Maguire, B.A., Cert.Ed.
3rd Form Tutor. Remedial Adviser	Mrs M.P. Sturges, B.A., Cert.Ed.
1st Form Tutor. Induction Year	Mrs M.M. Hunt, Dip.Ed.
Head of English. Assistant Tutor to 5th Form	Mrs F.D. Nevola, B.Ed.
Head of Mathematics	Miss S.E. Nicholson, Cert.Ed.
Head of Classics. President of Common Room Society	Mr C.A. Sketchley, M.A., P.G.C.E.
Director of Music	Mr G.H. Chapman, B.A., F.R.C.O., G.B.S.M., A.B.S.M., L.L.C.M., P.G.C.E.
Head of Games and P.E.	Mr K. Evans, B.A., P.G.C.E.
Assistant Maths and Science	Mrs B.M. Watling, Cert.Ed.
Assistant Resident	Mr S. Roques

PART-TIME STAFF

Assistant R.E.	Fr Bede Leach, A.R.C.I.S., M.C.I.O.B., M.C.I.A.R.B.
Art	Mrs P. Elliott, Cert.Ed.
Games	Mr J. Evans
Carpentry	Mr R. Ward
Art	Ms J. Burns, B.A.
Music (violin/viola)	Mrs J. Bowman, G.R.S.M., A.R.C.M.
Music (flute/piano)	Mrs R. Greenfield, A.R.C.M.
Music (trumpet)	Mr D. Kershaw, B.Sc.
Music (brass)	Mr N. Blenkiron, L.T.C.L., Cert.Ed.
Music (clarinet)	Miss K. Stirling, B.A.
Music (piano)	Mr O. Greenfield, M.Ed., L.R.A.M., L.G.S.M.
Music (oboe)	Mrs P.J. Wright, L.R.A.M.
Music (cello)	Mrs P.J. Armour, G.R.S.M., L.R.A.M.
Music (guitar)	Mr J.M. McKenzie, F.T.C.L., F.L.C.M., L.R.A.M., L.G.S.M., M.I. Fire E.

ADMINISTRATION

School Secretary	Mrs M.M. Swift
Medical Officer	Dr P.R. Ticehurst, M.B., B.S., M.R.C.S., L.R.C.P.
Matron	Mrs M. Clayton, SRN
Nurse	Mrs S. Heaton, SRN
Domestic Supervisor	Mrs V. Harrison
Housemother	Miss C. Midgeley/Miss H. Smith

The following boys joined the school in January 1990:

C. Sparke, C. Campbell, P. Walker, W. King.

The following boys joined the school in April 1990:

A. Norman, J. Burns, W. Evers, Y. Laurenson, W. Leung, M. Nesbit, P. Orrell, H. Zwaans.

We said goodbye to the following boys in June 1990:

P. Barton, A. Bean, R. Blake-James, A. Foshay, M. Garcia, R. Greenwood, M. Grey, M. Hickie, J. Holmes, W. Howard, H. Jackson, M. Lambert, N. McDermott, C. Strick, W. Umney, J. Vaughan.

SCHOOL MONIORS

Head Monitor:	John Vaughan
House Captains:	John Holmes, Hugh Jackson, Charles Strick, Richard Greenwood.
Monitors:	Richard Blake-James, Peter Barton, Alexander Bean, Alexander Foshay, Michael Grey, Martin Hickie, William Howard, Marc Lambert, Nicholas McDermott, William Umney.

DIARY

In the past six months Gilling has continued to see many changes. We returned in January to new lighting and extractor fans in the Washing Arcade, showers and changing rooms, which make a great difference. The model railway became operational and trains are now running on several circuits with an overhead railway at the planning stage. But this year has been the year of the radio-controlled car, many species of which appeared as time went by, and for long periods both the Fifth Form room and the Aeromodel room became engineering workshops for maintenance and modification of these cars. Then Alexander and Anthony Clavel brought in computerised games and a rival craze began. Such is life at Gilling.

In early February, Mrs Nevola bravely led a party of fifty boys in the first three years in the school to London. Despite a lost bus, they made it to London, visited the Natural History Museum to see a whale at close quarters, then went to the National Theatre to see the R.S.C. production of "Whale". Despite an

unpromising start it was a most successful day. Then outings to the theatre for the Fifth Form to see *The Diary of Anne Frank* and *Much Ado about Nothing* were organised by Mrs Nevola with the help of other staff, and field trips to Malham Tarn, the Lake District, and the sea coast near Filey and South Shields all added to the varied activity. The Fourth Form went to see Roman York with Mr Sketchley. In May Father Christopher organised another sponsored walk for the Save the Children Fund, and with an ideal day, sunny but cool, the school completed the course successfully, although I am sorry to admit there was some ill-concealed glee that the only people to get lost this year were in a party led by staff! Fortunately their mistake was spotted before they were too far off route. Jonathan Gavin and John Strick were the first to complete the course at a really cracking pace. The Headmaster bringing up the rearguard found there was great competition to be last in! So to ensure that honour was satisfied he took a photograph of all the "tail" in a group by the signpost at Sutton Bank. The sum raised for the Save the Children Fund was last reported to amount to £1,500 with more promised, thus almost doubling last year's total.

The Prize Giving was indoors again this year but the weather permitted tea outside. We were pleased to be able to congratulate two more scholars to Ampleforth, Richard Greenwood winning the second Major Award, and Hugh Jackson the eighth award. During his speech Father Abbot broke the welcome news that plans for a Sports Centre were well advanced and if support was forthcoming a mini-appeal would be launched.

A gift of six word processors and a laser printer by Mr Dudzinski has enabled us to develop the remedial teaching of the school and give many boys "hands on" experience for essays and poems of their own creation. National Non-Uniform Day was a challenge to which all the school rose in style with outfits composed of pyjamas, scruffies and many garish creations, including a stylish misappropriation of the choir cassocks.

As the year proceeded a number of informal concerts gave us new insight into various hidden talents like James Jeffrey's original composition "Triads" and Charles Monthien's piano solo. The brass group's jazz rendition contrasted with Tommy Todd's playing of the Romanza from Mozart's 4th Horn Concerto, and George Blackwell's initiation into the saxophone led on to a splendid set of Musical Examinations in which all fourteen candidates passed:-

George Bunting	Piano	Grade 1	Distinction
George Blackwell	Piano	Initial Grade	Distinction
Richard Blake-James	Piano	Grade 3	Merit
Brendan Stanwell	Violin	Grade 1	Pass
Thomas Telford	Clarinet	Grade 2	Distinction
Harold Thompson	Piano	Initial Grade	Merit
James Jeffrey	Piano	Grade 3	Merit
Thomas de Lisle	Piano	Grade 1	Merit
Luke Morgan	Trumpet	Grade 4	Pass
William Guest	Piano	Grade 3	Merit
James Dudzinski	Piano	Initial Grade	Distinction

Michael Grey	Trumpet	Grade 3	Pass
Alexander Clavel	Piano	Grade 1	Merit

House outings for Etton House to Crowtree Leisure Centre for swimming and skating, and Fairfax House to York Railway Museum and then to Lightwater Valley, still left Etton House the overall winners of the Inter-House Cup thanks to an overwhelming lead established in the Autumn Term.

A new Ford minibus and a new Renault Savannah car greatly improved the reliability of our transport, and the pleasure of school outings.

In the Worsley Cup Cricket Festival we did well to reach the semi-final with Junior House and in the final we were justly defeated by Howsham Hall who played a most creditable game. It was a really friendly, enjoyable day for all the six schools involved who are by now old friends.

The Gryphons' weekend is fast becoming an institution with a most enjoyable Sports Day in ideally cool weather followed by a splendid buffet supper for boys, parents and staff and ending the first day with a lively musical entertainment called Galloping Godiva with so many encores the Headmaster had difficulty bringing it to a close. The Sunday began with a special First Communion for Edward King, Christian McDermott and Christopher Gilbey celebrated by Father Abbot, followed by a picnic lunch on the fields, and then a warmer day gave ideal cricket conditions for the parents' match, which was a most enjoyable occasion, sadly marred by an unfortunate injury to William Howard after he played so well. The day ended with a barbecue supper and we all crawled exhausted to bed.

Lectures this year included a splendid schoolboy's guide to the History of Gilling Castle and its links with the Ampleforth Community by Fr Adrian Convery. We resurrected the ancient epidiascope for the occasion, thanks to some clever surgery by Mr Tommy Welford, and the boys sitting in the Long Gallery were amazed to see pictures of its erstwhile glories. Mr Christopher Pickles came back to tell the 5th Form of his "historical research" into the Anglo-Saxon period illustrated by slides in great detail of the most beautiful jewellery and artefacts. His pleasure in his subject was infectious. In the Summer Term Messrs Kevin and John Evans put on a sound and slide show of their photography from all over the world. Despite the absence of any commentary the school was held spell-bound for over an hour, and were given a new way of looking at the world around them, which they will never forget.

A new venture was a visit of a party of school children from St Gabriel's, Middlesbrough, for a confirmation preparation day. Despite some anxiety beforehand, it was a great success both for their pupils and for ours.

At the end of term Charles Monthienvichienchai made his First Communion in the presence of his parents at a special Mass said by the newly ordained Fr Barnabus Pham, who made it a very special experience.

The last event of the term, after most boys had left, was a visit by sixty members of the Yorkshire Archaeological and York Architectural Society, for which two boys, James Jeffrey and Marcus Stewart acted as guides and were thanked for their courtesy and thoughtfulness. Finally we ended as we began with the builders moving in, this time to dismantle, strip and re-equip our kitchens.

FAREWELL

At the end of June we bade farewell to Mrs Bernadette Watling after a year's appointment in Mathematics and Science. We thank her for her many contributions to the life of the school. Mr Simon Roques also left us to take up his place at Exeter College Oxford. He will be missed in many parts of Gilling life, but especially in the Music Department where he gave Mr Chapman splendid support.

RUGBY - LENT TERM

As in the Autumn Term our much smaller 1st XV side sustained some defeats against larger schools like Aysgarth, St Mary's Hall and Woodleigh, but won against St Martin's and Terrington Hall.

Rugby Sevens

Overall the team was confined to heroic tackling without a good chance of scoring tries. Great credit must go to John Holmes (Captain), Richard Greenwood, David Freeland, Alexander Bean, Charles Strick and Michael Hamilton (that the team held up so creditably against heavy odds).

The Second XV lost all three matches, but the games were enjoyable and gave valuable experiences to those who would not normally get the chance to compete in this way.

The Under Eleven XV had an excellent term and the team won or drew all five main matches, thanks to Mr Maguire's coaching. They then went on tour to Hertfordshire and had a splendid time being generously entertained by Heathmount School, whom we hope to welcome here sometime. There and at St Hugh's they met a different class of opposition and tasted defeat for the first time in the season. Much of the credit for their successful season must go to the forwards who produced a ceaseless supply of good balls throughout the term although the backs have yet to learn to take full advantage of this. Outstanding players were James Pearson, John Strick, and Joseph Brennan in the pack, and Thomas Telford as three-quarter.

The Under Twelve team played twice against Junior House (a draw) and St Olave's which they won. Both matches hinting of promise at First XV level next year.

The Under Ten XV had their first two rugby matches late in the term and managed to win against Barlborough Hall and St Martin's. Great credit is due to Mr Simon Roques for this success over considerable difficulties.

As the rugby had prepared us, this was not to be a particularly good season. Two tournaments were entered. In the first the boys managed to work their way to the semi-final of the Howsham Hall Tournament before being beaten by Bramcote in atrocious weather conditions. In the Northern Prep Schools' Tournament at St Mary's Hall, Stonyhurst, we were without our two strongest players, John Holmes and Richard Greenwood, through illness, and so lost to Malsis Hall and St Mary's B, and in the plate to Osborne House, Rossall.

Several Cross-Country matches were entered and in the Gilling Triangular match with Junior House and St Martin's, the senior competition was convincingly won by St Martin's, although John Vaughan, Marcus Stewart and Peter Barton all came in creditably fast. In the Under-11 Competition Gilling won in some style.

Junior House held their first invitation Swimming Gala this year, and Gilling managed to secure third place behind their hosts and Bramcote, but ahead of Howsham Hall and Cundall Manor. We hope we can improve on that next year.

This year, surprisingly, there has been little enthusiasm for Hockey among the boys, and so only one game was played at Under 13 level against Junior House, who won handsomely.

RUGBY RESULTS

1st XV			U11 XV		
v Junior House	L	46-0	v Aysgarth	D	4-4
v Aysgarth	L	60-0	v Moorlands	W	26-0
v St Martin's	W	24-4	v Cundall Manor	W	4-0
v Woodleigh	L	16-0	v Woodleigh	W	24-0
v Cundall Manor	L	12-0	v St Mary's Hall	D	0-0
v St Mary's Hall	L	48-0	v St Hugh's	L	4-0
v Oratory (Reading)	L	30-0	v Heathmount	L	26-0
v Bramcote	L	13-0			
v Terrington	W	12-4			

Sevens (U13)			2nd XV		
Semi-Finalists at Howsham Hall			v Bramcote	L	20-0
Lost all matches at S.M.H.			v St Olave's	L	12-4
Northern Prep Schools event			v Bramcote	L	8-0

U12 XV			U10 XV		
v Junior House	D	6-6	v Barlborough	W	12-10
v St Olave's	W	12-4	v St Martin's	W	16-4

Hockey U13			U10 Soccer		
v Junior House	L	11-0	v St Olave's	L	2-0
			(2 x 8 a side)		

Cross-Country

Gilling Triangular v Junior House and St Martin's: U11 1st, U13 3rd
Woodleigh - U13 7th from 7. U11 7th from 7.
Terrington - 10th from 11 (U13)

Swimming

Swimming Gala at SAC (Junior House Invitation): 3rd from 5

1st XI

A mixed season with eight games being completed, of which only one was won, three drawn and four lost. This record was not as bad as it appears as of the three draws, two were very close to being victories for Gilling. Far too often, on batting first, Gilling was found wanting in that not enough of the batsmen made runs, so that the bowlers were left no target to bowl at. On the positive side, Peter Barton regularly made runs as an opening bat and William Howard bowling a mixture of seam up and off-spin managed to take wickets in every game. Some of the younger members of the team gained valuable experience which will no doubt benefit them next year. It was pleasing to see the fielding improve as it did, as the season progressed.

2nd XI

Of the five games completed, two were won, none drawn and three lost. There were some close games which concluded with exciting finishes for the spectator. There was the odd individual performance of note. Conrad Bem made 67 not out against Pocklington, but far too often runs were given away in the field and not enough of the early order batsmen made runs regularly.

U11

A disappointing season for what was a young and inexperienced side. It was to their credit however, that they remained keen throughout the season despite losing the first seven of the eight matches played. There were players who showed much promise for the future namely, Stephen Jakubowski who proved a more than capable wicket keeper; George Blackwell at opening bat, and Hugh Murphy who bowled consistently well throughout as well as showing some potential as a batsman.

Athletics

There were a number of good performances on Sports Day but unfortunately the annual athletics meeting at Woodleigh was postponed through rain. Two boys have managed however to gain a five star three event award. They are Andrew Cooper as an U10 and Charles Strick as an U14. We congratulate them both on this achievement as well as the others who also won lesser star awards.

HMC Swimming at Darlington: - Our team put up a good performance against some strong schools. Andrew Cooper did creditably to make the finals.

CRICKET	1st XI	2nd XI	U11
Aysgarth	L	L	L
Pocklington	W	L	L
Junior House	D		L
Malsis	L	L	L

St Martin's	L	W	L
St Olave's	D	W	L
Terrington			W
Howsham Hall	D		
Bramcote			L
Woodleigh	L		
P.8 W.1 D.3 L.4 P.5 W.2 L.3			P.8 W.1 L.7

SPORTS AWARDS

- Golf — W. Howard — Knockout competition winner
H. Jackson — Best overall golfer
- Tennis — W. Howard — Senior Singles Winner
N. Adamson — Junior Singles Winner
W. Howard/J. Dudzinski — Doubles Winners
- Athletics — Year 1 — Best Athlete — A. Cooper
Year 2 — Best Athlete — J. Tarleton
Year 3 — Best Athlete — S. Pattisson
Year 4 — Best Athlete — M. Hamilton
Year 5 — Best Athlete — C. Strick

Cricket — Batting Awards — R. Greenwood, P. Barton, C. Bem
Bowling Awards — T. McSheehy, W. Howard, H. Murphy

PRIZES

1st FORM: *Academic Prize*: Christian McDermott and William Sinclair;
Improvement Prize: Mark Horrocks; *Industry Prize*: Charles Monthien and Stephen Langstaff; *Maths Prize*: Daniel Kirkpatrick; *Handwriting Prize*: Mark Sheridan-Johnson; *Certificate*: Christopher Gilbey.

2nd FORM: *Academic Prize*: Anthony Clavel; *Industry Prize*: Thomas Chappell;
Improvement Prize: Brendan Stanwell; Robert McLane; *Certificates*: George Bunting; James Tarleton; James Rotherham.

3rd FORM: *Academic Prize*: Thomas Telford; *Industry Prize*: Thomas de Lisle;
Improvement Prize: Stephen Jakubowski and William Riley; *Certificates*: Alexander Clavel; James Jeffrey; William Riley; Thomas Todd; Edward King; Jeremy Lyle.

4th FORM: *Academic Prize*: John Strick; *Industry Prize*: James Pearson; *Improvement Prize*: Jonathan Davies and Joseph Brennan; *Certificates*: Harry Blackwell; David Freeland; James Dudzinski; William Guest; Jonathan Gavin; James Pearson.

5th FORM: *Academic and Mathematics Prize*: Richard Greenwood; *Industry Prize*: John Holmes and John Vaughan; *Improvement Prize*: Alexander Foshay; *English Prize and Tile Project Prize*: Richard Blake-James; *Geography Prize*: Martin Hickie; *History Prize*: Hugh Jackson; *Certificates*: Richard Blake-James; Alexander Foshay; Richard Greenwood; Martin Hickie; John Holmes; John Vaughan.

ART

- 1st Form Oliver Fattorini
2nd Form Jamie Rotherham
3rd Form James Jeffrey
4th Form Morcar McConnell
5th Form John Vaughan

CARPENTRY

- 5th Form John Vaughan
4th Form John Strick
3rd Form William Riley

MUSIC

St Agnes Cup (best all-rounder): Charles Strick; *Choral Prize*: John Vaughan and Michael Grey; *Strings*: Richard Greenwood; *Brass*: Thomas Todd; *Keyboard*: Hugh Jackson.

Certificates of Merit (for application to instrumental music): Richard Edwards (violin), Christopher Gilbey (clarinet), George Blackwell (piano and saxophone), Hugh Murphy (viola), James Tarleton (flute), Alexander Clavel (piano), Thomas de Lisle (piano), James Jeffrey (piano), Seymour Pattisson (clarinet), Thomas Telford (clarinet), Harold Thomson (piano), Harry Blackwell (flute), James Dudzinski (piano), William Guest (piano), Michael Hamilton (piano), John Strick (viola).

CHESS: Senior Chess Cup — William Howard
Junior Chess Cup — Adrian Norman

ESSAYS:

- ALPHA — Charles Strick — Life in the German Concentration Camps
John Strick — Vincent van Gogh and portfolio
- BETA 1 — Thomas de Lisle — The Wonderful World of Planets
James Jeffrey — The Roman Army
- BETA 2 — William Guest — Joan of Arc
- COMMENDED — Seymour Pattisson — The Titanic Disaster
- DENNIS CAPES MEMORIAL CLASSICS PRIZE — Richard Greenwood
- FREELAND CUP FOR BEST ALL ROUNDER — Charles Strick
- FR WILLIAM PRICE MEMORIAL PRIZE — John Vaughan