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CONTENTS

Ampleforth, Our Lady & St Benedict’s
Liverpool, St Austin’s Grassendale
Bradford, St Joseph’s Church
‘Ampleforth Abbey and College’ 1977
Justin McCann O.S.B.
Building Bridges
Vocations in the 90’s
Community Notes
Lectio Divina
The Essential Feminine
An Escape from the Terror 1795
Book Reviews
Fr Abbot: Handwriting Sheets
Martin Cooper: Judgements of Value
George Steiner: Real Presences
Revised English Bible
New Jerome Biblical Commentary
Old Amplefordian News
The School
Common Room
Edward Morton
Headmaster’s Lectures: Autumn ’89
British Broadcasting:
Evolution not Revolution
Rivers and the Environment
Berlin — Hungary — Lourdes — Medjugorje
Berlin
Hungary
Lourdes
Medjugorje
School Librarians 1962-1989
Sport
Music
Theatre
Activities
Junior House
Gilling Castle 1989: A Parent’s View
Gilling Notes
PHOTOGRAPHS

Our Lady and St Benedict's, Ampleforth 2 & 3
St Austin's, Grassendale, Liverpool 6 & 7
St Joseph's, Brindle 10 & 11
John A. Ryan (C34) 74
Edward Moreton 101
Rugby 1st XV 141

Page

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THE AMPLEFORTH JOURNAL

Volume XCV Spring 1990 Part 1

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 that 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 most unpretentious, 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 lectern and benches were all made by Robert Thompson of Kilburn. If it is said 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. As one enters the little edifice one is struck by its simple beauty and devotional aspect. The exterior is plain and most unpretentious, 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.

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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 Leug 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 worthyly 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.
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
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 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 to 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 presbytery extended forward an extra four feet across the whole width of the church. There was now ample room for sitting in the centre the beautiful and historic Jacobean sideboard which we use as our high altar. This originally belonged to the Bennett 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 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).

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 over 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 tenth century (for example, Perigueux), 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 1934; 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-bay 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 1588 for the Newcastle Guildhall. Looking across into the north transept 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 regranted to Ampleforth Abbey in recognition of its historic connection with Westminster. The larger 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, a beautiful reredos of stone and gilded wood designed by the architect shows three large fourteenth-century crucifixes. 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 bell 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 Benedicite, 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 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 St. 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 large 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. Osvald 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 Ildephonsus Cummins. 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 novitate the year behind Paul Nevill. They were a tight-knit group, Dawson, 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 temperamentally pessimistic 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 sent 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 trains and road works, peering down them to see what was under street level. Unlike the Jesuits at Campion Hall, Fr Martincole 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. Expositions 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 mysticism 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 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, 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 Tubingen 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. If 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 shyed 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 Romsay 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 learnt to the monastic 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, "An unbroken 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 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 Runni 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 fulfillment. 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 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 unction, the consorted 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 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.
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, 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, 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 pride by many of us.

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 responds 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.

This was 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 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.

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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
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 later in life, the Chairman of the Headteachers Conference claimed: “But we prepare our boys for death”. I forbear to comment further on that point.

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 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 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 disorder 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 unified purpose of education. It is extraordinary that we do so when other developed countries provide full-time education for 16-18 year olds. 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% 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.

I would like 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.

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

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 lies a host of much contorted questions about what education itself should be and what it means. 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.

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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. These are, at present, little in the way of more general technical education.

I would like 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% 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.

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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.

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".

(Documentos 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 profession is the truest test of the real importance we attach to the future of our society. Teachers are avowedly spiritual and cultural elements in Britain today. Here again there are bridges to be built between the openly commercial and the awesomely 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 collapse of the Communist experiment in social engineering. We are edging towards greater unity and cohesion 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, of Earth and of our place in the cosmos. They are all profoundly moral issues — they should receive the same 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 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, of Earth and of our place in the cosmos. 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.

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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.

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**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 Renewal: May/June 1989). While it is a good, and as yet undereveloped 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 an argument for 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 to 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 about 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 influence 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.

How do we help young people see that the choices we make in life have to be 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.

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 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, to 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 meaningless 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, so 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 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 amusements and habits which can obstruct a free and generous choice.

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 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 Middlesbrough. 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 Everett 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 Middlesbrough 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. He maintains regular contact with Pluscarden Abbey 7 miles across the hills from Fr Abbot at the Clothing ceremony at which he took the name Br Gabriel.

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, Kingsussie 50 miles to the south and Saxa Vord 250 miles to the north from his base at RAF Kinloss.

The Yearbook of which he is editor. He visited 68 Abbeys, Priories, 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. Fr Laurence at the Morning Service at Gordonstoun School — whose Catholic pupils attend his Mass each week at RAF Lossiemouth.

The Cathedral Prior of Chester, FR EDMUND FITZSIMONS, writes from Warwick Bridge that FR EDMUND FITZSIMONS, writes from 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 Sopranos enacted — simply but movingly — that dramatic Imaginary Dialogue between a Mother and her Aborted Child, a poem of maturity written by a schoolgirl of 16 ... this recitation, made in the presence of Rev Alan Babolins, National Chairman of SPUC, was correctly followed by the singing of Good Friday Reprehuces ...

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 to two of the Soprani in the Parish Club still seems inevitable!

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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 Brinkman from Gloucestershire, and two cousins from Harrogate. The guests included Bishop John Brewer, and Abbot Ambrose Griffiths who sent Fr Piers to Workington 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, as 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 inconceivable 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 courts.”
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 feed.

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 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.
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 virevit — 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 (e.g. 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.
<table>
<thead>
<tr>
<th>SPIRITUALITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>C.S. Lewis: The Four Loves</td>
</tr>
<tr>
<td>Ian Petit O.S.B.: The God who Speaks</td>
</tr>
<tr>
<td>D. Bonhoeffer: Letters and Papers from Prison</td>
</tr>
<tr>
<td>Martin Israel: The Dark Face of Reality</td>
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<tr>
<td>Oliver Davies: The God Within</td>
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<tr>
<td>Martin Israel: The Question of Wholeness</td>
</tr>
<tr>
<td>Andrew Louth: Origins of the Christian Mystical Traditions</td>
</tr>
<tr>
<td>Dorotheos of Gaza: Discourses and Sayings</td>
</tr>
<tr>
<td>Jock Dalrymple: Costing Not Less Than Everything</td>
</tr>
<tr>
<td>St Francis de Sales: Introduction to the Devout Life</td>
</tr>
<tr>
<td>Christopher Nolan: Damburst of Dreams</td>
</tr>
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<td>T.H. Green S.J.: Opening to God</td>
</tr>
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<td>T.H. Green S.J.: When the Well Runs Dry</td>
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<td>Basil Hume O.S.B.: Searching for God</td>
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<tr>
<td>Basil Hume O.S.B.: To be a Pilgrim</td>
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<tr>
<td>Herbert McCabe O.P.: God Matters</td>
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<tr>
<td>Bruce Lockhart: Half Way to Heaven</td>
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<td>Robert Faricy: Praying for Inner Healing</td>
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<td>Kliber-Ross: On Death and Dying</td>
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<tr>
<td>Caroline de la Hey: Love, the Eternal Link</td>
</tr>
<tr>
<td>St John of the Cross: Selected Writings</td>
</tr>
<tr>
<td>Teilhard de Chardin: Le Mieux Divin</td>
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<tr>
<td>Ruth Burrows: Ascent to Love</td>
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<tr>
<td>Esther de Waal: Seeking God</td>
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<tr>
<td>Julian of Norwich: Revelations of Divine Love</td>
</tr>
<tr>
<td>Gerald Hughes: Cloud of Unknowning</td>
</tr>
<tr>
<td>Gerald Hughes: God of Surprises</td>
</tr>
<tr>
<td>Cyprian Smith O.S.B.: In Search of a Way</td>
</tr>
<tr>
<td>Maria Boulding O.S.B. (ed.): The Way of Paradox</td>
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<tr>
<td>Thomas Merton: A Touch of God</td>
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<td>Carlo Carretto: Elected Silence</td>
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<td>Carlo Carretto: I Sought and Found</td>
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<tr>
<td>Jean Vanier: Journey without End</td>
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<tr>
<td>Meldra Camara: Community and Growth</td>
</tr>
<tr>
<td>William Johnston S.J.: The Desert is Fertile</td>
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<td>Prayer: Silent Music</td>
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<tr>
<th>PRAYER</th>
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<tbody>
<tr>
<td>C.S. Lewis (A. Carthusian): Reflections on the Psalms</td>
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<tr>
<td>Br Lawrence: They Speak by Silences</td>
</tr>
<tr>
<td>Anthony Bloom: The Practice of the Presence of God</td>
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<tr>
<td>Anthony Bloom: Courage to Pray</td>
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<tr>
<th>COMMUNITY NOTES</th>
</tr>
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<tbody>
<tr>
<td>Jean-Marie Lustiger: First Steps in Prayer</td>
</tr>
<tr>
<td>Jock Dalrymple: Simple Prayer</td>
</tr>
<tr>
<td>Ruth Burrows: Our Father</td>
</tr>
<tr>
<td>Thomas Merton: Contemplative Prayer</td>
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<tr>
<td>Anthony Bloom: School for Prayer</td>
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<td>Anthony Bloom: Living Prayer</td>
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<tr>
<td>Ruth Burrows: Guidelines for Mystical Prayer</td>
</tr>
<tr>
<td>Maria Boulding O.S.B.: The Coming of God</td>
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<tr>
<td>Simon Tugwell O.P.: Prayer (2 Vols)</td>
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<td>Simon Tugwell O.P.: The Beatitudes</td>
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<td>Henri Nouwen: The Way of the Heart</td>
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<td>Carlo Corretto: Why, O Lord?</td>
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<tr>
<th>THEOLOGY</th>
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<tr>
<td>J. Zizioulas: Being as Communion</td>
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<tr>
<td>J.P. Arendzen: The Holy Trinity</td>
</tr>
<tr>
<td>Michael Henesy CSSR: Len Chimbley's Dream</td>
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<td>T.A. Snail: The Forgotten Father</td>
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<td>T.A. Snail: The Giving Gift</td>
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<td>C.H. Dodd: Founder of Christianity</td>
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<td>F.J. Sheed: Theology and Sanity</td>
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<tr>
<td>John Paul II: Christifideles Laici</td>
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<tr>
<td>A. Macintyre: After Virtue</td>
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<tr>
<td>Bishop Butler O.S.B.: An Approach to Christianity</td>
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<td>Bishop Butler O.S.B.: The Theology of Vatican II</td>
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<th>HAGIOGRAPHY</th>
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<tr>
<td>St Therese of Lisieux: Autobiography</td>
</tr>
<tr>
<td>Robert Llewelyn (ed.): Julian, Woman of our Day</td>
</tr>
<tr>
<td>Ida Gorres: The Hidden Face (Therese of L.)</td>
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<tr>
<td>Monica Furlong: Thérèse of Lisieux</td>
</tr>
<tr>
<td>Hugh Farmer: St Hugh of Lincoln</td>
</tr>
<tr>
<td>Joan Ashton: Mother of Nations (Visions of Mary)</td>
</tr>
<tr>
<td>Karl Rahner S.J.: Mary Mother of the Lord</td>
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</tbody>
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<th>LITURGY</th>
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<tr>
<td>George Guiver: Company of Voices</td>
</tr>
<tr>
<td>Gerald Vann O.P.: The Son's Course</td>
</tr>
<tr>
<td>Karl Rahner S.J.: The Eternal Year</td>
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<th>SCRIPTURE</th>
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<tr>
<td>Ruth Burrows: Living Love</td>
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<tr>
<td>L. Cerfaux: The Christian in the Theology of St Paul</td>
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The issue of the ordination of women has become, as one can clearly see in Monica Furlong’s “Down the River” in The Tablet of 14 October, a progressive cause hitched to the juggernaut of “advance”. This has given large numbers 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 to “his for God only, she for God in him” is a deeply Protestant formulation. 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. 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...
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, rooted in the ground of Catholic tradition that it is hard to pull them to 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 bodies the sowers 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 should have cause to hear that, especially if he or she is aware that a young man is being called to ordination. The words, “Surely because the whole of creation since the beginning has been generative and relational...” ring out like a challenge to the male ordination of women.

In 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 Cambrai 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 Clyde 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 Company 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 Saturday 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 ‘lining’ (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. 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 Compiegne. 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 Compiegne,
where they were imprisoned, together with 31 other prisoners from Cambrai, in
a Convent formerly belonging to the Visitatiou 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 Compiegne, 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:

“To 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 Procuratour
we should not want shoes long. On leaving the room, the Mayor turned to Mr
Higgins (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
Compiegne, 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, (Françoise-Geneviève Philippe). After the
fall of Robespierre, she returned to Compiegne, 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 lifetime. 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

BADWIRITING 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 ascendency 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.

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.
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 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 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 on Kierkegaard (first published in this Journal in 1967), Fenelon 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, 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 expects 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 transcendental 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 epilogue”, 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 quoted 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 restricts 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 ascertained 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 casement. 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 further 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 has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit relation to Christianity. "But", he says, "the core-relation has often had an explicit rel...
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 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 other version. 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.

The Beatitudes (Mt 5:3-10):
- The paraphrase 'those who know their need of God' returns to 'the poor in spirit'.
- The strange and antiquated 'How blest' becomes 'Blessed'.
- '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 work 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
doc trines 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 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 Church to modern Church pronouncements (up to 1988). One does not expect 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
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 conceivably allow 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 could not have cleared 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 GLC’s Controller, Collins last act in office. This draft received the blessing of the Council’s last act in office. The Royal Town Planning Institute fulminated against its ex-President.

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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 he 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, cheerfulfulness, 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)

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

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

Margaret Roche
Gerard (C62)
Nicholas (C69)

Cecil Foll (W41) 1923-1989

Archie Connath (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 jerrys 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 Wellcome and then Wellcome Laboratories; towards the end of that decade 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.

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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 YC6 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 daughter, 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

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**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 (A76) to Caroline Bennetts
Russell Duckworth (A77) to Eloise Schmid
Timothy Dunbar (B80) to Janice Wimbury
Andrew Duthie (H84) to Andrea Ahearn
Julian Fellowes (B66) to Emma Joy Kitchner
Alexius Fenwick (E76) to Lady Sophia Crichton Stuart
Nicholas Gay (T78) to Serena Macready Sellears
Timothy Gillow (T78) to Elizabeth Longrigg
Capt Patrick Grant (A80) to Catherine Vinnell
Paul Johnson-Ferguson to Barbara Menke
John Levack (E77) to Dominique Moulaert
Major Francis Lukas (D72) to Julia Budd
Hugh Macmillan (W81) to Carolyn Bell Tulipani
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 Haslop
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 Moira Softley
Peter Wood (H83) to Laura Jane Baggett

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**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)
THE AMPLEFORTH JOURNAL

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.

PETER GOMPertz (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 PETITT (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.

ALEXANDER, LORD HESKETH (W66) has been elected Dean of the Faculty of Occupational medicine at the Royal College of Physicians.

PETE RLYAN (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 RNERC, Manado, 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 Maldegwin University Medical School, Nigeria. He came back to England in 1985 and then went out at the end of that year to Mdowi 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 Wonersh 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.

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.
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) 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.

Fr Alberic Stapoole (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 Channey (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 Bruteen (E52). The following were present: —

B.W. Abbot (D58) D. Drabble (A82) J.P. Orrell (H75)
J.B. Ainscough (C82) T.P. Farrtorini (O50) C.A.P. Oulston (A82)
M. Ainscough (H75) A. Fazackerley (D56) A.P. Peel (W59)
G.O. Barton (B40) P. Fazackerley (E73) D. Poole (A56)
J.P. Barton (C41) C.P. Flynn (B4) M.J. Poole (A69)
L.E. Barton (B38) P. Flynn
R. Barton (T68) C.E. Freeman (J62)
S.P. Barton (T70) K. Garrett (D64)
W.M. Barton (T64) P. Hartigan (W87)
A. Bianchi (D33) H. Inman (D52)
J.R. Bianchi (D82) A. Loughran (C83)
R. Bianchi (D88) E.J. Massey (B51)
R.P. Bianchi (D55) D. McKibbin (D78)
W. Bianchi (D87) G.M. Moorhead (A50)
P.A.D. Biggs (A66) R.J. Murphy (D67)
R. Burke S. Nuttall
R. Butler (W88) P. O'Brien (H62)
C. Cambell (A56) K.E.J. O'Connor (H73)
J. Cozens (B88) G.B. O'Donovan (B55)
J. Cuniffe (H61) J.P. O'Loughlin (T50)
J.P. Orrell (H75) C.A.P. Oulston (A82)
A.P. Peel (W59)
D. Poole (A56)
M.J. Poole (A69)
Judge Prest
C. Roberts (A72)
G.P.H. Ryan (B66)
M.J. Ryan (O37)
H.J. Rylands (A73)
J. Scotson (A47)
P. Shepherd (B68)
D.A. Sutherland (E30)
J.P.H. Sykes (D77)
J. P. O'Loughlin (T50)
O.R.W. Wynne (B52)

Also: —

Fr Felix Stephens (H61) Fr Piers Grant-Ferris (051)
Fr Aelred Burrows Fr Raymond Davies
Fr Bernard Boyan (A28) Fr Richard Hillfield (A59)
Fr Michael Phillips (E51) Fr Wilfrid Mackenzie (O30)
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 Brooks 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; Peggy Wittet for buying the 50th ticket; Ian Dalziel (current parent of two boys in St Bede’s) for buying the first ticket; 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: –

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

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

Also present were: –

Mr and Mrs C.A. Anderson (c.p.) Miss A. Harper
A. Copping (f.p.) Dr B. Kilkenney (f.p.)
Mr and Mrs I. Dalziel (c.p.) Miss S. Lund
Mrs H. Davenport (f.p.) Miss S. Maclean
Mr and Mrs J.H. Duffy (c.p.) Mr and Mrs R.A. Price
Mr and Mrs J.M. Farrell (f.p.) 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: –

Tim Hardwick (W79) Basil Blackledge (D44)
Brian Hawe (A51) David Blackledge (O52)
Harry Howell Ewan Blackledge (O37)
Donald McCulloch John Blackledge (E77)
Jan McEvoy (A48) Nick Blackledge (E78)
Nick Moroney (J73) Robert Blackledge (E75)
Ver Rev Fr Benet Perceval (W34) William Blackledge (E76)
John Read (C60) Fr Bernard Boyan (A28)
Jack Rees Christopher David (O44)
Tony Sheldon (D62) David Donnelly (A78)
Ian Watts (T78) Mike Donnelly (A73)
Walter Watts Rodney Tracy Forster (B36)
Cecil Gray (A31) Cecil Gray (A31)
Tony Giberson

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

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., Ph.L., 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 Whitfield 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

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. History
E.S.R. Dammann M.A. History, Head of General Studies
★ J.J. Bunting F.R.H.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. Briste B.Sc., Ph.D., A.R.I.C. Head of Chemistry
P.A. Haskeworth 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.W.V. 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. Craig-James B.A. Languages
Fl. 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
PT. McAlenan B.A. Economics
A.T. Hollins B.Ed. Mathematics
M.N. Baben B.A.

Director Sunley Design Centre
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W. Leary Music
M.J. McPartlan B.A. Languages
W.M. Mosley 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., DApaed. Chemistry
P.S. Adair B.A. Design
S.G.G. Anato M.A. English
F.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. Mellings B.Sc. Mathematics
D. Willis B.A., M.Ed. Mathematics
THE AMPLEFORTH JOURNAL

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Head Monitor

J.P. King

Monitors


St Aidan’s

N.C. Hughes, A.J.P. Morrogh-Ryan, J.E. Hughes

St Bede’s

A.J. Finch, A.J. Hickman, B. Cunliffe

St Cuthbert’s

J.M. McKenzie, R.R. Elliot, O.J.W. Heath, E.P.G. Spencer

St Dunstan’s

P.A.L. Brennan, P.J.A. Brennan

St Edward’s

J.B.J. Orr, T.E. Turton, J.R. Butcher

St Hugh’s

T.J. M. Reid, C.M.M.M. Williams, W.X. Unsworth, J.D. Morris

St John’s

M.J. Tyerman, J. Burke

St Oswald’s

D.J. McFarland, C.J.T. Vitoria, M.C.R. Goslett

St Thomas’s

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. Forthingham (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. Tyerman (T), 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

G.B. Davy (W), A.J. Finch (D), G. Finch (D),  TC. 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. Lorrison (H), B.D. Morgan (A), J.E. O’Brien (B), C.J. O’Loughlin (C), D.J. Robinson (A), M.J. Verdin (O)

BOOKSHOP


GAMES CAPTAINS

Junior House

C.B. Davy (W), A.J. Finch (D), G. Finch (D), TC. Wilding (D)

From Gilling

A.S.T. Adamson (B), M.A. Brightman (A), J.G. Cann (C), J.E. Evans-Freke (E), J.H.T. Fawcett (O), S.M. Fay (C), N.E. Foulser (W), P.J. Freeland (B), T.B. Greig (O), E.E. King (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 (B), 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
R. Pepper
D.F. Erdozain
A.M.T. Cross
M.A. Brightman
B.G.J. Constable
Maxwell
J.J.D. Hobbs

Gilling Castle and Ampleforth College
Gilling Castle
Gilling Castle and Ampleforth College
Chorister School, Durham
Gilling Castle
Pilgrims' School, Winchester
Winterfold House, Chaddesley Corbett

MINOR SCHOLARSHIPS

E.P. Gretton
J.H.T. Fattorini
M.S.P. Berry

St Richard's, Bredenbury Court
Gilling Castle
Buckfast Abbey School, Devon

MUSIC SCHOLARSHIP

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

The following gained places (or received conditional offers) at Oxford and

OXFORD

A.K.J Boyle (H) Metallurgy & Science of 1991 c
P.J.A. Brennan (H) Materials
A.E.G. Brittain Catlin (W) Classics
W.A. Eagleton (E) History
R.R. Elliot (E) Ancient & Modern
R. Hosangady (B) History
M.J. Killourhy (HS9) Biochemistry 1991
T.D.J. McNabb (I) Classics
J.S. Pring (T89) History
J.T.M. Reid (O) PPE (History & English) 1991
M.J. Tyreman (T) English 1991

CAMBRIDGE

A.J. Finch (D) History 1991
Miss C.L. Fox
J.E Hughes (C)
A.J.P. Morrogh-Ryan (C)

Trinity
St John's
Peterhouse
Magdalen

Natural Sciences
English
History
Architecture

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)


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  
(Ampoleforth (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 Ampoleforth. AA three star, RAC  
three star and Egon Ronay recommended.

Hawnby Hotel, Hawnby  
(Bilsdale 202)
Eight miles north of Ampoleforth, in beautiful countryside.  
Eight bedrooms, four with private bathrooms. Fully licensed.  
Trout fishing. Colour TV. Non residents should book for  
dinner.

THE SCHOOL  
UNIVERSITY, POLYTECHNIC AND COLLEGE ENTRANTS —  
OCTOBER 1989

1987 LEAVERS  
UNIVERSITIES  
Bidgood A.J.P  
Winn M.P.  
POLYTECHNICS  
Andrews M.B.  

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.  
Elliott J.R.  
Foskay W.W.  
Garden A.D.  
Ghika C.J.  
Gladitz R.I.C.  
Goodall J.A.A.  
Gordon A.G.  
Graham D.B.  
Honeybourne 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.  

Loughborough  
Exeter  

History  
Business Studies  

Bristol  
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  
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Leeds
<table>
<thead>
<tr>
<th>Name</th>
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<tr>
<td>Meehan R.D.C.</td>
<td>Town &amp; Country Planning</td>
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<td>Morris C.D.</td>
<td>Mechanical Engineering</td>
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<td>Nester-Smith T.A.</td>
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<td>O'Mahony C.R.</td>
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<td>1989 LEAVERS</td>
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<td>Antony M.T.</td>
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COLLEGES
Kemp S.F.
Mangham D.G.B.
Parker K.F.C.
Thompson J.H.
Wales L.A.

Performer's Course
Royal College of Music
Oxford School of Drama
Blackpool College of Art & Design
Hartlepool College of Art
Central School of Art & Design

THE AMPLEFORTH JOURNAL
Performer's Course
2 year Foundation Course
1 year Foundation Course
1 year Foundation Course

UNIVERSITY DEGREE RESULTS 1989

David J.S.M. (A84)
Pennington A. (A84)
Edworthy N.A. (C84)
Fawcett R.P. (C84)
Dibble D. (D84)
Green D.C.A. (D84)
Preston G.R. (E84)
Kirby P.J. (H84)
Brown A.G. (J84)
French P.R. (J84)
Verdin C.P. (J84)
Vincent P.M.C. (O84)
Connelly R.J. (T84)
Lindemann K.M. (W84)
Griffiths, Miss R.M. (W85)
MacHale J.J.P. (A85)
Kennedy S.J. (B85)
Hart-Dyke J.T. (C85)
Somerville-Roberts M.J. (C85)
Channer R.B.D (D85)
De Farrugia A.P.M. (D85)
Mollet A.C. (D85)
Chambers S.G. (E85)
Hall B.J.D. (E85)
Gage M.J.G. (E85)
Hare R.W. (E85)
Breslin S.W. (Q85)
Walton T. (O85)
Byrne-Hill D.J. (T83)
De Lavison P.A.G. (T85)

Edinburgh II.i History
Hull II.i Electronic Engineering
Edinburgh II.i English
Edinburgh II.i Psychology/Bus St.
Edinburgh II.i English
Bristol II.i French
St Andrews III Arts Ordinary
Oxford II.i Classics
Corpus Christie II.i History
Edinburgh II.i English
Edinburgh II.i Spanish
Edinburgh I Philosophy & Maths
Wales Swansea Pass Civil Engineering
Bristol II.i Law
Bristol II.i History I
London IIA History
Queen Mary II.i History
Edinburgh II.i Architecture
Cambridge Hens Manufacturing Eng.
King's II.i History
Newcastle II.i History
Newcastle II.i History
Warwick II.i Philosophy
Manchester II.i Economic & Social Stud.
Newcastle II.i History
Manchester II.i Zoology
Exeter II.i Mathematics
York II.i History
Manchester II.i Modern History & Econ.
Cambridge II.i History
Peterhouse
Durham II.i Engineering

THE SCHOOL
York II.i Music
Cambridge II.i Manuf. Eng. (Part I)
Jesus
Exeter III English Literature
Edinburgh II.i History
Manchester II.i Civil Engineering
Bristol II.i Chemistry
Durham II.i Chemistry

Wales G.J. (T85)
Ward D.P.M. (T85)
Ward P.M. (T85)
Helm G.F. (C86)
Swann-Fitzgerald-Lombard A.J. (C86)
Elgar E.B. (E86)
Lindemann S.A. (E86)
Jackson S.J. (H86)
Lefebvre D.C. (H86)
Dormer J.P.A. (J86)
Fattorini A.H.T (O86)
Morland A.F.X. (T86)
Prendergast D.H.P. (W86)
Aspinall E.A. (B87)

Edinburgh II.i History
Hull II.i Electronic Engineering
Edinburgh II.i English
Edinburgh II.i Psychology/Bus St.
Edinburgh II.i English
Bristol II.i French
St Andrews III Arts Ordinary
Oxford II.i Classics
Corpus Christie II.i History
Edinburgh II.i English
Edinburgh II.i Spanish
Edinburgh I Philosophy & Maths
Wales Swansea Pass Civil Engineering
Bristol II.i Law
Bristol II.i History I
London IIA History
Queen Mary II.i History
Edinburgh II.i Architecture
Cambridge Hens Manufacturing Eng.
King's II.i History
Newcastle II.i History
Newcastle II.i History
Warwick II.i Philosophy
Manchester II.i Economic & Social Stud.
Newcastle II.i History
Manchester II.i Zoology
Exeter II.i Mathematics
York II.i History
Manchester II.i Modern History & Econ.
Cambridge II.i History
Peterhouse
Durham II.i Engineering

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 statesmen, pietas gravem ac meritum, he too 'earned our respect by fulfilling his obligations and by his services to others."

Home amicus nobis (as Terence may give him an epitaph), homo antiqua virtute at 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 (for 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

antiqua virtue: 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
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
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 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 lectures 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 1 1/2 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 academism 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 Lecturers, 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 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. Jonathan 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 it 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 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

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 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.

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. They can finance particular types of highly valued minority programmes. They can finance prestige programming of wide appeal. They can finance particular types of highly valued minority programmes.

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 Jeremias 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
on every front; it may, therefore, come to concentrate on a greater public service
orientation coupled with some elements of quality entertainment.

And 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
off 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
fears 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
ewspaper 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
even though, 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.
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 of good quality. 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 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 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 that 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 the 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 source of 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 seashore 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 village, 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 1840s:- “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 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-repopulating 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: these 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 CEGB 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-free from cereals. The sediment from that cultivation is also reaching our rivers and flowing down 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, 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 combination 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 that 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 Kielder-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 hydropologist (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 National 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 southeast 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 holistic 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 economics 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 is 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 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.
Jonathan Pring was the second Amplefordian to benefit from the generosity of the Deutschebank 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 newsflash 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!' (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 ready to help, up anyone who wanted to join them. It was strange climbing on 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 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 Alexanderplatz,’ 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 running 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 on a car load of West Berliners asking me where they could get some beer. Sometime after 4.00am I arrived at Alexanderplatz, 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 achimg 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 Berlin and walks 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 Berlin and walks its length to the gate. 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 jubilations 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 Alexanderplatz 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 East 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 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 playing 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 jeered at by the crowd. Fireworks were let off, mostly aimed at the East German rag 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 opossums 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 things 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 — Hungary — Lourdes — Medjugorje
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.

BERLIN — HUNGARY — LOURDES — MEDJUGORJE

BERLIN — HUNGARY — LOURDES — MEDJUGORJE
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 intensely patriotic and proud of his past regardless of its qualities, he is sensitive, emotional and very friendly (especially to foreigners). The last forty years have, therefore, been a considerable ordeal for 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.

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 medieval 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 drew 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...
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 Stagaire 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
Andre 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 (O), Philippe Breninkingmeyer (H), Mark Byrne (A), Hamish Campbell (C), Paul Cauchi (H), James Cridland (W), Matthew Dickinson (E), Simon Flattam (J), Adrian Gannon (O), Edward Guest (W), Giles Hall (W), Lawrence Hall (W), Lawrence John (W), Nicholas Kenworthy Browne (E), Julian King (T), Gregory Lorriman (H), Hugh Guy Lorriman (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 (066), Rodney de Palma (T88), John Dick (077), Andrew Fleming (C70), James Gaynor (H73), 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 Lorriman (H61), Michael Marett Crosby (O87), Damian Marmion (D84), Hugh Martin (J86), William Martin (J87), Adrian Mason (J87), Alan Mayer (B58) who Is Chef de Brancadici, 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 Tant (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 Gal (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 SJ, and Fr Roger Barratt O.F.M. (who has helped in many retreats in St Thomas's 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, Krivacv 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 Marija — 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

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* denotes Senior Librarian
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, but his timing of his intrusion into the line and the balance of his running being perfect. 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. He was percep- tion of shutting him down as soon as he came into the line. For all that 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, but his timing of his intrusion into the line and the balance of his running being perfect. 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 much for his selflessness and his ability to let others take the pressure. He was also 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. David, Pring (T), T. Codrington (J), J. M. Dore (A), C. A. Asiodu (A), T. J. Willcox (J), T. 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. Brennikmeyer (H).

MIDDLESBOROUGH COLTS 9 AMPLEFORTH 38

The opening salvos 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 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.
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 the 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.

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.

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 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 new it. They threw everything into a final attack with Dore racing for the corner. Again Mount’s tackling was equal to the demand.
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 Wilcox 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 slop 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
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. Astudu 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 to开源 the 22 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 gay, much pleasure to the School’s supporters.

2ND XV

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 skilful 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.11 W.10 L.1 287 – 81

Results:

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<th>v Leeds</th>
<th>v Bradford</th>
<th>v Mount St Mary’s</th>
<th>v Barnard Castle</th>
<th>v Newcastle RGS</th>
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<th>v St Peter’s</th>
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The following played for the team:

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 5 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 more many, 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 3 of the scrum was below 6 foot 4 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!
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 strolling 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 proping 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) L 14-18
- v Stonyhurst (H) W 36-0
- v Pocklington 3rd XV (A) W 28-4

4th XV (from):
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. Erodzain (C), C.P. Thompson (B) (Capt.), T.J. Gaynor (D).

U15 Colts 163-236

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

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 Wootten will develop the power to put the ball beyond the gain line. The front row as a scrumming 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 Bann is the most unlikeliest shape for a tight head, and many an opponent must initially have thought they were in for a cozy afternoon. They soon learned different! Simon Easterby gained in nature 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 split 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 Crabble was outstanding, a backbone to the side. Oliver Mathias initially lacked confidence but matured and as a result his loose play became almost as strong as his set piece work. James Channon 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 McGolden 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 gets 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 Uriate 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.


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 nor 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.12 W.7 L.5 248-138

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

SPORT

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 Marcellin-Rice. Andreadis progressed well as fly-half; he practised hard and never let the side down. Crowdher showed good touches at inside centre — he has footballing ability and enthusiasm. Zoltowski adapted well to outside centre, where his fierce tackling 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. Freeman 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. Horsley (W), J. St. Clair-George (T), N.A.O. Ramage (A), P.C.I. Black (D)

H.C.C.
MUSIC

LIONEL ROGG

Abbaye Church 8 October 1989
Ampleforth Music Society’s 1989-90 concert season opened with Lionel Rogg’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.

Lisa’s Fantasia and Fugue on the chorale Ad nos ad salutarem 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 Rogg’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 (BWV 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

AMPLEROFT 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 Ampleforth, was joined by virtuoso harpist, David Watkins, in Mozart’s Double 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

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. Craig-James (D). Viola: T. Gaynor (D), K. Dann (H), N. Studer (D), C. Fothtingham (E). ‘Cellos: C. Finch (D), T. Wilding (D), C. Dalglish (J), A. Garden (T). Double Basses: 0. Irvine (O), N. Kilner (B). Oboes: C. Grace (O), C. Furness (O). Horns: C. Fox, W. Hilton (T).


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. Nicholison (W), H. Blake-James (H), A. Layden (J), Mrs B. Wells. Second Violins: K. Crossley (B), R. Collier (J), C. Carney (C), W. McKenzie (H), J. Dore (A), A. Della-Porta (W), E. Davis (O), E. de Lisle (W), M. Mullin (B), J. Lenaghan (A).

Violas: T. Gaynor (D), N. Studer (D), K. Dinn (H), C. Fothringham (E), Fr Hugh, Fr Adrian. Cellos: G. Finck (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. Fothrington (E). Flutes: C. O'Loughlin (C), C. Cole (T), D. Blair (W), M. Tyreman (T), J. Fry (E), S. Dinn (H), Piccolo: S. Dinn (H). Oboes: C. Grace (O), C. Furness (O), C. Ticehurst (W), E. Waller (A). Clarinets: A. Crossley (B), J. Vincent (O), N. Kenworthy-Browne (E), A. Corbett (J), A.D. Codrington (J).


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.

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 unfailing 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.

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 colleges 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 daunting, 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 altoes were only marginally less effective with the lower voices finding a firm, surprisingly mature blend.

Martin Dreyer
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 role, 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, evocative of 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 apotheosis from out of the centre of the brooding, chthonic oak stump which dominated the rear of the stage. He demonstrated an unusual flexibility of environment to another: the organised architectural solidity of the court, at the...
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 (W); Lighting: James Hartigan (W), Charles des Forges (W); Sound: Alastair 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

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 Alastair 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 cadet 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**

<table>
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<th>Section</th>
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</thead>
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<tr>
<td>No 1 Sec (UO Sessions &amp; Sgt Mayer)</td>
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</tr>
<tr>
<td>No 2 Sec (UO Gaynor &amp; Sgt Harvey)</td>
<td>430</td>
</tr>
<tr>
<td>No 3 Sec (UO Ryan &amp; Sgt Townley)</td>
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**CAMPCCRAFT & 1st AID**

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<td>No 5 Sec (WO Luckyn-Malone &amp; Sgt Lowe)</td>
<td>402</td>
</tr>
<tr>
<td>No 6 Sec (WO Kendall &amp; Sgt Gallwey)</td>
<td>438</td>
</tr>
<tr>
<td>No 7 Sec (WO Price &amp; Sgt Collins)</td>
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</tbody>
</table>

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. Flanaghan, 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 (IFWO) 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 Neill 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 indispensible 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 Canterbury. 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. As 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 (Air Mobile) 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).
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.

One splendid family sold over £200 worth of tickets, and The Spectator donated several free advertisements, composed by Asa Advertising, which brought in £600. The first prize of a weekend in Paris was won by Mrs Balfe, 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 1969), 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., St.L., 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., ATC. Art
F. 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, I.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 (86) 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.

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 initiates 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 Malton 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 stow in the door but did no personal injury, and certainly did not damp the evening’s revels at the Gimboss’ 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 Dannmann 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 succumb 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 Fester 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 home with 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 ones — 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 Stuart Fothingham 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 Grainger'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 Pasiphaë 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

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 form '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 Hymers 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

<table>
<thead>
<tr>
<th>Team</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>v Gilling</td>
<td>A L 20 – 0</td>
</tr>
<tr>
<td>v St Olave's</td>
<td>A L 30 – 0</td>
</tr>
<tr>
<td>v Cundall Manor</td>
<td>H W 32 – 4</td>
</tr>
<tr>
<td>v Worth</td>
<td>A W 16 – 4</td>
</tr>
<tr>
<td>v Oratory Prep</td>
<td>A L 46 – 0</td>
</tr>
<tr>
<td>v King's House</td>
<td>A W 40 – 0</td>
</tr>
<tr>
<td>v St Mary's Hall</td>
<td>A L 60 – 3</td>
</tr>
<tr>
<td>v Barnard Castle</td>
<td>H W 20 – 18</td>
</tr>
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Under 12

<table>
<thead>
<tr>
<th>Team</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>v Pocklington</td>
<td>H L 24 – 4</td>
</tr>
<tr>
<td>v Barnard Castle</td>
<td>A W 18 – 14</td>
</tr>
<tr>
<td>v Hymers College</td>
<td>A D 10 – 10</td>
</tr>
<tr>
<td>v St Olave's</td>
<td>H W 34 – 0</td>
</tr>
</tbody>
</table>

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 Jousselin, H.
Burnett Armstrong, A. Osborne, J. Halkon, R. de la Sota, D. Massey, G. Massey,
D. Steuart Fothinghan, 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 firebrigade in Scarborough, who showed us around 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 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 his 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 the Benedict; within the constraints of the early 1950s the school lived up to it 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 Callighan 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; a fine 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 feature of 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 rounded educations 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.
The following were monitors during the Autumn Term:

**Head Monitor:**
John Vaughan

**House Captains:**
Hugh Jackson (B), John Vaughan (E), Charles Strick (F), Alexander Foshay (S), Richard Greenwood, John Holmes, William Howard, Marc Lambert, William Umney.

The following boys joined the school in September 1989:

The following boy left the school: AJ. 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 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 Rogues 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

<table>
<thead>
<tr>
<th>U11 XV</th>
<th>1st XV</th>
</tr>
</thead>
<tbody>
<tr>
<td>v Junior House</td>
<td>won 20-10</td>
</tr>
<tr>
<td>v St Martin's</td>
<td>drew 14-14</td>
</tr>
<tr>
<td>v Pocklington</td>
<td>lost 28-10</td>
</tr>
<tr>
<td>v Howsham Hall</td>
<td>lost 50-0</td>
</tr>
<tr>
<td>v Barlborough</td>
<td>lost 12-4</td>
</tr>
<tr>
<td>v Malsis Hall</td>
<td>lost 48-0</td>
</tr>
<tr>
<td>v St Olave's</td>
<td>lost 46-0</td>
</tr>
</tbody>
</table>

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 Ben, 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 Olave's 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:

<table>
<thead>
<tr>
<th>George Blackwell</th>
<th>Clarinet</th>
<th>Grade 2</th>
<th>Pass</th>
</tr>
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<tr>
<td>William Guest</td>
<td>Piano</td>
<td>Grade 2</td>
<td>Merit</td>
</tr>
<tr>
<td>James Jeffrey</td>
<td>Piano</td>
<td>Grade 2</td>
<td>Merit</td>
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