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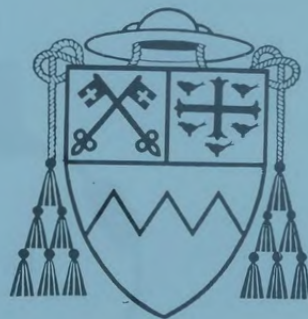
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# THE AMPLEFORTH JOURNAL

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## THE AMPLEFORTH JOURNAL

Volume XCVI

Spring 1991

Part I

### AMPLEFORTH CONFERENCE 90

LEO CHAMBERLAIN O.S.B.

It would be nice to say it happened at Ampleforth, or some other distinguished spot. In fact Christopher Cviic had to go out to Greenwich; I to Blackheath, and the night was cold. That was the only reason that the Ampleforth Conference was first discussed in a wine bar at Waterloo after a meeting of Keston College Council in January 1988. The idea itself was a moment of midnight inspiration, and I should have known that Christopher always encourages such things, because we soon found ourselves forming a committee which was selflessly to give of scarce time over the next three years. We immediately established a working link with Keston College, and depended much on their contacts and expertise as well as our own.

The real origins of the Conference lie in the story of the last thirty years. As a boy, I heard the stories of the Church of Silence, and knew of the trials of the Cardinals of Central Europe; I did not know of the brave Baptists of Russia, of the Ukrainian Catholic Church, and of the bitter persecution of Orthodox Christians, and Stalinist anti-semitism. Then Stalin died, and Kruschev and Bulganin seemed rather jolly, "B & K", the British press called them, a peasant and a general in a kind of music hall act. Perhaps it was also a growing consciousness of the needs of the poor countries of the world, but at any rate in the Sixties the situation of Christians in Eastern Europe was not much canvassed in the west, and still less in Britain; Cardinal Slipyi's deliverance from prison did nothing to disturb the euphoric mood of the reporters of Vatican II, but rather emphasised the hope of a new beginning, even in relations with Communism.

The reality was different. Kruschev began a new persecution and the Orthodox Church lost hundreds of Church buildings. In Central Europe, administrative persecution continued unabated, and the few bishops appointed with the agreement of the regime were constricted in their duties. *Aid to the Church in Need* built up a network of contacts and did remarkable work over the entire period, but in this country it was the activity of Jews on behalf of Soviet Jewry which gained most publicity and implied obvious questions about the fate of Christians. In Britain there was, and indeed there still is, little awareness, even among the Churches, of the Christians of East and Central Europe. About this time, in 1964, Michael Bourdeaux, then a newly ordained Anglican priest who had studied Russian in Moscow, came across an appeal from two unknown Ukrainian Christians. It was a general document, addressed to anyone who read it, and it gave hard detail of a kind not often seen then about the persecution. He

went back to Moscow, and by a miraculous providence met the very women who had written the appeal, and who had come back to Moscow to try to find someone to take further documents to the west. He did so, and began the process by which believers in the east smuggled out documents to be published in the west. Within a year or two, he had founded Keston College, devoted to the scholarly study of religious belief in Communist lands, and to the provision of accurate information.

Keston published news of all the twists of Soviet policy, including the new Brezhnevite persecution of the Seventies, and steadily gained in prestige, though there were always those who were reluctant to give the College credit, reluctant to believe that the best course was to do what believers in the east wanted, to give the widest publicity to acts of persecution. That was a western controversy; in the east, Michael Bourdeaux gained a host of friends, including Fr Gleb Yakunin, sentenced to 10 years in prison in 1980, and now a member of the Supreme Soviet. Then came Gorbachev.

It seemed, three years ago, that there was an opening of which we could take advantage, a hope that we might be able to communicate more openly with those who lived under the muffling red blanket, and to do so for our sakes as much as for theirs. It was obvious that there were stirrings in Hungary, although the next summer I was to hear the miserable State Secretary of the Religious Affairs office in Budapest upbraid the Hungarian bishops for a few timid steps of protest. In Poland, morale was low, and the needs were great, but martial law had no more provided a viable way forward than previous Communist attempts at a new start, and the regime was staggering under both a load of foreign debt and massive popular resentment. We could be sure of participants from both those countries, provided we could raise the money to pay for their travel, and the implication of Gorbachev's policies seemed at least to be a loosening of bonds, an attempt to lighten the cost of an imperialism which left the Centre poorer than the periphery. More hopefully still, as the Reith lecturer was to point out in 1988, years of opposition activity in Russia had brought the beginnings of a civil society which was of itself placing limits on the Communist autocracy, and the Churches had not only survived but had retained spiritual vigour, in spite of all the sad compromises of Orthodoxy. (Few of us could have survived the pressures under which Orthodox Christians had lived for so long.) We could expect fruitful contacts with Russia. There was also the suggestion that we might broaden the basis of the Conference by inviting Jewish participation, especially from Russia and Hungary. Central Europe was the site of the Holocaust, and we were glad to make the attempt; sadly, it came to nothing. Other contacts were to prove more productive. In the Ukraine, it was shortly to become evident that the Ukrainian Catholic Church, ruthlessly suppressed by Stalin, still existed in the catacombs. We had contacts with East Germany, though no vision of a falling Wall, and we had contacts with the Czechs and Slovaks, though no expectation of the jangling of keys and a revolution in velvet.

There was a fascinating contrast between these hopes, and the value put on justice, truth and freedom in the east and the tired approach of some western commentators. It seemed, and seems, to us that the age of Enlightenment in the

west has run its course, and the attempt to base a secular society upon values apart from the divine has failed. In that lies our need, and the need especially of the United Kingdom, one of the furthest dechristianised of western societies. Of course, it may be that all that will happen is that the western brand of materialism may take over from the Marxist-Leninist in the liberated countries of the east, and that the KGB, which is still intact, may preserve the unity of the Soviet Union by bloodshed. At the time of writing, in February 1991, that last seems all too likely. Equally, the Catholic Church in particular, might respond by trying simply to rebuild old structures, resulting in a highly clerical Church, as the Tübingen theologian, Peter Hunermann recognised in his lecture at the Conference. Anyone who has attended a public ecclesiastical celebration in Eastern Europe knows what he means. Such questions, as it turned out, were central to the Conference. Thus the agenda of the Conference changed and developed at the run, as we sought to take advantage of the tumbling rush of events.

We determined on the title for the Conference, *A Time For Change*, during the summer of 1989, and began the first of several drafts of the Programme; the final version, which is printed in this issue of the Journal was only agreed very late, and the plan to get all papers ready and printed in advance of the Conference had to be completely abandoned. An invitation list was compiled, but the pressures of other work and secretarial difficulties meant that invitations only went out after Christmas 1989. This did not make too much difference to the response: we had originally planned on a Conference of approximately 100, with a limited list of speakers, and working on a single programme. We ended up with over 200 participants, and 26 speakers, and we fitted in a series of Workshop sessions as well. This meant that even the most peripatetic of participants could not possibly get to every paper, and so those moments at which the Conference was together were of some importance. Chief among these, and both had a sacramental importance, were the sharing of prayer with the Community at Vespers each evening, and the common meals, cooked and presented to an uncommon standard by the staff of the Upper Building.

The Catholic Church, and Ampleforth's friends, were of course heavily represented among both speakers and participants, but the meeting was certainly ecumenical in every sense, and we were glad to welcome guests from nearly every European country, and a wide variety of Communion. From so distinguished a list, it is difficult to pick out names, especially as all those from Central and Eastern Europe must rank as Confessors of the Faith. From the Ukraine, we had Bishop Pavlo Vasylyk, who had worked in secret for years. With him was Ivan Hel, imprisoned twice, for a total of nearly 20 years. From Bulgaria came Fr Subev, who had celebrated the Liturgy in the open air in Sofia for thousands demonstrating against the regime; from Romania, Fr Galeriu, an Orthodox priest who had survived prison camp and who was beaten up by Ceaucescu's men during the last months of that regime. There was Stephan Wilkanowicz, editor of *Znak*, the Catholic weekly based in Cracow, and Fr Alulis from Lithuania. Pastor Geza Nemeth, a man of considerable personal force, came from Budapest, and so did Fr Laszlo Lukacs, a Piarist priest and now in charge of the Hungarian bishops'

media office. Alexander Ogorodnikov and Vladimir Poresh came from the USSR, and also Irina Ratushinskaya, now in exile in England: all are former prisoners of conscience. To Irina we owe one remark, which must be an encouragement to all of us in the West who try in our different ways to communicate the Faith, "To suffer is painful but simple. What Russia needs now is its own prophets and teachers. Let's forget about suffering and patience. Teaching the young about God is much more difficult." From East Germany, we had the retired Lutheran bishop of Brandenburg, Altbischof Schoenherr; a young and radical Christian, prominent in the protest movement and lately a member of the Volkskammer, Vera Wollenberger; and Professor Mayer, Professor of English at the Humboldt University, Head of Catholic Action in Berlin and then Minister of Education in the new East German government; from Czecho-Slovakia five participants, including Fr Halik, an assistant to Cardinal Tomasek and a leading participant in the Christian Basis Group movement in Slovakia, Pavel Benko. Fr Halik had worked as an underground priest for 12 years and is now Secretary of the Czech side of the Czecho-Slovak Bishops' Conference. Archbishop Sustar of Ljubljana in Yugoslavia was one of our major speakers. From the west, Christopher Cviic, who edits the Chatham House publication, *The World To-day*, spoke, as did Michael Bourdeaux, newly appointed a Canon of Rochester Cathedral, and we were particularly indebted to Dr Hubertus Desseloch who delivered a notable paper on the ethical foundations of the Social Market Economy at very short notice, replacing a major speaker who had withdrawn two weeks before the Conference began.

Part of our purpose was to bring the concerns of the Conference more prominently before Christians in England, and so we were glad to welcome numerous journalists, whose names are listed among the participants in the Conference. They were patient over early difficulties with a Fax machine, and their reporting was generous; *The Tablet* did us proud, and there were significant reports in much of the serious press, in America and Europe as well as in the United Kingdom.

One of our chief anxieties was funding, because most of our East European participants could never have afforded the journey without help, and certainly could not pay for their accommodation. Administrative costs, though minimal, had to be met. Our budget ended up in excess of £50,000. We were set on our way by a substantial anonymous donation, but the rest of the money gathering was slow and worrying; that we made it in the end was a matter for much gratitude to our various donors.

Cardinal Basil Hume agreed at an early stage to chair the Conference, and his support was invaluable; his presence in the Chair at the major sessions throughout the Conference as well as his own opening address gave an informality and grace to the proceedings. Not the least of his services to us was the making available of rooms in Archbishop's House for committee meetings, and of the time of his Secretary for Public Affairs, Charles Wookey, to serve on the Committee.

The Committee itself became an elastic body with varying membership, but among those who gave of their time were also Alenka Lawrence, of the BBC

World Service, who looked after our press relations; Christopher Cviic, John Bishop, Michael Elmer, Olgierd Stepan, Alfred Latham-Koenig (who found himself carrying some of the burden of the multiple efforts which had to be made to secure the presence of the Russians, complete with exit and entry visas), Mgr George Leonard, Bogdan Szajkowski, and Philip Walters of Keston College. All have multiple other concerns. Philip Walters handled much of our initial contacts with the East and Central Europeans, and contact with the Romanians was finally made by Michael Bourdeaux and Fiona Tupper Carey, the Keston researcher on Romania, on a visit to Bucharest and Cluj in May and June 1990.

Christopher Wilding, our Director of Studies began organising matters here, but that process involved many generous people, from Fr Charles Macauley and Fr Adrian Convery, the School and Monastery guestmasters, to Lt Col John Sharp, the Assistant Procurator and the various House Matrons, and especially the Upper Building Matron, Mrs Patricia Edwards. The school term began three days after the end of the Conference, so the College was fully staffed, but a quick turn round was needed in the Houses which had been used for accommodation. There were many slips on the way, and especially when carefully laid plans for staffing the Conference desk broke down with those concerned called away unavoidably; but then two of the members of the lay staff who were among the many unofficial Ampleforth participants, John Davies and David Cragg-James, simply moved in and took over. Members of the Community both took an active part in the Conference and took on many tasks, from organising buses to making detailed arrangements with the Dean of York's office for the Conference's last event, a buffet lunch in St William's College, followed by a tour of the Minster for those who had time.

There had been suggestions that this was to be a triumphalist gathering. That was never the intention, and the reporting of the Conference indicated that the spirit of the occasion was much more an assessment of the shape of Christian belief that had emerged from the dark years, and a first attempt to work out what should be done with the opportunities that have appeared. The gaining of freedom brings the problems of pluralism and choice. Some of the choices for East and Central Europe are old ones, re-emerging from the wreck, and even exacerbated by the experience of the last 40 years — the place of nationalism, the question of a sinister anti-semitism, the question of relationships between different Communions. There has not been much time for ecumenism in Eastern Europe, and there are places, like the Ukraine where it is hardly possible. Some choices are new: believers now have the opportunity again to influence society directly, but the Churches have been systematically deprived of financial support, and even of buildings, over 40 years. The question is how to act, now there is opportunity, and how to build up the strength of religious belief.

One theme did emerge strongly. It is quite well known that the formation of little Christian groups who explore prayer and the scriptures together, and work together, is one of the most hopeful signs for the Church in Latin America; it is less well known that this same phenomenon has been developing in different ways in Europe, including Central and Eastern Europe. It forms an acute contrast

to the loneliness of atomised individuality and the desperate search for emotional consolation that characterises much of western society. It contrasts equally with the parades and the claptrap of the socialised humanity of the former Peoples' Democracies.

Such groups, in the Oasis movement, and, in a different way, in the clubs of Catholic intellectuals, have played an essential role in the Polish Church; there are hundreds of such groups in the Czech lands and Slovakia; the Ukrainian Church survived by such means; in East Germany, Christian groups of various kinds, including Pax Christi, were central to the growth of the opposition. In Hungary, at a time when membership of Communist student clubs collapsed, the Catholic groups have flourished. In Russia, the Christian seminar has been one of the seminal movements behind the growth of civic sense. Doubtless, there is more.

These groups provide a vision of diversity in unity, a microcosm of the Church, redolent of the atmosphere of the early Church, when Christians had no expectation of their becoming a majority. It was enough that Christ had been revealed to them, that they were the salt, the light, the leaven, through their membership of the Body. Many at the Conference were aware of the social forces which, for once in the 20th Century, had helped the religious revival in Poland and elsewhere, and recognised that it might not be like that for ever.

It can be suggested that an informal structure is all that is needed, and indeed there are Churches which work in just this way. There is a tension here, because the Church over the centuries has grown, and its presence in the world has produced an administrative apparatus, and buildings, which are small enough in contrast to-day to the great ministries of secular government, but a feeling can grow that any sizable institution is a departure from the gospel. The question is acute in Central and Eastern Europe, where the great institutions of the Churches have been confiscated, damaged or hindered in their work by a hostile state, and often it is not these that are the lively centres of the Spirit. The persistence and success of many of the Baptist congregations in Russia and Eastern Europe is a witness to the life of the Spirit in small groups, and in Pastor Paul Negrut of Oradea, the Secretary of the Baptist Union of Romania, the Conference had an outstanding representative of that tradition. Yet the success of his work has meant that the Oradean Baptists are hardly now a small group: they are the biggest Baptist congregation in Europe.

Yet there is a Baptist Union, and the Catholic tradition has always stressed the Communion of the whole Church, which is complete in every part, because Christ is present in every part, and there is only one Christ. Left to themselves, the small groups are fissiparous, and that is hardly the way to cope with the emerging agenda of nationalism, religious and otherwise, or the problems of societies demoralised by Communism; recent accounts of the difficulties of western Charities working in Romania illustrate that point acutely, and the moral rather than the material dimension was at the heart of the revolt of Central Europe against Communism. In the East as in the West, the Churches must grow to a renewed understanding of relationship of the parts to the whole, of the laity to the clergy.

In this context, just as all aid to the Churches and peoples of Central and Eastern Europe has worked through small groups, it may be the fostering of spiritual and intellectual links is best done through a diversity of groups co-operating together. That seems to be the intention of such co-ordinating bodies as are now emerging in this country. The Ampleforth Conference offered a chance for communication over a sustained period to a diverse group of people in the context of a living Community of prayer. The trust established can only be helpful, especially between those who had not had the chance to meet before; a joint declaration establishing an Eastern European Committee for Christian Solidarity by some of those present from Eastern Europe was a signal of the progress hoped for.

A Conference such as this does not need to have an obvious product; the measure of its success must be found in the experience of the participants, and that is for others to remark upon; certainly, some of the letters we received made us all feel that the effort had been worthwhile. The papers will be published in a special issue of the Keston College Journal, *Religion in Communist Lands*, thus reaching most of those concerned with religious faith in Central and Eastern Europe in this country, and so they will have an influence beyond the moment. More than this, the experience was sufficiently strong for there to be a strong impulse that this should not be, as we had originally thought, a single event, but that, with enough support, something more should grow from it. That is now being explored, with the thought that anything that helps contact and communication for those who share Christian values and face the same range of ethical problems must be good. Our potential is modest. That may be the best way; already some of the brighter hopes of the summer of 1990 are being soured, and the need for the promotion of Christian fellowship is all the clearer. The Conference Committee is looking for funds to promote another gathering in 1993, and to run a small office in the meantime. We have a scheme to encourage the giving of hospitality to Christian students from Hungary, and another to twin a Hungarian and an English hospital. There are other possibilities, limited but realistic.

Fr Abbot closed the Conference with a lapidary speech; his support had been constant, and he was only absent for part of the Conference because he had to visit Fr Fabian Cowper, who was sick and dying in Oxford. He said that it would be wrong to end such a Conference with anything but a prayer, that the themes that had been discussed had a world-wide application. He asked us to remember all those who had died during the persecutions, all those who had suffered. The Conference prayed in silence for two minutes, and united in the Lord's prayer.

## CHAIRMAN'S OPENING ADDRESS TO THE AMPLEFORTH CONFERENCE

HIS EMINENCE CARDINAL BASIL HUME O.S.B. ARCHBISHOP OF WESTMINSTER

This Conference is being held at a time of considerable uncertainty but yet of great hope and anticipation for the future of Europe. In recent weeks the Gulf crisis, of course, has rightly monopolised world attention for it poses a threat to global peace and the world economy. Inevitably it affects our continent seriously. When the original planning for this meeting began some two years ago, not one of us could have predicted the changing context, the end of the Cold War, the peaceful revolution that has transformed the political, religious and social landscape of our continent and the growing threat of Islamic fundamentalism. One thing has remained intact throughout all the upheavals in Europe. It is important, I believe, to recall that this Conference is possible because it is built on relationships and a dialogue that continued, sometimes precariously, amid all the hostilities and divisions of the Cold War.

Catholic bishops from East and West have met without major interruptions in the Council of European Bishops' Conferences. They have devoted much time and energy to clarifying how the whole continent is to be evangelised. Catholic laity have their Forum which meets to discuss matters of common interest. At the same time the Churches of Europe (KEK) have developed their own structures bringing together East and West, and have worked alongside CCEE, particularly in a number of European Ecumenical Encounters. Now that the political map is being redrawn, the patient and sometimes frustrating work of the past decades seems entirely justified. Certainly among Catholics there are already in place structures of dialogue and co-operation under the auspices of CCEE, which will be able to give practical effect to the guidelines yet to be agreed at next year's Synod of European Bishops.

It is to that past I wish to turn now for inspiration and for a vision of what can be our future. Ten years ago the Council of European Bishops' Conferences went on pilgrimage with Pope John Paul II to Subiaco. We wanted to honour St Benedict, who at that time was the sole patron saint of Europe and who had been born 1500 years before. Despite the decades of political divisions, over 200 bishops from East and West came that day to the cradle of Western monasticism. While generally wanting to draw fresh strength from the witness and intercession of St Benedict, we specifically intended to pray for all those Churches then deprived of their liberty and cut off from their sister Churches in the free world.

No one who took part in that pilgrimage will ever forget its symbolism and the promise it held out for the future of our continent. We gathered first at the cave where Benedict lived as a hermit fleeing from the corruption of a decaying civilisation. He sought the desert and found solitude and shelter in the bare hills. A cave can recall the tomb where the past is laid to rest but also the womb out of which is born the future. The Pope spoke to us that day of his vision of a Europe that needs to rediscover its spiritual and cultural roots and to blossom once again into new life and unity. It was a prophetic moment.

When we emerged from the cave we walked in silent procession with the Holy Father down the steep hill to the church of St Scholastica. The hermit-life of St Benedict in his hillside cave was to prove a magnet for others in search of God, who developed the community life so characteristic of subsequent Benedictine foundations. Our silent prayer during that procession was for all Christians in Central and Eastern Europe for so long deprived of their liberty and their voice. At the church of St Scholastica we sang the praises of God at solemn vespers presided over by the Pope. Throughout the Christian centuries, religious communities have offered uninterrupted prayer on behalf of all humanity. It was entirely fitting that our pilgrimage ended in such a way since the divine office expresses three great truths which have shaped Christian life over the centuries and will continue to have, I am convinced, great importance in the rebuilding of European unity and civilisation.

The first truth is that of creation. All that exists — albeit in a limited and contingent way — reveals something unique about the truth, beauty and goodness of God. There is, in creation, an inner unity and coherence; all created things are interdependent; all are good. When we sing the praises of God, we acknowledge Him as Creator and give thanks for the marvels He has wrought.

Such a view of reality inevitably determines our attitude as believers to the environment, to the finite resources of our home planet and to our responsibility as humans for the careful stewardship of God's gifts. The Christian vision of creation, with its emphasis on unity and the free love of the Creator, is best expressed in the *Canticle of Creatures*, that hymn of praise and love in which St Francis of Assisi saw all things as kith and kin in God's family.

Alien to that vision is the callous exploitation of natural resources characteristic of materialistic philosophies of life. Capitalism has been guilty of its own crimes against creation but communism too has left Central and Eastern Europe with a grim legacy of pollution and environmental neglect. Both are economic, political and social systems that have failed signally to befriend humanity and to reverence and respect individual dignity. At the same time, and consistently, they have adopted similar attitudes towards nature and the environment. They have been aggressive, insensitive and short-sighted.

Belatedly, in the West, enlightened self-interest is causing governments and industry to rethink attitudes about established practices. Care for the environment has become a matter of global concern. As believers we should be in the forefront of this new thinking. We have a distinctive contribution to make here to the policies of the new Europe.

The second truth celebrated in our public praise of God is that of incarnation. We sang vespers together at Subiaco, we worship together because we are one body, one spirit in Christ. In and through the Eucharist, by our fellowship, our shared life and love we witness to the revealed truth that God became man and dwelt among us. It is a truth central to our Christian faith. It has profound consequences not only for our personal lives but for society, and the way we structure it and make it work.

From the beginning, humanity has reflected in a unique way the very likeness

of God. That, in itself, means that we must give unconditional respect to each individual. He or she, by sharing our common humanity, has certain inalienable rights and may never be treated as a means to any end, however noble. Christian civilisation has over the centuries come to define and defend these rights. They are under constant threat. They must be vigilantly defended.

But that is not all. God took to Himself our human nature. By so doing, human dignity and rights assumed an altogether deeper and richer significance. All that is human is now caught up into the mystery which is God. No political and social system in history has ever yet done justice to this Christian vision of human dignity. But we have a goal at which to aim.

East and West have in their different ways inflicted grievous wounds on humanity. This century has seen cruelty and death on a scale hitherto unimaginable. The horrors of the Hitler regime were matched by the crimes of the Stalinist era. Less dramatically there have been in the West the depersonalising effects of the Industrial Revolution, the multiple deprivation inflicted on the poor in the slums and inner city areas; there have been bad housing and inhuman working conditions; unemployment has left millions devalued and unwanted. In Central and Eastern Europe, political ideology has systematically subordinated individuals to the power and dictates of the State. Rigorous repression of religious freedom, the corruption associated with dictatorships have left behind them whole populations in many respects demoralised and without established values. There is a real danger of that disintegration which often occurs when authoritarian regimes are toppled. And yet the models of Western European democracies are not panaceas. The value of truth, the need for integrity and openness in public authorities, the importance of genuine participation and accountability in social, economic and political life — these are all hard to sustain, and require as a bedrock a shared moral awareness and commitment in society at large.

In some respects I believe this awareness has worn thinner in Western Europe with the development of an individualistic ideology which places too little emphasis on community and tends to deny or obscure the true inter-dependence of people. Believers must co-operate to bring to bear on society and the structures of a united Europe their vision of human dignity, freedom and rights. That would represent for Europe a source of hope and renewal. In this context I can do no better than quote Cardinal Carlo Maria Martini speaking last year to the Symposium of European Bishops:

"...the heart of the Gospel message consists in introducing human beings into the mystery of life itself, given to us by the God of creation and of the covenant. Every human life is, in fact, the story of God's investment of trust in man (Dt 3, 26). One of the greatest services which the Church of Europe can render to our contemporaries is to help them understand this mystery, or better still, to help them to 'inhabit' it. It is in the light of the mystery of God who creates and offers an eternal covenant, that modern people can understand their true dignity and the meaning of their lives."

The third truth which is expressed when we turn to God in public prayer is belief in redemption. Mankind's chronic abuse of freedom, the persistent presence

of sin in human lives have plunged the world into darkness and death. We could never have rescued ourselves. We needed to be redeemed by the sacrifice of Christ and to be reborn with him in resurrection to new life. The saving love and obedience of Christ have transformed the possibilities of human life and made a sharing in divine life our ultimate destiny. The Church is the sacrament of that redemption. As a reconciled people she is both sign and source of reconciliation between God and man and between nations and peoples.

It is not then in keeping with this fundamental nature of the Church to bless the banners of warring and aggressive states in a divided, violent world. Instead she should be a force for peace and dialogue, a bridge-builder between those at variance with each other, an antidote to the poison of hatred. Nor should she be a protector of privilege, a defender of the rich against the poor.

In the new Europe, the Church must not be part of the problem but an essential element in the solution. Christian unity will be an important contribution to peace and co-operation between divided communities and states. In the past, and up to the present day, there has been discord, misunderstanding and rivalry between Christian Churches, Orthodox and Catholic, Catholic and Reformed. The Churches cannot call on others to lay aside differences and work for a better world if we are unwilling to do so ourselves.

Christian unity will be a gift from God when it is achieved, and in that connection the most powerful weapon is clearly prayer. Nonetheless little progress will be made without a re-examination and assessment of the historical situations that gave rise to the divisions in the first place. Furthermore, it will be necessary to engage in a rigorous study of ecclesiology and to face up to its consequences.

Many European countries now have their own Moslem communities, and increasingly it will become necessary for the Christian churches to enter into serious dialogue with them. One of the particular problems faced by some of these Islamic communities is that their loyalty and national allegiance is sometimes questioned. It is perhaps important to recognise that this is not a new problem, at least in this country. The loyalty of the Catholic community was, after all, under suspicion in the 15th and 16th centuries, as was that of Irish Catholics in the last century. There is, then, a dialogue to be held with the Islamic communities in which, without minimising the substantial differences which exist, and without being sidetracked by strident voices, a genuine relationship can be forged. Whilst always serving the truth such contact is essential in pluralist societies if tolerance, liberty and respect for human values are to be maintained.

Believers must demonstrate to society that former models of class warfare and of armed hostility have no part in tomorrow's world that we are called to build. We are now citizens of one world, children of the same God, destined for one end. It is for us to help fashion structures and habits of co-responsibility and dialogue in society and industry. We should renounce violence as a solution to disputes, without prejudice, of course, to the moral obligation which governments have to defend their citizens against unjust aggressors. We should be working towards universal acceptance of the rule of international law and towards a world community of nations for which the European Community may provide a



working model.

In all this the Church claims no privileged place in society and is in no position to impose solutions. She must humbly and in a spirit of service offer practical collaboration and a wealth of experience. Her role is to witness to truth, to be light in darkness, to be a sign of contradiction to the pretensions and follies of power.

When the Subiaco pilgrimage came to an end, the bishops of Europe returned home to their dioceses throughout Europe. They were soon plunged back into the routine of local pastoral care. That is the way believers and the Churches make their best contribution in the building up of local communities. There is a moment of vision on Tabor, then back into the reality of daily life and struggle. If many of us seem to be, and are, helpless and without political power, we can be channels of God's power and instruments of His will.

Within the last decade and since our pilgrimage to Subiaco, the Catholic Church has chosen Saints Cyril and Methodius as joint patrons of Europe and St Benedict. This is an inspired choice. They were missionaries and had a special genius for adaptation and inculturation. They did not challenge the cultures they set out to evangelise. They refused to destroy them. Instead they sought to transform them with the leaven of the Gospel.

This brings me to my final point. The three patron saints of Europe represent the undivided Church of the first centuries. They came from different cultures, East and West. They bring to the whole continent rich traditions and complementary gifts. That provides us with a valuable lesson. I am convinced it would be a distortion to imagine that the rebuilding of Europe and its evangelisation is a task that the West should be undertaking on behalf of the East. Neither has a monopoly of charism, courage or wisdom. This enterprise demands equal sacrifice and the commitment of both East and West. It will be a hazardous, complex and exhausting work. It will draw on all our spiritual energies. It is, however, a task that we cannot refuse to undertake.

It is my prayer that this Conference will make its own important contribution to that task. I wish you well in your labours and I look forward confidently to their successful outcome.

## BELIEF IN CENTRAL AND EASTERN EUROPE TODAY

MOST REV A. SUSTAR ARCHBISHOP OF LJUBLJANA, YUGOSLAVIA

When this subject for an introductory paper to the Ampleforth international conference on "A Time for Change: Believers, Society and State in Central and Eastern Europe" was suggested to me in June 1989, nobody had foreseen what great and radical changes would take place in the countries of Eastern Europe. An entirely new situation has arisen. Nor, at the moment when this paper was prepared (Easter 1990), can it yet be foreseen how things will develop in the months to come. Since for technical reasons the text has to be handed in by the end of April, I find myself constrained to preface my paper, which I had been preparing for quite a long time, with a short section on the distinguishing features of the profound revolution and transformation in the church in Central and Eastern Europe, so that I can go on to speak in the main part about belief, that is to say the Christian-ness of Central and Eastern Europe, and in conclusion to offer some thoughts about the Christians' tasks in Central and Eastern Europe.

### FEATURES OF THE CHANGE TO CENTRAL AND EASTERN EUROPE

There are to date many reports, studies and analyses of the great political, social, ideological, religious and ecclesiastical changes in the Soviet Union and East European countries. It can be expected that such publications will greatly increase in number. Ever increasingly symposia, congresses and conferences galore are dealing with the problems and consequences arising from these revolutionary changes. Only a few features of the change can be outlined here.

What may well be instanced as the first and possibly most important feature is the breakdown of the ideological, social, political and economic system in Eastern Europe. If perestroika in the Soviet Union and the changes and developments in Poland were already long under way, the changes in the GDR, Czechoslovakia, Hungary and especially Romania came about much more drastically and dramatically. Bulgaria and Yugoslavia were not so powerfully affected, the situation and its course in Yugoslavia being very complicated on account of the disparity of the republics and because of national and denominational tensions. The situation in Albania is at present still little known. But on the whole it has to be said that the whole of Eastern Europe, which a short time ago was regarded as a solid, monolithic block of enduring permanence, has so to speak suffered a total collapse. The communist and socialist systems have played out their roles in history.

The second feature might be said to be the removal of the Iron Curtain and all the bulkwarks of tension between East and West, symbolised by the demolition of the Berlin Wall. The Iron Curtain had indeed long been riddled with holes, but dividing walls and hardly passable frontiers between the countries of Eastern and Central Europe lasted until about the end of 1989. As the walls fell and frontiers opened up, human contacts, not only in the geographical but also in the ideological, religious and social sense, followed. The bitter tension between Eastern and Central Europe and Western Europe was also gradually eradicated, so

that today we may speak about the emergence of a single Europe, although many obstacles and difficulties of various kinds still exist.

In the third place might come democratic elections, on the basis of which people will look for new forms of social, political, economic and cultural life. The consequences of the decades-long communist monopoly and reign of terror cannot be got rid of so easily. It takes vital prerequisites, structures, manpower, experience and not least financial resources to build a new social order. Resistance of various sorts will also have to be reckoned with. But the first requirements for pursuing a new way for the future are elections and new political mandates.

For the churches and Christian faithful — the next feature to mention — a new situation has arisen practically everywhere. The Church has much more freedom to carry out its mission. Since structural conditions have been created by the appointments of bishops and the restoration of relations with the Holy See, altogether new possibilities for Church action present themselves. Certainly with these new possibilities the lack of personnel, institutions, schools, church organisations and money is that much more clearly noticeable. Political change has brought the Church new tasks for which it is still little prepared and was not able to prepare because of suppression and persecution.

Finally one last feature of the changed situation must be mentioned: a new awareness of Central and Eastern Europe's Christians' solidarity and involvement. It is a cause for rejoicing that the spirit of reconciliation and readiness to forgive, to break down national, language and cultural barriers and conflicts is stronger than the revanchist movements that are surfacing here and there on one side or the other. The universality of the Catholic Church across all state and national borders, ecumenical efforts amongst the Christian churches, unity in diversity and diversity in unity as the only possible way of life, exchange of experiences and mutual help in giving and receiving as enriching all, typify ever more markedly the image of the Church in Central and Eastern Europe. The sponsors of this way of thinking and ethos are not only bishops, priests and ministers but also lay-people and institutions of various kinds, such as theological faculties, colleges etc.

Many other features of the changed situation and dynamic evolution in which we find ourselves might of course be mentioned, but we cannot go into them in detail here. We should like to come rather to the main theme, how matters stand today with regard to belief in Central and Eastern Europe. It will not be a question, however, of showing how things are today as regards subjective belief and Christian life in Central and Eastern Europe on the basis of academic research or situation reports on individual countries. Rather an attempt must be made to answer the question whether Central and Eastern Europe is still Christian today. In this inquiry general observations and assessments will have to serve as a basis for answering the question as concretely as possible for individual countries.

#### ARE CENTRAL AND EASTERN EUROPE STILL CHRISTIAN TODAY?

N.B. For the sake of simplicity I often speak of Europe, where Central and Eastern Europe in particular is meant.

The question assumes that Europe at one time, or even maybe up until a short

time ago, was Christian. The question now is whether it is still Christian today. It must no doubt be granted that in a total sense Europe was never, geographically or semantically, wholly Christian. There were only certain parts of Europe, even at times rather large parts, that were more or less Christian, and so it is still today. In their way history proves and the present demonstrates how the Christian character of Europe can change. If, however, I may be allowed to take *partem pro toto*, then the premise that Europe was Christian is more than well-founded. This for three main reasons: First, historically, especially following the migrations of peoples, the spread of Christianity went hand in hand with the spread of culture and the spiritual and political construction of Europe. Not without reason are Benedict and Cyril and Methodius patrons of Europe, and we could add many missionaries besides. Secondly, Christianity and the culture shaped by it are so essentially an integral part of Europe, that Europe without Christianity is absolutely unimaginable and incomprehensible. Not only does Europe still live today as an essential part of the Christian root-system, but Europe's present-day cultural, social and even external face is still strongly marked by Christian elements. Thirdly, the designation of Europe as Christian, as it now is, especially compared with Africa and Asia, as well as in its history, is generally admitted. You can in no way speak as intelligibly of an atheist, socialist, humanist or merely post-Christian Europe as of a Europe that is Christian.

Nevertheless the question whether present-day Europe is still Christian is quite legitimate. What prompts this question arises not only from the features of present-day Europe already mentioned, of which talk of a secularised Europe is one, but for other reasons too. One might point to five facts that historically denote great inward and outward change, without going into the nicer elucidation of these facts and without overburdening them with academic research and statistical detail.

First, seen sociologically, Christianity, Christian belief, the Church and Christians have increasingly been pushed to the margin of society. The churches' influential presence, Christians' witness to the Gospel and the shaping of public opinion, education, culture, social life, politics and economic order by Christian faith are decreasing.

Secondly, inside the churches there is discernible a steeper decline in so-called religious practice, such as church attendance, reception of the sacraments and church work. Criticism of the Church and rejection of a full identification with it seem to be on the increase. As the churches seem ever less credible to their own members, so are Christians all the less credible to people on the fringes of the Church and outside it. As evidence of the decline in Christian practice the deliberate disregard or even rejection of Christian moral norms, especially in the attitude to life in all its phases, to marriage, the family and sexuality is cited.

A third fact to quote is the growing ignorance of the faith or religious uncertainty. Compared with the formation and education that are available to, pursued and taken for granted by people nowadays in other fields, in the religious field it is just the opposite. There is indeed no lack of supply, but the demand, especially in some churches and areas, is practically completely lacking.

In the fourth place is the fact of other religious, ideological, philosophical and scientific or pseudo-scientific attitudes to and concepts of life which are in deliberate opposition to Christianity. They come partly from the Far East and partly they represent differing variants of materialism and marxism. It is remarkable how effectively they are spreading in Europe and giving the impression of wanting to offer a kind of substitute for the Christianity that has been left behind and outdated.

In the last place let us take religious indifference, practical materialism and consumerism as the way of life of an affluent society. In those countries where, by means of the official ideology that until lately held the field alone, the materialistic philosophy of life was propagated and inculcated by all the media, this way of life displays some peculiar features. But even in Central Europe the materialist view of life is very widespread.

Considering the great changes in private and public life in contemporary Europe and how short a time they were in the offing, you might be inclined to say that Central and Eastern Europe are no longer Christian. But such a sweeping categorical statement would be mistaken. In fact there can be adduced on the other side too, plenty of obvious facts that could just as well be based on and verified by scientific research and statistical enquiry, which speak for a Central and Eastern Europe that is Christian. Let me very briefly mention the following:

1. The Christian tradition as doctrine and school of manners, as a way of life and essential component of European history and culture is still alive in private and public life. Statistically, at least in some countries, by far the greater part of the population even today presumably still belongs formally to the Church and keeps up at least the external signs of Church membership. In this way the churches are still definitely present in today's secularised society not only in the number of their members but also through their institutions, buildings, activities, their public profile, preaching and statements.
2. Even in a so-called post-Christian, lay, liberal, socialist, humanist and secularised Europe, or whatever you want to call it, there are still very many Christian elements both in the doctrine of man and philosophy of life and also in the understanding of existence and the universe. Europe still draws its life much more potently from its Christian roots and substance than many people are often prepared to admit. There is no need to stress particularly how clear a voice is uttered by historical monuments of all kinds, monasteries and churches, literary and musical works and masterpieces of the fine arts, and what a spirit they bear witness to.
3. Among many people today there is a reawakening of Christianity and the Church that is expressing itself in new communities, movements and organisations. Since Vatican II in practically every country in East and West examples of such could be cited. It is hard to say whether this reawakening of Christianity and the Church is proceeding in the same way and in the same form among Catholics, Protestants and Orthodox. But even if certain differences are perceived, one mustn't be too quick to confine the breath of

the Spirit to one church or one country alone.

4. As a further fact that really does offer a chance for a renewed and revived Christian Europe there can be cited the longing of more and more people, especially among the young, for transcendence, for genuine values for living, for definite moral rules and for a final meaning to life. Disenchantment with the assertive offers and vociferous propaganda of a materialistic philosophy of life has been clearly expressed in the massive changes. It shows itself in many forms and no doubt cannot be immediately interpreted in a Christian sense or be claimed by the Church as its own. But since life in a spiritual desert is impossible, the Gospel has a new opportunity today to be wanted, preached, witnessed to, embraced and lived.
5. In conclusion let us just refer to the general uncertainty, despair and anxiety for the future. Not only the question of whether we shall survive at all, but also what we should and must do in order to survive with human dignity can be the occasion for facing up to the Christian message as an answer. Of course the Gospel does not contain any recipes for the practical solution of all of the problems. But it declares a spiritual position and opens up new dimensions for the future, which give people in the Central and Eastern Europe of today new hope and confidence. At the end of this review of the pros and cons, the question whether Central and Eastern Europe is still Christian today does not seem easy to answer. The answer must in any case be nuanced and take into account a number of facts, presumptions and points of view.

To answer the question: "Are Central and Eastern Europe still Christian today?" let us offer five propositions.

Proposition 1: In the ideal sense Europe is not Christian; it never was and never will be Christian in this way. Europe would be ideally Christian if it were completely Christian not only in the full acceptance of the Gospel and complete allegiance to Christ but also in number populationwise. There never was and never will be such an ideal Europe. Besides, Central and Eastern Europe were always only more or less Christian, incomplete in geographical extent and incomplete as to the semantic content of the term becoming an actual fact of life. This partial materialisation of a Christian Europe was subject to various fluctuations and will remain so in future.

Proposition 2: Europe is no longer as Christian as it was historically. The historical forms of a Christian Europe are a thing of the past and will never return again. A verdict on the past, historical pattern of a Christian Europe does not imply a value judgement on the quality of the Christianity that moulded and shaped Europe at certain periods of its history. Since the present and future cannot be a repetition of the past, it is senseless to lament the way a Christian Central and Eastern Europe materialised in history. We must far rather turn to new patterns for the future.

Proposition 3: Europe is still Christian as regards both the intrinsic substance of Christianity and also the historical tradition that has always continued to take its life from the deep roots of the Gospel. Europe is also still Christian

in the concrete visibility of the Christian churches, in their presence in public life, in their individual and social activity, in their preaching, worship, ministry, action for mankind and for a human spiritual, cultural, social and material environment. But this still Christian Europe is in the process of drastic change, and this involves a major challenge for the Church.

Proposition 4: Europe is still more Christian than might have been thought and expected, to judge by all that has happened in history and in the present. It is more Christian and closer to the genuine Christian sources than can be verified objectively and statistically. Above all it is still more Christian than many who have pronounced the death sentence of Christianity and the Church would admit. Christianity is so essentially a part of Europe's spiritual heritage that for this continent it is virtually everlasting and indestructible.

Proposition 5: Europe, and especially Central and Eastern Europe, will also remain Christian in future, of course only more or less Christian and not always the same in individual churches and countries. The Christian character of Europe will be subject of various fluctuations of a qualitative and quantitative kind. The extent of these fluctuations will depend on the gift of God, on people's co-operation and also on spiritual factors. But from Europe's history we may take hope that God will remain true to this continent in spite of all its unfaithfulness.

The answer one way or the other to the question whether Central and Eastern Europe is still Christian could be stated with these five propositions in mind. You could always adduce reasons, statistical evidence and the results of scientific research, for and against. The answer to the question is in large measure a matter of personal standpoint, personal experience and personal conviction.

Our answer is clear and unambiguous: Central and Eastern Europe are still Christian. The following are the main reasons:

- Christians are still numerically considerable in Central and Eastern Europe, not only in terms of baptismal certificates, but convinced, professing Christians, who order their lives by their faith and dedication to Christ and are active members of the Church;
- Christian churches and within them Christian associations in all their forms — such as local churches, parishes, various groups and movements — are still numerous, strong and alive;
- Christian faith in the Gospel and in the Church's teaching, the Christian understanding of mankind and of the meaning of life, moral values and norms are still an essential element of the spiritual life of Central and Eastern Europe;
- The Christian cultural heritage is still very relevant today in all fields and continues to be effective not only in the churches but in intellectual life as a whole;
- The witness of many individual Christians, as well as Christian groups, church societies and the churches themselves, attracts much attention in Europe; it is often impressive;
- Church statements and documents, especially on general human questions,

are taken seriously and, with the general disillusion with the previous ideologies, are increasingly influencing public opinion;

- Ecumenical co-operation, openness of Christians to one another, work for the unity of all Christians, are on the increase in Central and Eastern Europe and are a sign of hope for all;
- The willingness of Christians to talk to one another and with other religions as well as with non-believers exposes more and more those elements that all men of good will hold in common and enables Christians to make their contribution to the well-being of mankind;
- The commitment of the churches and Christians in Europe to human rights, peace, justice, freedom and aid to the developing countries binds Christians together in real solidarity with one another and with people everywhere in the world.

#### SOME TASKS FOR CHRISTIANS IN CENTRAL AND EASTERN EUROPE

As a first task there is what one might call a Christian topography and topology of Central and Eastern Europe. The point is to find out and describe those places where the Christian faith is still especially alive, where Christian life throbs to and fro, those places where the Christian heritage has remained particularly rich and has been kept alive. Places should be understood here in the geographical but even more in the spiritual, cultural and historical sense. At first you dwell on places of geographical interest, then many towns, monasteries, castles and other buildings would call for mention, as well as those places where important historical moments and events have occurred. There are certainly more than enough such places in Central and Eastern Europe. It is just a pity that they are far too little known, too seldom presented in their historical and cultural significance and related to each other. So trips, pilgrimages, tours and educational outings pass these places by, or else they receive attention from a particular, often narrowly nationalistic, denominational or ideological, if not downright distorted, point of view.

Important European *topoi* to be taken into account in a spiritual topography and topology, however, also include various institutions, such as, e.g. universities, academies, libraries, museums, churches and schools, and especially when these are not just historical monuments but at the same time places of living spiritual debate and cultural, scientific and artistic exchange. And finally one might also include in this spiritual topography and topology various events, such as commemorations, congresses, exhibitions, conferences, forums, symposia, conventions and other meetings of wide general interest.

Let a second task be the search for a qualified spiritual task force to build up and maintain the Christian faith of a Christian Europe. Politicians and economic experts, technocrats and so-called "Eurocrats" have their own tasks in today's Europe. Still more many other Christians, whether as individuals or groups or as typical of their social stratum, are called to witness to the Christian faith. It is generally accepted that youth has a special task and opportunity here and that it

knows how to be useful in quite new ways. But even pilgrims, tourists and immigrant workers would have great possibilities here given sufficient spiritual preparation and guidance.

Those qualified to maintain the idea and build up a Central and Eastern Europe that is for all to be renewed by Christian faith include those who because of their profession, calling and personal gifts have tasks that transcend frontiers and unite. These are especially clergy, priests and bishops. It is gratifying that for something more than 15 years this realisation has been growing among the European bishops and that they are increasingly aware of this task individually as well as in the Bishops' conferences, in the Council of European Bishops' Conferences and in ecumenical co-operation in meetings with the Conference of European Churches. The present leader of the Catholic Church, Pope John Paul II, with his visits, contacts, conversations and addresses, is certainly an example to follow in these efforts.

Most certainly there are spiritual qualifications and requirements to be looked for and put to the proof in the supporters of the idea. These are especially a sufficiently spiritual breadth and maturity, a feel for the difference between genuine and fake, openness and readiness to receive and to give, selflessness in service and a deep grounding in Christian faith. A third task you could call observing the signs of the times. This does not include only those signs of the times that are seen in the course of historical evolution and are more or less independent of mankind, such as spiritual turning points, natural catastrophes, the appearance of extraordinary personalities or the emergence and disappearance of intellectual trends and ideas, inventions and developments that could strongly influence the future of mankind. It includes also those signs of the times which men themselves produce, either as conscious decision-making, as symbols of their longing, or even as mere signs by the wayside, without people even being fully aware of what they mean.

Of course it would be naive, if people were to be willing to look for and observe only favourable signs of the times. There are, alas, also many unfavourable signs of the times on the military, economic, political, social, denominational, national, linguistic and cultural fronts. Especially too, many individuals in their hardness of heart, unbelief, narrow-mindedness, egoism and reserve are, both for themselves and other people, unfavourable signs of the times that make difficult or hinder any deepening in Christian faith.

There remains one last task to mention, and it is important for us Christians, i.e. paying attention to what is specifically Christian in our working together to rebuild Europe spiritually. We Christians are for our part conscious that we are not the only, and today indeed not even the most important, of Europe's builders, although one might otherwise evaluate the contribution of Christianity and Christians in history. We are at work only along with others, Christians and non-Christians, believers and unbelievers. This readiness to work with, along with others, in co-responsibility and collaboration, in communicativeness and concern, is in fact part of that which is specifically Christian, not in the sense that others don't or don't want to have it, but rather in the sense that there can be no genuinely

Christian contribution without this "with"-ness. We must confess honestly that we for our part were not always conscious enough of this, that we were too self-confident, too self-satisfied and too exclusive.

Much more important is the present-day attitude and stance on working-with. But in this there is no question of a levelling-down of what is Christian; it is a question rather of a genuine identity and image, of Christianity's own special originality that distinguishes it from all ideologies.

What is specifically Christian is expressed most markedly in the understanding of man as creature and likeness of God, whose destiny consists in communion with God and in eschatological perfection, in the hope that is never confined to this world or based only on man's performance, and in the concept of peace which for Christians is essentially God's gift and transcends this world. The originality of what is Christian is no less declared in the manner of perfection, where Christ is always only God's co-worker. We Christians believe that God is at work in today's world. We believe in the communion that exists between God and mankind, and this communion also forms the strongest bond between one man and another. Therefore we are full of hope and confidence for the future.

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## THE CHALLENGE OF CONSUMERISM IN EUROPE

CHRISTOPHER CVIIC

In the circles where I normally move — in secular circles concerned with economic and political affairs — there are great hopes attached these days to Eastern and Central Europe. People think about it a lot. They think about it partly, perhaps largely, for self-interested reasons; they wonder what sort of new possibilities will arise in the political field in these newly liberated countries, what sort of shape Europe will have, what sort of new opportunities we will now have to create a better, more balanced, Europe now that we have free societies emerging there. People dealing with business affairs are interested in the possibilities that these new markets offer for their own investments, for profits. These hopes may well turn out to be exaggerated or premature as far as certain countries are concerned, and certainly as far as the Soviet Union is concerned, where there is much more trouble ahead. However, I am optimistic about Eastern and Central Europe in the economic and political field. When it comes to the religious field, many of us do have special hopes which are based on the fact that through all these years of suffering and of great heroism under first Nazi and Fascist rule, and then under Communist rule, and in the case of the peoples of the Soviet Union, more than seven decades under a goddess regime (and it may not be all over yet) the faith of the peoples living there has been tested and proved to a degree which is hard to believe. Their heroism, their moral example, their martyrdom: we would all do well to ponder on these. They represent a great resource. Forgive me, coming as I do from this kind of background, if I speak in terms of resources and profits; but it does seem that spiritually speaking Eastern and Central Europe and the lands of the Soviet Union, this whole area which has lived under communism, undoubtedly represents a tremendous spiritual resource. There are riches there, there is capital there which is of importance to us; so our self-interest dictates that a certain amount of care and attention be directed at the preservation of that resource. That faith, that vast moral and spiritual capital which has accumulated there, must first of all be preserved and then developed in a way which can benefit us all in Europe and elsewhere in the world.

In another type of language, both Pope Paul II and also Aleksandr Solzhenitsyn have recently used rather biological imagery, speaking of our Europe needing to breathe with both lungs. We all hope that the newly-liberated countries of Eastern and Central Europe — and those still to be liberated — will contribute to the spiritual regeneration of Western Europe, its secularised society and, let us say self-critically, its somewhat tired and demoralised churches. Perhaps some people will take issue with this, as there is much in the West that we do not have to be ashamed of, not only in the political and economic field but also in the spiritual field. However, there is also much to criticise, and with regard to churchgoing, religious interest and allegiance, we do fail in many ways. So our hope is that the spiritual oxygen from the East, generated in the years of sacrifice and suffering, will help to rekindle this barely flickering faith in some, perhaps

most, of the lands of Western Europe.

I would almost agree with those who describe these lands of the old Christendom as largely pagan lands. It is somewhat inappropriate to speak in these terms at the moment in this Abbey, when we have just sung monastic vespers. But perhaps there is a need for new air to be breathed into our western lungs here, and I hope that this oxygen from the East, this purified faith and moral conviction and much else that goes with it, will come over and help us. I believe that they are not going to be disappointed in the manner that some economic and political hopes might be disappointed because of the formidable difficulties in building up a market economy in the East, as well as a pluralist political system.

One of the difficulties that stands in the way of developing the spiritual capital that is available in Eastern Europe is unfortunately something that comes from us. This is not an original idea. Many people have noted it already, both in the East and in the West. Our bankers and politicians travel to the East and prepare models for the market economy and for new political systems, which is an involvement largely welcomed in Eastern and Central Europe and the Soviet Union. But voices have already been heard objecting to another kind of influence, another kind of import from the West. This needs little elaboration. We read about it in newspapers; we see it on television. While on holiday in Yugoslavia recently I read that in my home town a number of important people were about to attend the opening of the first, officially sanctioned, brothel. Budapest next door is about to become the pornographic capital of Europe if a certain porn king, has his way. Large sums of money are reportedly going to Eastern Europe to promote this kind of activity. Not only that: as we have heard from one of our colleagues here, the influence of the western press is not entirely for the good. What they are getting from us is not necessarily our best high-minded products in journalism, but tabloid papers which go in for sensationalism. Then, if Eastern Europe does show signs of economic progress, it will not be long before the drug barons decide that it is time to invest in imports there. At the moment I am told that the area is still too poor for high level imports of that kind.

But there is also worry about another type of import. In Eastern and Central Europe there is now an ideological vacuum. There are people trying to fill it, including members of various cults and sects. There is a real fear that in this open season in Eastern and Central Europe, people with money will come and try to establish sects and cults, some of which are totally at variance with local traditions. Many consider this to be a threat, as the sort of thing that might alienate young people and indeed might prove divisive in newly emerging democratic societies. Thus together with the good exports that we are sending, we are also sending things which directly threaten our own stake in that spiritual investment.

One of the obvious responses of a society which feels itself threatened by alien and undesirable influences is often one of trying to hit back, trying to control, trying to ban. It is not surprising therefore that we have already heard voices in the countries of Central and Eastern Europe seeking bans on some of these imports, seeking in certain ways to seal off those countries from the West just as the Communists tried to do in the past. And of course the internal counterpart to

this strategy is a policy of censorship, of trying to ban from local television and radio anything that is not in accordance with a strict code of morals, perhaps in some cases prescribed by the church or certainly by church bodies. Beyond that there is also an attempt to try and place intellectual life under control – a control not simply designed to create a balance, but to include “undesirable” influences. This is understandable. I would recommend to the Eastern Europeans that they try to benefit from our experiences in the West, try to see where we have failed to control undesirable things, and to applaud them if by taxing profits from some of these activities they do at least manage to limit and reduce their harmful effects. But ultimately the policy of trying to keep out these influences, by means which the Communists tried unsuccessfully (with regard to political and economic ideas rather than morals) will not work.

The peoples of Eastern Europe have learnt one thing under Communism: they are allergic to controls and to censorship. They have become skilful in defeating attempts to deny them certain intellectual and other goods that they want. They would quickly and easily defeat any such attempts to moral censorship. I would be uncomfortable if the former communist-thought-police were replaced by some sort of moral-thought-police. We have the example of Islamic countries which have gone down the fundamentalist path. We have seen how far this can go and how utterly hypocritical the whole attempt becomes however pure the motivation of those who set it in motion. The ultimate result of an attempt to keep Eastern Europe on the path of virtue, on the path of a certain type of morality which was originally imposed by the Communists, would simply be new forms of authoritarianism which would be totally unacceptable. Besides, any such policy would be directly at variance with attempts to create free, democratic, pluralist societies and a free market economy.

It is clear that there must be a better way of dealing with this situation. Not the way of banning, not the way of keeping out, perhaps not even the way of being afraid. To my mind the greatest value of this spiritual capital in Eastern Europe consists in faith: faith which has been tested, which has withstood all attempts to destroy it. Faith comes first. Morals come next. And if faith is indeed so important, if we find it desirable and if we think it should be maintained and developed, not least in order to help us later on in Western Europe, then perhaps we ought to think about ways in which it can be strengthened and helped with particular regard to the conditions which prevail now in Eastern and Central Europe. Once again this is not a question of intervening in a morally imperialist manner or in a paternalistic manner as some suggest. We should not feel at all paternalistic, offering ourselves with infallible advice in matters that have to do with a particular local situation in Eastern and Central Europe. But what we do have is some experience of living and operating in a pluralist society. We ought to be able to form some sort of partnership with similarly concerned people in Eastern and Central Europe and although I am sceptical about collective aid schemes – I have written and argued against the idea of a Marshall plan for Eastern and Central Europe – yet I am tempted by the idea of a sort of spiritual equivalent of the Marshall plan which would aim at promoting what is best in Eastern and Central Europe, with the hope

perhaps, of benefitting from it ourselves.

That which is best in the countries of Eastern and Central Europe and in the Soviet Union are the multiple small communities which have sprung up over the years, small communities who have held together through years of suffering, who have developed their own ways of praying, acting together to help others in very restrictive circumstances, developing charity, developing holiness. The numbers may be small but the quality is excellent. Some years ago I saw examples of this in Hungary: one of our colleagues here, Fr Lukacs, was closely concerned with Regnum Marianum in Hungary. There are movements in Poland – Oasis, for example, and various other groups. Which have revitalised parishes. They represent a new type of activity, a new type of organisation which we might do well to study here. It is with small groups like these, often lay initiatives, that the future lies.

It has been said more than once at this conference that there is a need to help institutional churches in a variety of ways – material aid, training and so on. This goes without saying; but above all it is necessary both for people in those countries and for ourselves too to concentrate on these vital small cells which have faith and inspiration in them, because it is through them that a healthy society can best be created. It is the moving outwards of these cells and their multiplication which will eventually create a society in which there are enough healthy forces to maintain and nourish the faith, and then almost as a by-product enable members of that society to develop moral attitudes strong enough to cope with consumerism in both its good and bad aspects.

Let me say here that I take issue with the romanticisation of poverty which is not chosen freely. Some circles in the West are guilty of this: there are people I know here who do believe that the poor must at all times be good and right because they are poor. It would be nice to think that the poor in question had actually chosen to be poor, that their combined spiritual and material poverty together is the basis of their great spiritual strength and an example to us all. But the romantic idea that poverty itself is a good thing is defeatist. I would hope that a bourgeois society of people who possess houses and cars, who lead normal decent bourgeois lives, can also be a Christian and religious society where a certain level of spirituality is achieved, where people think and act in exactly the same way as the poor act when they help each other. For even the relatively well-off in Eastern Europe have been poor by our Western standards.

As it should not be considered entirely Utopian, therefore, to hope that this prosperous society could also be a decent, good, Christian, religious, moral society, we should help the various movements that exist on the ground in Eastern Europe with training and by providing cadres. It is essential to form cadres, spiritual cadres in Eastern and Central Europe who will then train others within the various movements. This is also a great opportunity for various lay movements in the West which are already showing signs of wanting to be active in the East: they should be encouraged to do so. If they do not come into the field the sects will do so – undesirable groups which close minds and do not lead to development. Within my own church, for example, there are a number of suitable

movements – the charismatic movement, the neo-catechumens, Pax Christi, Opus Dei, Comunione e Liberazione. Amongst inter-denominational groups there is Moral Rearmament. Some will be considered controversial; preference may be given to others. This is a matter on which few people will agree. But undoubtedly as a matter of principle our own lay movements in the West, which have operated in a pluralist society, should now be encouraged to move into Eastern and Central Europe, especially because they also have experience in the political field.

People who have been members of lay movements run free campaigns in a free society; they can compete for votes in order to achieve moral aims. People who have not had this experience of democracy should not be deprived of it. What I have in mind is a sort of partnership almost equivalent to the joint ventures which are now being formed in the economic field. But I would emphasise that the role of our own movements here in the West is secondary to what already exists on the ground in Eastern and Central Europe. But faith must come first; and to promote faith individuals are required who have been formed in groups of like-minded people who then have the strength to operate in a free way within society, not approaching society with closed minds with the aim of taking it over. It is not acceptable to work in a secret way to promote secret ends.

## CONFERENCE PROGRAMME

A Time for Change

Believers, Society and State in Central & Eastern Europe

### CONFERENCE PROGRAMME

28 August

I: A Time for Change: From the Exclusion of God to a New Agenda

- 1715 Address by Cardinal Basil Hume  
2015 Plenary Lecture: Archbishop Alojzij Sustar  
Religious Faith in Central and Eastern Europe Today

29 August

- 0900 Lectures: "The Survival and Revival of Faith Under Persecution"  
Rev Dr Anton Hlinka: Regenerated from below: the Church in Slovakia 1945-89.  
Bishop Albrecht Schonherr: State and Church in the GDR  
Pastor Geza Nemeth: Christianity's Answer to Nationalism  
Bishop Koksa: Religion and Culture in Yugoslavia
- 1010 Lectures: The National Context of Faith and Religious Minorities.  
Bishop Pavlo Vasylyk & Ivan Hel: The Position and Role of the Greek Catholic Church in the Ukraine  
Pastor Bogdan Tranda: The Situation of Protestants in Today's Poland  
Stephan Wilkanowicz: Problems & Tasks confronting the Church in Central & Eastern Europe To-day
- 1135 Workshops  
1530 Plenary session: reporting back from workshops

II: A Time to Speak: Overcoming Spiritual Bankruptcy

- 1700 Lectures: "The Problems of Re-evangelisation in a Materialistic Society"  
Vladimir Poresh: Belief and Non-Belief in the Soviet Union  
Fr Laszlo Lukacs: The Challenge of Freedom for the Churches in the Former Communist Countries  
Fr Vladimir Horvat: Ecumenism in Belgrade  
Ms Irina Ratushinskaya: Religious Education in Tomorrow's Russia
- 2015 Plenary Lecture: Dr Hubertus Desloch  
The Social Market Economy in Germany & Europe: Principles & Perspectives



30 August

- 0900 Lectures: "Religious Believers and Social Involvement"  
 Mrs Marie Broxup: The Impact of Islam on Soviet Russia  
 Prof Dr Meyer: The Contribution of Catholic Christians to Social Renewal in East Germany  
 Mrs Vera Wollenberger: The role of the Lutheran Church in the Democracy Movement in the German Democratic Republic  
 Father Constantin Galeriu: Fundamental Choices in the Dialogue between Believers, Society and State in Romania
- 1010 Lectures: "Religious Believers and Political Activity"  
 Alexander Ogorodnikov: The Russian Christian Democratic Union  
 Rev Vaclovas Aliulis: Political Activity of Believers & Freedom of Conscience in Lithuania  
 Rev Dr Paul Negrut: The Baptist Church in Romania
- 1135 Workshops
- 1530 Plenary session: reporting back from workshops

## III: A Time for the Spirit: A European Vision for the 21st Century

- 1700 Lectures: "The Renewal of Religious Perspectives, East and West"  
 Prof Dr Peter Hunermann: Der Christliche Glaube und der Januskopfige Europaer anmerkungen zur Moderne in Ost und West  
 Fr Barbaric: Aspects of the Medjugorje Phenomenon in Today's Context  
 Dr Oto Madr: The struggle of the Czech Church: what we can learn from a theological analysis  
 Hieromonk Hristofor Subev: Christianity, the Alternative to Totalitarianism
- 2015 Plenary Lecture: Mr Christopher Cviic  
 The Challenge of Consumerism in Europe

31 August

- 0900 Plenary Lecture: Canon Michael Bourdeaux  
 From where we stand: the Record and the Task
- 1010 Plenary session: "What Next?"

Papers submitted by invitees unable to attend:

Rabbi Raj: The Changing Fate of Jewry in Present Day Hungary  
 Fr Fischer: A Look Back in Anger: Reflections on the Role and History of the Catholic Church in the GDR after 1945.

## WORKSHOP QUESTIONS

- i) Which are the most important aspects of the life and witness of the churches to have been weakened by Communist rule?
- ii) Which if any aspects have been strengthened?
- iii) How do these strengths and weaknesses compare with those currently observable in the churches in the West?
- iv) Which are the most important tasks for Christians in post-1989 Central and Eastern Europe?
- v) Which factors are currently hindering the achievement or even the initiation of these tasks?
- vi) What can most usefully be done by a) individuals and b) the churches as institutions in the West to help achieve these tasks?

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## EUROPE BY NATURE

BENEDICT OF NURSIA, PATRON OF ALL EUROPE  
VICTOR DAMMERTZ O.S.B. – ABBOT PRIMATE

The Hague, 18 May 1990

The dream of a "common European house", in which nations and peoples from the Atlantic to the Urals, from the Mediterranean Sea to the region of the North Pole might live together as friends under the same roof, no longer appears as an ingenuous Utopia, but as a realisable political option which is finding broad approval.

Thus it is crucially important how this "common European house" will appear: what powers will bear it up, what ideals will bring it to life, by what values will it be governed.

The military, economic and political importance, which will inevitably accrue to this new Europe, can only be accepted and responsibly used if this new Europe remembers its own culture and its own spiritual roots and draws from them its ethical standards by which its decisions are inspired.

Jean Monnet, one of the founders of the European Economic Community (EEC), confessed in his Memoirs: "Si j'avais su, j'aurais commencé par la culture – If I had known, I would have begun with the Culture."

It is in this light that we recall the figure of St Benedict, the monk whom Pope Paul VI proclaimed the Patron and Protector of all Europe twenty-five years ago. How could this monk who fled the world become the Patron of Europe? He never tried to intervene in the decisions of the great political forces of his time. He proposed no cultural or socio-political programs. He had only one thought, only one desire: to seek God and to serve Him. And as disciples gathered round him, he wrote down a rule to help them in their search for God. But this "little rule for beginners" (RB 73,8), as Benedict himself called it, soon had so great an influence on the Europe that arose from the ruins left by the migration of peoples, that Pope Paul VI could claim that Benedict and his monks had brought "Christian culture, with cross, book and plough, to the peoples from the Mediterranean Sea to Scandinavia, from Ireland to the plains of Poland".

Cross, book and plough: these words in fact describe a program which has not lost its meaning. Under the guise of a new, more complicated terminology, this program is still a major concern at the agenda of countless national and international meetings. But Benedict's monks did not follow any preconceived program. They simply lived and practiced what Benedict has written for them as a guide for Christian and monastic living, and adapted it to the changing situations of their times. History shows, time and again, that great reform programs almost always fail, that revolutions more often than not end in oppression and persecution and the high ideals which they espouse and with which they inspire the masses in the beginning are soon betrayed; that on the other hand the personal, private decision of a single individual can have unforeseen and unintended long-distance effects which, over the centuries, have an influence on the course of history.

In order to understand and appreciate why Benedict was declared Patron of Europe, we must also keep in mind the circumstances which led up to this proclamation. In September 1943, Allied troops landed near Salerno and began an offence towards Rome from this south Italian bridgehead. Near Cassino, for several months German troops persistently defended the strategically important mountain upon which stood the monastery that Benedict had founded. On 15 February, 1944 the monastery sank into rubble and ashes under an hours-long bombing raid. When finally, three months later, on 18 May, Polish soldiers hoisted their flag over the ruins of the monastery, the toll was dreadful: around a hundred thousand people – soldiers and civilians – were killed in the struggles in this region. The five military cemeteries around Montecassino give witness to the gruesomeness and pointlessness of war and remain an insistent reminder for peace.

On 24 October, 1964, Pope Paul VI himself came to Montecassino to consecrate the church which was rebuilt to its previous splendor. The homily which the Pope gave during the ceremony culminated in an impassioned appeal for peace:

"Here (in Montecassino) we wish to signal, almost symbolically, the end of the war – please God, of all wars. Here we wish 'to beat swords into ploughshares and spears into pruning-hooks' (Is 2,4). We want to change the immense energies which the armies used for killing and destructiveness into powers for living and constructiveness. In order to accomplish this, here through forgiveness we wish to bring to life again the brotherhood of mankind, here to lay aside that mentality which, out of hatred, pride and envy, prepares for war. Here we wish to put in its place the proposal and the hope of concord and collaboration. Here we wish to create Christian peace out of freedom and love."

At the end of that celebration the Pope solemnly proclaimed St Benedict Patron and Protector of all Europe. The motives which led him to this proclamation and the hopes which he attached to it give us an answer to the question of what message Benedict has to give us, the people of today, who wish to build the "common European house".

#### Peace

"*Pacis nuntius – Messenger of peace*": The document which contains this proclamation begins with these words. The care with which the opening words of papal documents are normally chosen is well known. They express concisely the issue which will be addressed.

"Messenger of Peace": This title is given to a man who had never been involved in politics during his own lifetime. Pope Gregory the Great (+ 604), who recounts for us the life and works of Benedict, refers only to a single instance in which this monk, who had fled the world, met a great man of his time. This might have taken place in the second half of the year 546. Totila, the King of the Goths, ruled vast parts of the Apennine peninsula. He had heard of Benedict's deeds, and curiosity led him to go to Montecassino to meet his man. Benedict used this opportunity to plead with this victorious king for the people who had suffered

the most through war, devastation and plundering. With fearless courage he spoke to the king's conscience: "You are the cause of many evils. Put an end now to your wickedness!" The ruler seems to have taken this rebuke to heart. "From that time on he was less cruel", Pope Gregory tells us (Dial II,15): at least a partial success!

A defenceless monk sets a victorious king to rights. The prophetic word shows its superiority over the weapons of armies. This is the peace-making act of the defenceless, yesterday as today and tomorrow. Not all men of power possess the magnanimity and the humility of the barbarian Totila to accept such criticism and to allow these open and frank words to be spoken. History and our own present-day experience unfortunately supply all too many examples of this.

What Benedict portrays in this incident is also the teaching he offers in his rule for monks. "Seek peace and pursue it!" (RB, Prol 17). Benedict quotes this psalm-verse in the prologue to his rule as an essential element of his program on the way to "eternal and everlasting life". Only he who "pursues" peace, who strives continually and actively for the inner peace of his own heart, who exposes his own egoistical, unjust or exaggerated demands and liberates himself from them and thus arrives at peace, only such a one can overcome envy, anger, vindictiveness. Only someone like this will be in a position to live what Benedict, following the teaching of the Gospel, asks of his disciples as the basic rules of Christian and monastic life:

"Do not repay one bad turn with another. Do not injure anyone, but bear injuries patiently. Love your enemies. If people curse you, do not curse them back but bless them instead. Pray for your enemies out of love for Christ. If you have a dispute with someone, make peace with him before the sun goes down." (RB 4,29-32.72-73).

Peace is only possible if people are prepared to forgive one another, if they stop insisting inflexibly on their pretensions, and cease answering an evil done to them with another evil. This is true in the private sphere and it is no less true in the living together of peoples on the international level. The ancient Romans handed on to later centuries the maxim: "*Si Vis pacem para bellum* – If you want peace, prepare for war". We have learned how wrong such a principle is and how disastrous its consequences are. We have to correct it. We must affirm and exclaim instead: "*Si vis pacem para pacem* – If you want peace, prepare for peace."

Peace is possible, but it is not handed to us on a platter. It must constantly be striven after and upheld against manifold resistance, not least of all against the multiple demands of individual and collective egoisms. Man lives in peace when he can structure his life in agreement and harmony with himself and with a generally recognized and approved order of values and priorities. This order on the one hand imposes obligations and entails limitations, but on the other hand it lays the foundation for rights and ensures the space for freedom.

#### Justice and Solidarity

For Benedict peace is possible only where justice reigns. Justice certainly does not mean a monotonous egalitarianism and an undifferentiated uniformity, but rather takes into consideration the needs of the individual. In the Rule of Benedict

we read:

"It is written: 'Distribution was made to each one as he had need' (Acts 4:35). Whoever needs less should thank God and not be distressed. Whoever needs more should feel humble because of his weakness, not self-importance because of the kindness shown him."

Benedict closes this section with the words: "In this way all the members of the community will be at peace" (RB 34,1-5).

The problem, which is addressed here to the tiny world of a monastic community, has today assumed a world-wide dimension in the living together of peoples. The difference between North and South and recently between West and East within Europe, and even more the glaring difference in the standard of living between the northern and southern hemispheres present those responsible in the political and economic arenas with almost insoluble tasks. Cannot the tried principles which Benedict sets up for his monks also be helpful in the search for solutions to world-wide problems? Not as an immediately useable cure-all for complex problems but as a signpost to the direction, or, even better, to the spirit in which the solutions are to be sought. But then it becomes clear that political measures, economic reforms and structural changes can achieve their goal and build a better world only if a radical change of heart and mind precedes them.

It should make us all reflect that in recent years in several West European countries remarkable success was achieved by those political parties which appeal to citizens who are not ready to share their prosperity with others, for example, with the poor, with refugees and those seeking asylum. But those who defend their wealth by any and all means, provoke the very catastrophe which they wish to avoid. For whoever denies justice and solidarity today will be overrun and washed away tomorrow by the elemental power of historical events. Many pages of the history of human freedom bear this out.

In this light we must see what Benedict told his monks about poverty. Today poverty is one of the three vows which religious of the Catholic Church take as a commitment to the evangelical counsels. There are, however, considerable differences between the various Orders in the interpretation of the vow of poverty. St Francis of Assisi, for example, understood the vow in this way: both he himself and his disciples pledged themselves to share the poverty of the poor, that they would be as poor as they. Benedict, on the other hand, when he speaks in his Rule about poverty and the poor, is thinking not about his monks, but about those who are dependent on the help of the monks. He wanted his monks to live a simple, modest lifestyle, but above all to have a readiness to share, not only inside the community, but also with those outside it.

Just how seriously Benedict takes this duty to share is brought out by an episode which Pope Gregory recounts. Once, while a great famine ruled the land and even the monastery storeroom was almost empty, someone came and asked for some oil. Benedict commanded that he should be given the jar with the rest of the oil which was still in the storeroom. But the procurator refused to obey this command. When Benedict heard this, he was angry, and he ordered the jar to be brought to him and threw it out the window, since the community had no rights

to use the oil, which had been withheld from the man who had asked for it. Gregory further relates that the jar fell a long way down to the rocks but was not broken. Benedict had the jar brought back and given to the man (Dial II,28). Afterwards he knelt down with the brothers for prayer, and while they prayed, an empty oil-cask which was standing near them was miraculously filled with oil (Dial II,29). Through this apparently legendary account an important truth is conveyed: that those who are prepared to share their last possessions with one who is still poorer will never want for anything.

Pope John Paul II has written in his recent encyclical on the social problems of our time: "*Opus solidaritatis pax*: Peace is the fruit of solidarity." Lasting peace is possible only on the basis of world-wide solidarity, which includes the willingness of the individual, of the social groups and of the states to "take on oneself the necessary sacrifice for the good of the entire world-community" (SRS, 45).

#### *The Dignity of each Person*

Justice and solidarity presuppose in their turn the attention for the inviolable worth of each person, the respect for all men. Benedict certainly begins from the belief that we owe reverence first of all to God, the Lord of all creation (RB 20,1-2). This attitude inspires his whole Rule. He sums up his thought in the short saying: "*Amore Deum timeant* - The monks should fear God in love" (72,9). But in the same breath Benedict requires that the monks show fraternal love for their conferes (RB 72,8) and be the first to show respect to one another (RB 72,4). He insists that they honour all men (RB 4,8) without exception or reservation.

And so Pope John Paul II, in an address given at Montecassino in May 1979, could say that Benedict's main concern was the human person, "the worth of the individual as a person". This was one of the basic concerns in his drafting of the monastic rule.

Such a saying might surprise us; it seems after all to stand in tension with a more common view that sees Benedict as a man of order. Benedict did in fact place a high value on order, and we find the word *ordo* and concepts allied to it about fifty times in his rule. But for him this order does not consist in casting everyone in the same mold, or in measuring everyone by the same standard. For him it was more a question of constructing an order flexible enough that it might be suitable for everyone. The rule expressly charges the abbot to bear in mind the abilities and limits of the individual: The abbot must so arrange everything "that the strong have something to yearn for and the weak nothing to run from" (RB 64,19). He should not reduce the one to mediocrity, nor dishearten the other by expectations that are too high. Benedict constantly sees order together with *discretio* (RB 64,19), by which he means a healthy sense of balance and moderation which avoids both extremes, thus assures humaneness and teaches tolerance.

Chapter 34 of the rule is an archetype of order understood in this way - and at the same time, a masterpiece of true wisdom. In it Benedict lays down that everyone should receive what he needs. He immediately states: "By this we do not imply that there should be favoritism - God forbid - but that there be consideration for various weaknesses." Benedict returns once more to the ideal of

the first Christian community in Jerusalem in chapter 55, in which he decrees that everyone should have the clothing and tools which he needs. And he adds the warning: "In this way the abbot will take into account the weakness of the needy, not the evil will of the envious" (RB 55,20).

The attentiveness which Benedict gives to each one of the community, the consideration for each of the monks which Benedict expects from the abbot, show that he is in fact more concerned with people than with the functioning of the community. He makes this clear also when he speaks about work. It is not profits which matter to him in the first place (cf. RB 57,7-9), but it is rather the human person who stands in the centre of his observations and arrangements. The monks should live by the work of their hands, he says (RB 48,8), and it is due to the contribution of Benedict and his monks that Europe learned the dignity of human labor, more through their example than through their words. Yet "all things are to be done with moderation on account of the fainthearted", Benedict adds. Even the sick and the weak are to have suitable work to do, lest they be idle, for "idleness is the enemy of the soul" (RB 48,1); on the other hand, their work should not become an oppressive burden which is too demanding for them. "The abbot must take their infirmities into account" (RB 48,24). In our society, which inclines to judge the working man by his performance, and this places him under constant stress, and in which the weak are easily emarginated, this sounds like an ingenuous Utopia. And yet, is not our society given here a model of a more humane life: a society in which the decisive criteria are not the power of the strong, but rather caring for the weak?

What does this say to people today?

- To those who are in danger of collapsing under the demands and the stress of their occupations?
- To those who flee from themselves through their work, in order to escape from the emptiness of their lives?
- To those who understand work only as a job to gain money and can find no other sense in it?
- To those who have ever more leisure-time and who know ever less how to spend it meaningfully?
- To those finally who are futilely seeking work?

Here again Benedict and his rule can offer no cure-all, but can perhaps supply some reflections which will set us on the right track in our search for answers.

Benedict expects each of his monks, with their gifts and talents, to contribute to the upbuilding of the community, and that they be ready to serve and to help one another, to understand and to forgive. Likewise each can count on the understanding, care and help from the others and from the community.

#### *Unity in Diversity*

Finally, from this high regard for each person follows yet another message: Benedict's understanding of the unity of the community. It is a unity which not only tolerates diversity in its members but rather presupposes and promotes it.

It is one of the most important duties of the abbot, to safeguard the unity of

the monastic community, to promote it and to create it ever new. He may make no distinction of persons in the monastery. "A man born free is not to be given higher rank than a slave who becomes a monk, . . . because whether slave or free, we are all one in Christ" (RB 2,16-20). The abbot must therefore show equal love to each monk (RB 2,22). In this way the basis for any racial or class discrimination is removed.

But at the same time, Benedict reminds the abbot expressly that he has undertaken a "difficult and demanding burden: serving a variety of temperaments" (RB 2,31). Benedict teaches us to accept a person as he is: with his talents and merits, with his limitations and failings (RB 72,5); be they young or old, healthy or sick, strong or weak, good or afflicted with faults. The monks must treat one another with respect, and accept and support one another. Benedict builds his community on this mutual respect and tolerance.

The Rule was naturally written for a monastic community. But its arrangements are also valid for other forms of social living. Benedict's requirement that the monks respect and honor one another and support one another's weaknesses of body or behaviour with the greatest patience (RB 72,4-5) means in translation: there must be understanding for the particularities of other peoples and races; attention must be given to the worth of their cultures; their merits must be recognised without envy, but their weaknesses must also be borne patiently. Benedict's charge that the monks, in selfless love, think more of the welfare of others than of their own (RB 72,7-8), means: States and nations must be mindful not only of their own interests, but should render selfless help so that the gross differences between poor and rich countries may be overcome and a peaceful and lasting world-order may be built on justice and solidarity.

Benedict and his monks have succeeded in fashioning an enriching unity from diversity in community. From the accounts of Pope Gregory the Great we learnt that not only the sons of respected Roman families found welcome in Benedict's monastery, but also the descendants of the "barbarians" who were invading Italy (Dial. II,3,6). The Rule contains instructions about the reception of sons from rich and poor families (RB 59). This living together of men with different backgrounds and talents in a monastic community became a model for the work of many generations of Benedictine monks.

The new Europe will be a pluralistic Europe with a variety of languages, cultures and traditions. Although Europe can never deny its Christian roots without denying itself, Christians who are split into different confessions will live in this Europe with Jews, Mohammedans and members of other religions, as well as with those who belong to no religion and with those who are declared or *de facto* atheists. Freedom of conscience and the free practice of religious beliefs, as well as the tolerance which results from them, have to be the undeniable cornerstones of the common European house. I think it is important to stress this in order to avoid the possible misunderstanding that the looking to Benedict as the Patron of Europe has as its goal a return to the Christian Europe of the Middle Ages. What is important, however, is to assure and to hand on to the future the values which lay at the basis of this idea.

The "European Ecumenical Assembly *Peace and Justice*", which met in Basel (15-21 May 1989), enumerated points which must be taken into account in setting up a kind of "house rules" for the common European house:

- the principle of equality of all citizens, be they strong or weak;
- the common acceptance of values such as freedom, justice, tolerance, solidarity and participation;
- a positive respect for members of different religions, cultures and worldviews;
- open door and windows - in other words: many personal contacts, exchange of ideas, dialogue rather than force in resolving conflicts (art. 67).

Finally it is said that this must be an "open house, a place of refuge and protection, a place of welcome and hospitality, where guests are not discriminated against, but treated as members of the family" (art. 68).

Those who know the Rule of Benedict will realise that most of these directives can easily be derived from it. The goal of my talk has been to elucidate this on several points. But it must also be said that looking to Benedict of Nursia is not a mere historical remembrance. Rather we are discovering that our task today is to allow the values which have been given to us long ago, to become alive and effective once more. Europe, a Europe united in the common acceptance of fundamental values, is not an invention of the late Twentieth Century; it has been in existence and flourishing long before the nation-states shattered this unity and plunged the peoples of Europe into fatal antagonisms.

It is a paradox: Benedict, who wanted to flee the hustle and bustle of the world and withdrew to a place of solitude, has become, without his wanting or even foreseeing it, the "*effector unitatis*", as Pope Paul VI called him, one of the great architects of European unity. His life was lived in the tiny world of Umbria and Latium; he had never thought to found a widespread Order. Nonetheless within his Rule lay an inner power which was to have fundamental meaning for a Europe united in the Christian spirit in the centuries which followed.

Therefore, the invocation of Benedict, the Patron of all Europe, is the expression of a prayer and a hope that, after all the terrible wars, and after the violent divisions imposed on it, a Europe united in peace may emerge, that, by means of its economic possibilities, but even more through its human and Christian values, may realise and accept its responsibility to contribute, to the building up of a better world, a "Civilisation of Love" (Paul VI) which reaches to all continents.

## STEWARDS OF THE EARTH

JONATHON PORRITT

*Heslington Lecture, University of York, 7 March 1990*

Jonathon Porritt's Headmaster's lecture, delivered in the afternoon of 7 March 90 was published in the Autumn Journal 1990. This lecture is complementary to that text. His references to St. Benedict give an extra dimension to the Abbot Primate's lecture printed above.

J.F.S.

Stewardship and the notion of being stewards of the Earth is a warm and friendly notion. A patient, tolerant, compassionate care for other people or for the Earth. The word stewardship therefore is likely to become the next vogue word of the Green movement. Just as sustainability entered the vocabulary of the Green movement, so I predict that stewardship is about to go through the same process of being picked up and raised to a populist position of mass penetration of the Green movement. To my knowledge no word ever benefits from that kind of abuse from the popular Press, but we will nonetheless have to learn to adapt to it. But there may be ways in which people can learn more about stewardship and understand some of the genuine elements of what a Green approach to stewardship is about, and particularly from a Christian perspective.

Recently and suddenly we have a spate of publications descending upon us from 'on high' as it were. There is "Green Christianity" by Tim Cooper; I have recently reviewed "God is Green" by Ian Bradley; there is "Global Theology" by Rex Ambler; "Original Blessing" by Matthew Fox. It is encouraging to see the way in which the Churches - and Christianity in general - is beginning to get the same ferment of intellectual ideas moving through it as politics has gone through over the last few years. It has to be said that the Churches have lagged behind, both in terms of their understanding of these issues, and in terms of their commitment to action. Some would argue that it is irrelevant whether the Churches are in or out of the debate; or putting it more directly, whether there is a spiritual dimension or not in the debate. Some argue that it is wholly immaterial to the future of the Green Movement. There are many in the Green Movement who accept that what we are trying to do is to manage the Earth just a little better than we have managed it hitherto. All we need to do is to adopt a few more benign, energy efficient, resource efficient technologists, so that we can handle the vast process of wealth creation in a more sustainable and a more environment-friendly way. All we need to do is to wind up the engine of materialistic progress which was started in the Industrial Revolution; to re-tune it, to gear it, to make sure that it actually operates more efficiently. All our mechanistic wisdom will then provide us with the answers to the problems that the world faces today.

I do not share that belief and I never did. Those who follow that line have seriously not comprehended the fullness of the challenge which we now face. I would like you to hold in your mind four variables in the particular challenge.

The first is a variable that arises out of the past, a legacy which has come down

to us and will pass on to our children through the grotesque abuse of our natural resources – a legacy of terrible pollution which will take centuries to clear up. If we banned every single ozone depleting substance from CFCs through to the other chlorine based chemicals, the other bromide-based chemicals, methine chloroform, carbon-tetrachloride, if we banned the whole lot tomorrow at one central stroke of central Government dictat, the ozone layer would still not be restored to 1986 levels until well into the second half of the next century. And I can assure you than no dictat of that kind is going to come from any politician; industry has told Government that their profit levels cannot be maintained if they have to make that rapid a change and that at least ten years is needed in order to make the transition from ozone depleting substances to ozone friendly substances. The legacy of pollution is massive and it is not being diminished by the actions of politicians.

Secondly, we are living on a declining resource base. This is not to go back to the tired old argument of the late 60's and early 70's; it is not to argue some kind of apocalyptic line in terms of the date on which oil will run out or titanium will suddenly not be available to make the artefacts of industrial civilization. All those things on which our current industrial civilization are based are becoming scarcer rather than more plentiful. Oil and fossil fuels may last well into the middle of the next century but they are getting scarcer, and so too of course is the top soil on which we much more fundamentally depend.

To set against those two forms of contraction – the resource base and the natural systems into which we emit our waste products – we have two forms of expansion. Thirdly, therefore, there is the increasing human numbers, making increasing demands upon a shrinking resource base. We are expecting a population of around 8.5 billion by around 2025, an increase of 3.2 billion upon 1990. The majority will be born in Third World countries which already face unbelievable difficulties in terms of providing the basic living conditions and standards that we take for granted. Fourthly, and finally, in the midst of that crippling poverty, material aspirations are rising exponentially, thanks, if for no other reason, to the mass media of television and radio, bearing with them those glittering, glitzy, seductive images which tell of the values of and delights of western civilisation. These four factors should give everyone pause for thought. And though we all like to be optimistic you cannot build optimism on a lie: western materialism makes neither for happiness or for the 'stewardship' of the Earth.

To set against these there is the exciting development in terms of Green thinking and the Green movement. But the Green movement must articulate and build a spiritual dimension to the work that it is doing. Many of my colleagues in Friends of the Earth or the Green Party consider any talk of the spiritual dimension as a diversion from the reality of coping with pollution or political problems, the issues of the day. Some even go so far as to think that to refer to the spiritual dimension is dangerous because it will open up the unfortunate connotations of those in the past who have used the natural world to justify grotesque and abhorrent political practices. One only has to think back to the Nazi notion of the relationship between humankind and the Earth, the kith and kin

approach to the forests and the rivers, the writing of some German authors, the music of Wagner. It is through fear of the extremes possible in 'spiritualising' the movement that the Greens have never addressed themselves to the Churches and to religious groups. There is no equivalent of Friends of the Earth knocking at the doors of the Archbishop of Canterbury or in each and every parish demanding a change in the policy of the Church in terms of the pollution of the North Sea or indeed original sin. In making this point I do not criticise individual Christians beavering away to put this position to rights. I want now to touch on six of the different species that dwell within this broad Church, the Green Movement.

We start with the lightest of light Greens, described by Nicholas Ridley in one of his rare moments of perception, as the Nimby Greens. The Not In My Back Yard Greens – are more plentiful in the south than the north, although I dare say York may be an exception. Legitimately enough they believe that the quality of their lives and environment is dependent upon the quality of life in their back yard. For example you have the fight of the honourable citizens of Winchester about the proposal from the Secretary of State for Transport to drive the M3 through Twyford Down. But go to Winchester and put the case that what is happening to them is merely one reflection of an advanced industrial society that has become obsessively dependent upon the motor car and that if they really want to stop the destruction of Twyford Down, or indeed any other part of the vicinity of their back yard, they must campaign against the motor car, then shocked horror affects them all around the hall as the people of Winchester contemplate life without the motor car. Take a Nimby green, try to widen his or her perceptions into an understanding that there can be no point at which your back yard fence ends and somebody else's begins. It will be hard work. When the Department of Energy proposed four possible sites around the country for the dumping of nuclear waste, the four communities concerned, different in political nature, diverse and disparate, suddenly found it was not enough to worry about their own back yard; they had to join together to set up a campaign and to put the policy of the disposal of nuclear waste on a national basis. I can tell you that it was a stimulating political experience for many of those people, particularly in the Conservative heartland in which many of those dumps were initially proposed.

A Nimby Green, taken out of his somewhat narrow perspective, can develop into what I call the Ozone Friendly Green: those who have come to terms with the fact that they have an impact on their immediate, and indeed global environment, simply by being alive. The notion that 'living is polluting' is a hard one for us to deal with in the Green Movement, but it is an important one. Ozone Friendly Greens seek to reduce the impact on the natural world through purchase and consumption of consumer goods which are less damaging than others. So we have people buying ozone friendly aerosols, unleaded petrol, environment friendly detergents, recycled paper etc. It is an important development in a consumer-orientated society that people are able to make these choices and this individual commitment; it is of symbolic importance in reminding people of their power as individuals actually to affect the quality of life. But the Ozone Friendly Green does not want to be pushed too far; he does not want to have to think too



seriously about the nature or volume of his consumption, or the ways in which our wealth is only acquired at the expense of other people's poverty. They do not like fundamental questions being put up front. Nevertheless more people are coming to terms with the fact that it is not enough just to stop buying the CFC based aerosols; they must stop buying aerosols altogether. To the extent that this is the case, there is a widening of understanding of the role and responsibility we have as individual stewards of the Earth.

The third denizen of this broad Green Church is the Techno-Green: the person who believes that technology is whizz; and that all we need do is bend our technological and scientific genius to serve the purposes of an environment-friendly world: devise a series of new anti-pollution kits, such as catalytic converters for our cars, flue gas de-sulphurisation units for our power stations, a variety of retrospective anti-pollution equipment, all of which will make the world a cleaner place. Techno Greens believe that a solution to our problems can be found through the development and deployment of new environment-friendly technology. I do not dispute that technology has a role to play in terms of finding the answers to the problems of the sustainability of life; nor am I sympathetic to the luddite tendency in the Green Movement that would have us all reverting to some kind of bucolic arcadia in which we stomp around wearing smocks and chewing straw. But psychological and intellectual dependency on technology is disturbing. For every advance that technology has brought us, it has also brought a sting in its tail. It has brought with it social and ecological problems — which more than outweigh the benefits that have been derived from its development.

Sometimes therefore you can take a Techno Green and persuade him or her that it is a limited approach to suppose that technology has within it all the answers, and then they turn into the Dark Greens. They burn with a different intensity to the rest of the Green Movement; they wear their Green heart on their sleeve, so that everybody can see it. The Dark Greens have thought through all the linkages between issues concerned with the environment, social justice, peace; they have begun to weave those strands into a comprehensive integrated vision of what makes the Earth work. Essentially, Dark Greens take on the unpopular arguments. The Green Party has played an honourable role in advancing the intellectual debate about the nature of Green politics. And yet even the Green Party is riddled with the kind of corrupted utilitarianism that makes one question whether it can serve the purpose that we now ask for. This utilitarianism can be seen in terms of the ways it uses the reductionist scientific logic of the world it claims to oppose; and in terms of the way it talks in mechanistic ways about human nature and about what we are capable of achieving politically. It is understandable that mechanistic utilitarianism should have crept into the workings of the Green Party. We are cobbled, from the time that we first begin to think, with reassuring psychological notions of how we can interpret and make sense of the Earth, and of how we can use quantitative analysis in order to comprehend and interpret the workings of the planet. But it is a forlorn pursuit in philosophical terms and pretty futile in scientific terms. At the end of the day people wonder whether you are going to offer them solutions. As we were writing the manifesto for the 1979

General Election we had fearsome debates about whether we should include within it references to spiritual dimension of the Green movement, or whether we should confine ourselves to addressing issues such as the price of a pint of beer. In the event we succeeded in putting across to the rest of the Party that it was important to put in a spiritual dimension as part of the commitment of the Green Party to the kind of changes that we wanted to bring about.

But even the Dark Greens have not properly addressed the issues of equity and sustainability. Most people carry with them a vague inchoate liberal attachment to the notion that all people should share, at least to a degree, the sort of high standard of living which we ourselves enjoy. But let us test the thesis a little to see what it means: Does it mean that 8 billion people will then enjoy the same material living standards as we do? Does it mean that we will see the same pattern of resource and energy consumption right across the entire Earth and for everyone? Basic knowledge of ecological problems makes that kind of assertion meaningless. That certain parts of the so-called radical political spectrum hang on to the illusion that it is possible to achieve that kind of distribution of our kind of wealth is a devastating critique of their claim to represent anybody. So how are we to be true to that sense of ourselves as compassionate, caring people? There is only one way: to stop consuming in the way we do; to give up some of the things which we think we need in order to ensure that others will have access to them. At this juncture political suicide looms and most flee the field. But not all. A few are now arguing courageously and honestly. And if that means political suicide, so be it.

The penultimate variety of Greens, the Sustainable Greens, believe that good things are made available to all the people of the Earth. There must be distinction between our ability to benefit from a Green way of life and the ability of someone in Botswana, Indonesia, South America. The question is how are we to bring about the transformation of a society that has been devoted to the accumulation of material wealth since the start of the Industrial Revolution? We live in a society which almost uniquely measures the value of its members according to material wealth. Industrialisation has twisted our perceptions of value, of meaning, of progress, of wealth, and politicians hardly dare utter the notion that material wealth as ultimate value is a corrupt and destructive concept.

A programme 'March on Europe' was shown on TV. in May 1989, as part of the BBC's "One World Week". The plot was essentially about that point in human history where the dispossessed and poor of Africa decide that since they are going to die in Africa in refugee camps anyway, they might as well go and die in Europe where people can actually see them much more easily, i.e. bringing death into our lives so that Europeans can see it. The film stimulated a ferocious debate within the BBC, between those who believed that it would make people think about the suffering of the Third World, and tweak our consciousness, and those who argued that it reinforced latent, racist tendencies that lurk within the woodwork of British society, i.e. let the Third World look after itself.

It has been interesting in this debate to see good people coming to terms with the reality of how we derive our affluence, the knowledge that we live

permanently through the suffering of other people. But I am raising it as an issue here to remind you that you only have to start asking people for genuine "sacrifices", and they begin to revert to an almost atavistic form of narrow-minded selfishness and greed.

It is here that one begins to realise the importance of the spiritual dimension, the sixth and final Green. There are only so many ways you can move and motivate human beings. One is fear, terror, apprehension about what looms; it goes so far, but it never brings about a revolution, a lasting sustainable transformation of the sort we are looking for. Another is to appeal to people's self-interest – a powerful motive. The concept of self-interest can be extended so that it embraces our children and grandchildren, so that we think about self in terms of the extended family. For some people, but I fear a minority, a straight out-and-out uncomplicated love of humanity is enough to persuade them to change their ways. For an even smaller minority, a love of nature and the living world is enough. But what has become apparent to me is that we have to talk about purpose, about why we are here, why we belong to Friends of the Earth, the Green Party, Greenpeace, RSPB. Do we want to feel more comfortable for ourselves? Is it because of concern for the slime mould on the floor of the rain forest? Or because of worries about our children? Or is there a deeper sense of purpose in human life? It is here that we move over the threshold from political, social, economic analysis to a spiritual, religious interpretation. It is easier to derive a sense of purpose from a religious basis than it is from a political one, and you can see this in anyone who draws strength from their belief in, or faith about, a spiritual tradition.

Tonight I want to touch on how Christians might be able to derive that sense of purpose. This will not entail descent into Christian Theology, not only because I am singularly ignorant about theology but also because I am unorthodox in my Christianity and not really one to ask about some of the more complex points about how you can save your soul. Part of my unorthodoxy is that I am not concerned about what happens to my soul after death. But I do care, passionately, about what happens to me and to you and indeed to the totality of life on Earth while I am here and while life is here, for that infinitesimally small period of time that we are on Earth. I think that the Churches' preoccupation of life after death has been at the expense of a concern for life before death. Mainstream Christianity has insufficiently gloried in the wonder of appreciating, celebrating, protecting, the miracle of life on Earth.

Other interpretations of Christianity however, have done so: the Celtic traditions, Orthodox Eastern Christianity, many different mystical religious figures, who throughout history have written movingly about the importance of the immanence of the God-Head here on Earth. If we are to address that spiritual dimension we must rediscover, in the words of Archbishop William Temple, our 'oneness with nature'. It is perfectly possible to re-work, or to re-interpret, or to interpret better Christian tradition so as to make sense of the oneness with nature. I spoke earlier this afternoon at Ampleforth College and was reminded of the Benedictine model for managing God's Earth. The thing I like about the Benedictine model, which is a robust, strong, unapologetic, interventionist model

in terms of how we deal with God's Earth, is that it puts the onus on us to take up the responsibility given to us by God to respect and reverence Creation. Christians by and large argue that we are different from the rest of life on Earth; but we are not apart from the rest of life on Earth – it is a distinction that escapes many in the Green Movement. The Churches and the Green Movement need a fertile exchange of these ideas. Life on Earth is not an arbitrary chance process; we are the consequences of a purposeful act of Creation, which has taken us thus far after 35 billion years of life on Earth. As far as we know, we are the first species that is able to divine a sense of purpose behind that Creation. We need to draw from it an inspiration as to how we can play a better part in that unfolding evolution.

I hope that what I have tried to articulate makes sense. I do not think you have to be a conventional orthodox Christian to accept it. The notion of stewardship that we are dealing with here is not exclusive to the Christian faith; it is one that is universal. It is not one that we should lay claim to as Christians, or pretend to have any exclusive right to. The key thing about talking of evolution is that it avoids the utilitarian trap of ordinary conventional environmental thinking. How far these ideas have gone within the Church is not for me to answer. I do not know whether it was coincidence but both the Pope and the Archbishop of Canterbury have recently made important statements on the environment and I begin to see a change in the whole structure of the Church which will allow some of this Green light to shine through.

Finally, I hope I have not caused offence to individual Christians; I hope you will accept that in putting forward ideas I see them offering as much of a challenge to the Green Movement as to the Church. The Green Movement is a peculiar social experiment. It has not settled into final identifiable form. It is young, inexperienced, often ignorant about our intellectual and spiritual antecedents. It is apprehensive about the need to present people with a new vision. But I have to say that such a vision cannot emerge unless it draws on, and is inspired by, the Spirit of God, or Life, or whatever name you wish to attribute to that transcendental creative force. We are rightly preoccupied with day-to-day pressures to persuade recalcitrant politicians to put their house in order; we are rightly pre-occupied with the business of persuading ordinary consumers that they can and should make a dramatic difference to these problems by changing their own personal life-styles, by putting into practice the things that they espouse in theory; we are rightly pre-occupied with the business of changing business ethics and practice – of making industry respond to a new agenda about sustainable wealth creation. When you spend every working moment of your life engaged with that process of change, there is no time left for anything else. That is why even the Spiritual Greens tend to tag their spirituality on as a kind of embarrassed post-script to whatever else they are doing. It is understandable, I am that way myself, but it will not do.

You may feel that all this is just a pack of transcendental nonsense, but I beg you to accept that it may be an important extension of your thoughts and ideas, and one that you should not dismiss on the basis of conventional prejudice. We are in danger of turning away from the only means by which we can bring about a combination of equity and sustainability which will allow the dominant species on Earth, which is ourselves, to share with all the other species of the Earth.

## HOMILIES 1989-90

FR ABBOT

On the major Feast days of the year Fr Abbot presides over the Eucharist of the day. In addition, he gives conferences of 'Chapters' to the community following directions laid down in the Rule of St Benedict. Readers may like the Eucharistic homilies of one year set out as a matter of record. In practical terms the community's year begins on the return from holiday with the August retreat. As the dates of school term have shifted forward, so the retreat starts earlier. For the first time in many a generation, therefore, the community was present in 1989 for the Feast day of the Abbey; St Laurence on 10 August. By the same token, the Feast of St Peter and Paul fell on the last day of the summer term which explains the absence of a homily for that day.

J.F.S.

### ST LAURENCE

St Laurence was martyred in the year 258. It was long ago in a different world; a world so different that you might think it too remote to have any significance for us. It is too remote in many respects, but in some ways it is still close to us, so that we can in imagination enter into the spirit of the time: the harsh demands of the state, the lure of the easy way out, the call to fidelity in Christ; and there are lessons in the experience of St Laurence and his contemporaries which touch us today.

The first fifty years of the third century were good ones for Christians. Persecution, which before had been sporadic and largely local, seemed almost over. The Christian community grew. The Christians emerged from hiding; they built churches; they entered public life; they became strong and influential even in the emperor's household. One emperor, Philip, was said by some to have been a Christian. And so in this period old fears fell away; there was growing toleration; the prospects seemed good.

Suddenly everything changed with the accession of the emperor Decius in 249. Decius did something new. He decided not merely to persecute Christians; he decided to abolish them, and he devised the means for doing so. All Christians throughout the Empire were to be summoned before the magistrates and required to burn incense before the image of the Emperor, recognising him as a god. That crisis was short, for within two years Decius was dead: but he had given everyone a nasty shock; and a sinister precedent had been set.

Later came Valerian; he succeeded in 253; and at first things looked good. Valerian favoured Christians and his palace was referred to as almost a church. Then four years later everything changed again. Disasters on all the frontiers were blamed on the Christians; Decius' weapon of total extermination was remembered; and Valerian used it again.

After much prosperity and tolerance and hope every Christian was faced with a simple choice: a handful of incense dropped on a brazier or torture – then death. It was said that in some areas magistrates complained of overwork in dealing with those who rushed for the handful of incense. But there were some who stood firm,

and were faithful to Christ; Sixtus the Pope among them and Laurence his deacon.

When, some fifty years later, the Church emerged from the last and most savage persecution of Diocletian, one of the memories of Laurence which survived in Rome was the memory of his cheerfulness even under torture. "If a man serves me, he must follow me," says Christ in the gospel, today; and he goes on: "and where I am, my servant will be."

I suspect that Laurence's cheerfulness came from the happiness of right decision in the face of temptation because it meant he was still with Christ and Christ with him; "where I am, my servant will be."

It was so with Thomas More in the boat on the Thames after meeting Cromwell. He was very merry and Roper was delighted, thinking More was happy because he had done a deal with Cromwell and saved himself; but it was not so. "In good faith," said More, "I rejoiced that I had given the devil a foul fall and that with those Lords I had gone so far as without great shame I could never go back again."

Think also of St Alban Roe our own martyr of this community and the cheerfulness for which he was remembered.

That sheer happiness of the martyrs in their fidelity is an inspiration and a point to us. The safe way is also the sad way, sad in its failure and in bringing sadness – the sadness of separation from Christ. He who loves his life, loses it. For those who follow Christ and are faithful to him there is indeed great happiness, but it is never found by the easy way of indulging self. That is the way of sadness and remorse. The way of happiness is the way of the grain of wheat which dies and through death wins through to life by God's gift.

Today we are faced – not with the test of a handful of incense. We are faced with subtle, insistent, long term enticements to take the easy way, to dislodge us from unequivocal loyalty to Christ, from the faith he calls for, from acceptance of his standards, his demands, his invitation to die with him daily, like a grain of wheat.

If we listen to those enticements, we shall not be different from those of St Laurence's contemporaries who crowded the magistrates' courts in their sad rush to burn incense.

If we resist those enticements, we shall share St Laurence's spiritual freedom and we shall share his happiness in being with Christ.

Let us pray to St Laurence, our patron, that even in little things, and much more in great things, we may be with him and with Christ and share with him the radiant cheerfulness of right decision, of a good conscience, of being close to Christ in every aspect of our lives.

### ASSUMPTION

The Council's great document on the Church 'Lumen Gentium' has this to say about the Assumption of Our Lady: "The Immaculate Virgin, preserved free from all stain of original sin, was taken up body and soul into heavenly glory, (when her earthly life was over) and exalted by the Lord as Queen over all things, that

she might be the more fully conformed to her Son, the Lord of Lords and conqueror of sin and death."

A Catholic reading those words of Vatican II, has no difficulty about recognising in them a true facet of that faith once given to the apostles and brought to us through the teaching and practice of the living church.

The phrase "fully conformed to her Son" is an echo of St Paul in Romans 8 where he speaks of the faithful becoming sharers in the likeness of the Son so that Christ might be the first of many brethren.

The Council sees the Assumption as the fulfilment of that Christ-likeness-sharing in its perfect embodiment in glory in Our Lady. That is why Catholics see her as their exemplar, their forerunner and so as the one who understands, as the one to help them on their way, as the one to whom they instinctively turn for healing and inspiration.

I think it was probably early in the Church's life that Christ's faithful learned to turn to Our Lady in that way. I suspect that it started before the Assumption when she was still breathing this life with us. Apart from the scriptural part of the Hail Mary, Elizabeth's greeting, the earliest prayer to Mary of which we have historical evidence is the one which in Latin begins: *Sub tuum praesidium* . . . The Greek original was found on a papyrus which may well be of the second century. There are a number of remarkable things about that little prayer.

First, Our Lady is addressed in it quite simply without addition or qualification as Theotokos, Mother of God, and that was two to three hundred years before the Council of Ephesus, where that title for Our Lady, interpreted carefully in relation to the theology of the Incarnation, was given the official approval of the Council.

Secondly, at the end, where the Latin has "Virgo gloriosa et benedicta" and the English "O glorious and blessed Virgin," the Greek is strikingly different. The Greek addresses the Mother of God as 'alone holy, alone blessed' or as 'uniquely holy, uniquely blessed;' and we may add that the word translated here as 'holy' also means 'pure' and 'innocent'. It is a striking acknowledgement of a special, an exceptional holiness, purity, blessing in the Mother of God. It may even perhaps be seen as a sort of adumbration of the teaching of the Immaculate Conception.

Thirdly, in the first line the Latin calls Mary 'praesidium' ie a guardhouse or stronghold; the English uses the word 'patronage'; 'we fly to thy patronage'; it is a good enough word for the eighteenth century but not for modern times. Thus both the Latin and English give the wrong flavour from the start. The Greek is quite different. The Greek word for that to which we fly means heartfelt and kindly feelings; it is intensely personal; it is human; it is warm and motherly.

That word alone makes one wonder whether behind this prayer there was a memory of vivid experience, of experience before the Assumption when Christ's earliest followers knew where they could find the open-hearted understanding they so much needed in times of trouble. After the Assumption and because of the Assumption, because of the Church's belief in the communion of saints, because, for those with faith, of the continuing nearness of Mary now glorified in the likeness of her son, that memory would turn easily into this prayer.

But that is only speculation, although it is in line with Jn 19, 27, where Mary was committed for the future to the disciple Jesus loved and in line also with Acts 1, 14 which reflects her closeness to the infant church. Whatever the truth of it, this we do know: that Mary in her glory is still near to us, that our need of her help is greater than ever, that this ancient prayer expresses our need exactly.

An English version of it, attempting to reflect the warmth of the Greek and its teaching might go like this:

*It is in your loving care that we take refuge, O Mother of God; do not neglect our cries for help in our time of trial, but save us from danger, you who alone are truly holy, truly blessed.*

#### ALL SAINTS

In the pagan world more than three hundred years before Christ, Aristotle made this brief and honest comment about human life: "Death is the most terrifying of all things, because it is the end." Since that time human thought has made absolutely no advance at all about the mystery of death. And so modern pagans, being unable to escape from the fact of death, and unable to solve the mystery, concentrate instead on postponing death as far as possible and on thinking about it as little as they can.

Now turn to the first lesson we have read today and see how different is the Christian message. The Christian vision of the Apocalypse is one not of fear and aversion but of confidence in the Lamb, that is in Christ, full of joy and hope in the face of death. It is a vision of new life after death, of life transformed, lifted to a new intensity of happiness and fulfilment, a happiness and fulfilment for which there are no adequate images from our earthly experience. It is a vision which points to unity and reconciliation; for it embraces "every nation and race and tribe and language". The Christian message, then, is one of hope and encouragement.

But let us remember this also: that what Christ's message promises is not a reward for *our own* achievement; it is not the masterful, the competent, the self-reliant, the thrusting achievers or the men and women of human fame, who are promised a never ending life of fulfilment. At least they are not promised it for what *they* have done.

Look at the gospel we have just read and you get the true key. Those who are poor in spirit, the gentle, those who patiently bear great grief, who long for what is right and just for everyone, the merciful, the pure in heart, those who suffer deprivation, persecution, and the peacemakers – those are the ones who have the key to the promise. They have the key for one reason alone: because their hearts are open to receive the gift – the gift which comes from Christ and from none other.

We pray to them all today being close to them in Christ. We think of all who have gone before us into that great fulfilment: family and friends, young and old; the many, often unknown and unrecognised, to whom we owe a debt for what we are and for what we count as our own. They are all especially close to us today in the communion of saints; they are close to us in prayer to inspire our hope and our faith in the face of the pagan view of life and death, the bleak and negative

alternative which for those who turn away from Christ has not changed since Aristotle's day.

### ALL SOULS

In *The Dream of Gerontius* Newman represents the dying soul as seeming to: "drop from out the universal frame into that shapeless, scopeless, blank abyss, that utter nothingness, of which I came." At such a time, which must come to all of us, there is one word only uttered by a human tongue that can bring us a ray of hope when all else is "negation and collapse"; it is the word of Christ in the gospel we have just read: "I am the resurrection and the life. If anyone believes in me, even though he dies he will live."

But what does that word mean? The meaning is expressed and treasured age after age in that teaching of the Church which comes into focus in the commemoration of all the dead today. And there are three points in the vision it presents especially to remember:

The first is that our belief in Christ penetrates beyond the grave. Other beliefs, opinions, tastes, prejudices, treasured traits will disappear in the: "emptying out of each constituent and natural force by which I came to be." But belief in Christ will not so disappear because it unites us to the one who is for us the resurrection and the life. So our faith is our passport in death. "Firmly I believe and truly."

The second point should not be difficult to accept; it is this: Faithful we may be, but our fidelity to Christ's law of love and self-giving is far from perfect. And so, before we can enter into the fullness of Christ's resurrection, something more beyond the frontier of death is needed to prepare us. We are not ready for full and unabashed union with the risen Christ after a life which at best is: "a shifting particular scene of hope and fear, of triumph and dismay, of recklessness and penitence." After death there is purification which is called Purgatory.

The third point is concerned with prayer and the help it brings to the dead. When we look for help from others in human life we rely on their strength or knowledge or experience or sympathy or power. But, when we ask for their prayers, the strength, the power we look for comes not from them but through their faith. It comes from our Saviour Christ himself. It is so in life, and it is so in death. When we pray for the dead in the mysterious journey they have still to make after death; when we pray for their purification, their fulfilment, their union in bliss with Christ, it is not our power, our eloquence, our influence that can achieve that end. It is the power of Christ that makes our prayer effective, because he makes our prayer his own. That is why the Mass with Christ's loving, healing presence, has always been the Church's chief prayer for the dead, and in that prayer there is room for all.

"Jesus Christ is the lord of all". The Church takes up those words of Peter which we heard in the first reading. Jesus Christ is the lord of all in life and in death. We can be sure then that for those who are faithful to Christ, the resurrection and the life, death is not "a drop into utter nothingness". It is the beginning of another journey in which they are still united to us and helped by us through our prayer in Christ. In that prayer let us remember them very specially today.

### CHRISTMAS MIDNIGHT MASS

Tonight is a time of gladness and thanksgiving, as we celebrate Our Lord's birth at Bethlehem. It is the birth which, in the words of the second lesson from the letter to Titus, "made salvation possible for the whole human race." Each year it comes round; each year it brings us consolation and happiness and the warmth of Christ's love; and each year we have more to learn from it.

But this year is not just like the others; this year brings its own special resonance to our thought and prayer, because this feast of the birth of Christ comes at a time of strange rebirth in our world. It is a rebirth we have been watching with amazement in Russia and Eastern Europe; and no-one can yet imagine its end. It is a rebirth which happened against the knowledgeable calculations of politicians and the predictions of clever commentators.

There are many facets to it; there has been the sheer joy of freedom with laughter and young hope; but in the last week in Romania hope has called for heroic courage in danger and ruin and bloodshed; with the news tonight that many thousands have been killed in the Romanian fighting we must grieve at the tragedy and cruel loss, as we feel also deep anxiety for the future.

With no plausible human cause to appeal to for what has happened in so many different countries, can any of us fail to wonder what deep spiritual forces are at work among the people to bring about the unimaginable. Ordinary people seem to be inspired and transformed. As we wonder at what has happened there are two emerging transformations to inspire our reflection and prayer tonight.

The first is that in the midst of all the politics after a long, long night of atheism and persecution over vast territories Christians are becoming free again to worship God and to live by the gospel. In the past years we have prayed in our Christmas celebration for the Church of Silence. This year we thank God that there is no longer silence. For forty years and more countless fellow Christians in the east have cherished their Christmas faith in hiding, in fear and under relentless persecution. Tonight they celebrate openly as we do and we join their thanksgiving.

Secondly there is an interior change which seems to reveal the very spirit of those who have been changing the world. In the reports of the last few months one striking comment has occurred again and again and it comes not from politicians, not from commentators, not from the intelligentsia, nor from the leaders of movements, but from the ordinary people who have been the principal actors in this drama.

What they have been saying is: "we are no longer afraid". It was reported from East Germany and Czechoslovakia. Even from Romania it is the same. Only two days ago from the midst of the indescribable horror of civilian bloodshed and child slaughter the simple comment came to a reporter on the streets "we are no longer afraid."

It is strange and moving to reflect that the cry "we are no longer afraid" is like an echo from the gospel story of Christ's birth.

To Zachary in the temple, to Our Lady at the Annunciation, to Joseph in his dream and to the shepherds in their night watch the first message of the new

covenant was always the same: "Do not be afraid." And it was Christ's own message to his disciples after his rising from the dead.

The peoples of Eastern Europe seem to have heard that message "Do not be afraid"; and they have responded to it. Some have done so with unbelievable heroism and terrible loss in the violent death of young people resisting oppression. By the grace of God many of them have emerged into freedom from a world of negativity and cruel, brutal exploitation with their faith intact.

At this Christmas that heroic example must not pass us by as we renew our faith in Christ who came to save us. Let it inspire us also to use our freedom better and may Christ's grace free us from the fear that holds us back when in our own lives and circumstances we should go forward in faith, in generosity and in trust.

### ETIPHANY

At Christmas time we are made happy by the memory of how Christ came among us so long ago in Bethlehem; the Word was made flesh. But the feast of Christmas is more than a memory of long ago; it brings to us in our own lives today, through Our Lord's sacramental presence in his Church, a touch of the grace of Christ's coming in Bethlehem. I am with you always, he said, until the end of the world. But we can hardly imagine that we live in an age of faith in which such an idea is readily acceptable. Many do not celebrate Christmas; many misunderstand it and distort its message; many have never heard of it.

And so we may well pause and wonder why we ourselves should be so privileged; what of everyone else? Christ was born at a particular time; he lived and died in a limited life-span; few knew him in his life in Palestine; few witnessed his resurrection. His living Church continues, but its reach is not to everyone and its message is constantly distorted by human perversity.

Moreover the 2,000 years of Christianity are a fraction of the whole story of mankind. How many in that time have never known Christ, have never had a chance to know him as we know him. And what of the countless millions before his earthly life and since who have lived and died with no knowledge of his gospel.

As though challenged by that thought, the Church from the earliest times has cherished today's feast. It is the feast of the Epiphany, the feast of the manifestation of Christ to all the peoples of the world. As a focus and symbol the Church takes the gospel story about the Magi who came from a foreign country to worship the infant Christ in Bethlehem. We should note that they were drawn to Christ mysteriously, as though by an inner compulsion; they felt they had to find out about him.

The infant Christ was powerless to find them, to preach salvation to them. But there was a power in him which drew them to himself. Perhaps there is a lesson here for our understanding of how Christ is truly present in the world today through his Church and of how his Church's mission to all mankind is accomplished.

There are three ways in which Christ can reach men and women today through this Church. He can reach people through preaching, through example and through prayer. All three go together; they are not to be thought of as really

separate; we should never forget that preaching and example depend on prayer. This is also true: where preaching and example cannot penetrate, prayer is capable of achieving wonders.

Think of what the Vatican Council said about the balance of the active apostolate and prayer in the Church. The Church, the Council said, "is both human and divine, visible and yet invisibly endowed, eager to act and yet devoted to contemplation, present in this world and yet not at home in it." And in the Church's life, the Council went on to say, action is directed and subordinated to contemplation. On today's feast of Christ's light shining on all mankind let us think not only of the open manifestation of Christ through the verbal preaching of the gospel and through the example of the faithful. Let us think also of the power of prayer which secretly draws people to Christ as the Magi were secretly drawn without words to the infant at Bethlehem. That secret power is at work still.

What was it, do you think, that brought about one of the miracles of our time - the emergence of sincere believers in God in the Soviet Union after 70 years of atheistic persecution? In their lives they have been schooled in nothing but atheism, and when the truth comes out we find living faith among them. In their time they have suffered for belief and we may find depth, tenacity and fidelity in their faith to put us to shame. That marvel was not achieved without prayer and it should remind us today of the apostolic power of prayer.

I remember the story of an old nun fifty years ago dying in a Soviet camp for undesirables. She gave a message to a young girl hoping she would take it to the free world in the West. She didn't ask for supplies, nor for political influence, nor for arms and military intervention, nor for publicity in the press, nor for campaigns and agitations. She asked for prayer. "Tell our brothers beyond the distant border", she said, "it is their prayers we want, their prayers and understanding." I think that dying nun's message was partly heard, but there are many others for whom it needs to be heard still; we need to pray more faithfully for those in the darkness of perverted ideologies. There is always somewhere a Church of Silence in which they are waiting for our prayers. And where there is freedom there is also much spiritual darkness and in many ways as great a spiritual need.

Prayer is Christ's secret weapon in his Church to draw people to him as he drew the Magi in his infancy; and it was never more needed than it is today.

### ST BENEDICT

Those who seek to follow Christ sincerely must experience a tension, a conflict through which they seem to be drawn in two different directions at once. It is a tension between the desire simply to be and the desire to do; between the need to put down roots more deeply in faith, and the imperative to act in bringing faith to others; between the desire for prayer, and the desire for action; between the call to personal conversion, and the call to convert others; between the long way of changing self, and the urgent, burning desire to change the world.

But we must be careful not to exaggerate; what is in question is not conflict between two different and opposing interpretations of Christ's message. Both

responses are deeply rooted in the gospel; neither can do for long without the other; both point towards a deeper resolution which will lead to harmony and peace; but that is not to be found in this world.

For us the tension is real; it inspires many of the different ways in which Christ is served in the Church. It is apostolic zeal which inspires the great apostolic Orders and Congregations and many lay Institutes now arising in the Church. But there are always some for whom personal conversion of life in seeking God comes first, even though close to that comes the daily service of Christ in others. This is the way of St Benedict. Although open to apostolate, apostolate is never the centre. The centre is prayer in community, and the losing of self in community, and unwavering stable fidelity in one community, and the service of each other in community, and the reception of Christ in guests, and an ever deepening conversion to God through continuing, growing reflection on his word in scripture.

That is the message of St Benedict's Rule and, if we call it for short the search for wisdom, we shall only be following the Church's hint in the choice of the first lesson from Proverbs.

Remember what was read to us in that lesson a moment ago: 'take my words to heart - tune your ears to wisdom - apply your heart to truth - cry out for discernment - search for it as for buried treasure.' Those are words well chosen for St Benedict, because they are close to the spirit in which he lived and the way he taught his followers to give themselves to Christ in community.

If that spirit has lived through 14 centuries and if it is always renewed in every age, that must be because it is a spirit which responds to a deep need in Christian men and women. It is the need for spiritual depth and stability, for a life that is not swayed by changing fashion, that is not rootless, or eternally experimental, or dependent on achievement and therefore equally on failure; it is a need for time and space in a frenetic world - time and space especially for the word of God and for prayer.

That spirit is not activist nor directly apostolic, but it is a spirit of which the Church stands in great need for its apostolate. Of Christ also it is said in the gospel: "large crowds would gather to hear him and to have their sickness cured, but he would always go off to some place where he could be alone and pray." (Lk 5, 15-16)

There, is the origin of the tension of which I have been speaking - in Christ himself; and we must think of the depths that underlay that tension in the Son of God. Those same depths are present also in his Body the Church; in those depths, so difficult to analyse, zeal for the apostolate is sustained by the Christ-inspired pursuit of prayer alone; and that prayer is encouraged by the apostolate which brings it to fruitfulness.

Nor are these two, apostolic zeal and the pursuit of prayer alone, so far apart as some controversialists like to suggest. We live in an age in which activism and the demand for instant experience provide too often a mask for spiritual emptiness. By a curious paradox it may be that among the most urgent tasks of the apostolate in the world today is that men and women should live in the spirit of St Benedict's teaching, seeking God in community. In that way we hope to draw others, as

Benedict did over the centuries, towards the one cure for the spiritual emptiness of the age - the cure that is commended in the word of God we have read today: take God's word to heart, tune your ears to wisdom, apply your heart to truth, cry out for discernment, search for it as for buried treasure.

#### PALM SUNDAY

In the Liturgy of Holy Week the Church is absorbed in prayer and reflection on events of Christ's suffering, death and resurrection; and His saving action is made real again by the word of Scripture which we read together in remembrance and by dramatic imitation of the gospel story.

In that remembrance and imitation there are two aspects: the one is external in the signs and ceremonies of the liturgy; the other is interior in the commitment of our hearts.

To follow again what has happened in the past and bring it alive in pageantry is a common enough way of celebrating history. It appeals to people today more than ever, so that we are all familiar with pageants, and museums which try to recreate a forgotten period, with theme parks, and son et lumière, and films and dramas of the past in period costume. It is a popular way of recalling what is now called our heritage and bringing it alive for people living in a later age.

There is a superficial likeness between such play and the liturgy. For instance today we have imitated the triumphal entry of Christ into Jerusalem. We have dramatised the passion narrative as we shall again on Friday. On Maundy Thursday we shall re-enact the washing of the disciples feet and the last supper. At the Easter Vigil we shall recall the history and meaning of salvation and watch in readiness for the light of Christ in his resurrection.

If our involvement in this liturgy went no deeper than it might in the watching of a pageant; if we got no further than a critical appreciation of the words and ceremonies; if our minds rested in the drama and the music and the interest of a vivid enactment of what happened in those days; if we got no further than that, then our celebration would be no more than a remembrance and imitation that are external and miss the real meaning of the liturgy.

The real demand of the liturgy is deeper than that; it does not ask for critical appreciation but for interior faith - for faith in Christ himself; it calls for a faith which is not tentative but absolute; a faith which does not view Christ at a distance but embraces him now in the intimacy of our lives; a faith not cautiously accepting an event of the past but generously responding to a Christ who is present in this liturgy; the faith not of a spectator but of a devotee.

Such is the faith Christ demanded of his disciples during his life on earth and such is the faith he demands again as he enters our lives in a way that is always new during the liturgy of Holy Week. At all times his one demand on us, as it was in the gospel on his disciples, is for faith, but it is in the liturgy of Holy Week that his invitation is most insistent, since that liturgy renews in our lives the saving love of his passion, death and resurrection.

The Vatican Council quite simply expressed the truth which we need to recognise when it said that "Christ is always present in his Church, especially in

her liturgical celebrations." If we want to go deeper than the externals; if we look for the interior response which will make the liturgy of Holy Week fruitful in our lives, that presence of Christ, of which the Council spoke, must become the dominant reality of our celebration; our celebration of Christ's passion, death and resurrection will bring us closer to him. It will gradually transform our lives and make us, as he desires, more like him.

But let us remember this in our prayer of faith: it is not for ourselves alone that we pray and celebrate the liturgy with the church. We pray for the whole world and for those especially who suffer and are in any sort of distress; but in doing so we recognise that we cannot bring Christ to others and lead them to share in his salvation except in so far as we are close to him ourselves and follow him faithfully in our own lives. Our fidelity in our own lives is the one measure of our ability to help others in their journey to peace and salvation.

#### MAUNDY THURSDAY

We come together for the liturgy of Holy Week from many different backgrounds, monks and layfolk, men and women, young and old. Our experience of life, our hopes and anxieties, the individual problems we face must be quite different for each of us. Yet there is deep unity among us. There is a spiritual need, and it is experienced in three modes. It is a need to come to terms with love in our lives; a need to understand and accept the role of suffering; a need to accept and make more real in our hearts the power of Christ-given faith and hope.

The Church's liturgy of Maundy Thursday brings to us a gift from Christ in response to our need of love – the gift of himself. Good Friday's liturgy brings his teaching and example in face of evil and suffering. In the Easter Vigil his gift of faith and hope are renewed in his resurrection. In each liturgy he is present himself to lead us together to the forgiveness, the healing, the grace, the inspiration he wants to give us.

First remember what we have read in scripture for today. It was on this night that Christ gathered his apostles round him and said to them: "Mandatum novum do vobis . . . I give you a new command to love one another as I have loved you." The name Maundy comes from that gospel word; so Maundy Thursday means the Thursday of Christ's love-command.

I think we shall easily agree that every human being needs to be loved, affirmed, understood. Then, although this is not so easily recognised, because we all need that love for ourselves we must also to give the same love to others. We can go further and confess that there is a twofold pain we suffer in common with every human being who is not spiritually dead. We suffer pain from real or imagined deprivation of love in our lives; and we suffer pain from the knowledge of our own failure to give love to others in their need.

The Last Supper on Maundy Thursday is concerned with that twofold pain. Christ's words and deeds among his apostles in the upper room are for us also; they are the guidelines to his Church and to all mankind about the love he came to give us – about the way he has shown us to follow him, to be healed, to become more like him. Let us reflect on what he said and what he did on that evening.

First for what he said. His subject was love, but he had nothing to offer to self-indulgent love. There was no sentiment, nothing to encourage that hurt and sullen self-pity so often inseparable from what goes for love in the world today; there was no attempt to massage the 'ego', to make us feel that we are special and have been hardly done-by and deserve to be consoled and cosseted. Such things are today so often connected with love that we must deliberately exclude them, if we are to understand Christ. They do not in fact belong to love but to self-love, and that is not on Christ's agenda.

Instead of that Christ turns our attention from self to our brothers and sisters and in doing so shows us the way to the cure for all heart-sickness. His words remind us that the true nature of love is to go out to others in their need. His words tonight bid us turn from modern sentiment and face the real issue: if you are worried about being loved, then make yourself more lovable, which cannot be done except by giving your care and love to others without looking for reward or recognition. Christ's cure for our pain is to think not of ourselves but of the brothers and sisters he has given us. "I give you a new commandment, love one another, as I have loved you."

Then after his words let us remember Christ's deeds. He acted as servant to his apostles by washing their feet. We shall do the same tonight symbolically and solemnly – as a sign; but, as we do so, remember this: we should be thinking during the action about what is signified or intended by the act. If we are too literal-minded, we miss the point. The intention is not that we should all wash each other's feet; they have no need of that. We do what is intended by the action of the liturgy if we meet real needs of others, both material and spiritual, from day to day in our ordinary lives, starting with those nearest to us whom we can so easily overlook. The key word is 'service'; the best commentary is Christ's own: "The Son of Man came not to be served but to serve"; and St Benedict's echo of that teaching is also to be remembered when he said that we should be servants to the many different characters and temperaments of those around us.

Christ's second deed on this night is no mere sign; it is a sign, but it is a lasting reality also; it is a way of teaching, but it contains the reality that it teaches; in the upper room it was a gift for the apostles, but it outlasted the apostles' lives and is with us still; it was a happening in that upper room but it is timeless and continues in the Church today; it is a gift or spiritual food and a sign of Christ's presence and care for those who are faithful.

The Eucharist is Christ's ultimate gift to us, in which he himself in the saving love of his death and resurrection surrenders himself to those who are faithful, to give us strength and perseverance in our following of him. Remember St Paul's words: "every time you eat this bread and drink this cup, you are proclaiming his death". Let us not, just because we are familiar with this action, take it for granted. That is the worst thing one can do with a pledge of love – the thing we ourselves would most resent. Christ's eucharist is the deepest mystery in our lives as Christians; through it in his hidden presence he touches the intangible sources of the life of the spirit within us; in giving us himself in the eucharist he takes our burden and makes it his own and he teaches us to bear the burdens of others. That



is why the Church celebrates his gift today with such gratitude and solemnity.

### GOOD FRIDAY

Just by looking at the cross we are reminded of our need to come to terms with suffering; we need to come to terms with it because it is an inescapable part of our lives. By nothing more than the fact of being men and women in this world we are involved in suffering; and even though we may contrive to keep it more or less at bay in our personal lives, we have only to open our eyes to see its victims all over the world.

There are as many forms of suffering as there are facets of life: physical suffering and mental; the suffering that comes from nature and the cruelty achieved by man; suffering inflicted intentionally and unintentionally; the suffering of the guilty and the suffering of the innocent; of the helpless and of the strong; of the destitute and of the affluent; of the good and of the bad; hidden suffering and suffering known to others. Whatever its cause, however it comes, it is a great leveller and corrective of other differences between us. It is good to face suffering and try to understand; but we shall need the help of Christ on the cross, and with his perspective we must consider sin.

There is much suffering in the world that is clearly associated with willed evil, with malice – which is the opposite of love. There is much also which, though not directly the outcome of evil will, is a consequence of wrong-doing, as famine and the plight of refugees often follows on the evil of war. In the Christian teaching of scripture and tradition, although many suffer innocently, there is a mysterious connection between all suffering and evil; and it was to save us from that evil that Christ came.

It may be that Solzhenitsyn had that link in mind, when he asked where one might find the division between good and evil. He answered that the division was not between one man or woman and another, nor between one group and another, nor between one country or creed or ideology and another. The division between good and evil, he said, goes right through the heart of every human being. It is another way of saying that we are all touched with evil and need to be saved from evil, from sin, from suffering. And our need is met by the suffering Christ on the cross with his promise of resurrection.

That is why we come together in prayer and meditation today – to remember that we have a saviour, who takes on all the suffering of the human race and identifies with the most destitute and pain-wracked of mankind to save us and give us new life. As we look on the cross we should reflect that he in innocence and holiness took our suffering and our sin on himself.

It was about the year 50 that St Paul first preached the gospel to the Philippians; that was only 20 years after the death and resurrection of Jesus; some six years later he wrote to them and included the passage we sang after the second reading today and which in the haunting plainsong melody is a constant antiphon throughout these days: "Christ was made for us obedient unto death, even the death on the cross". Scholars think that Paul may possibly have been quoting a Christian hymn already established and so even closer to Christ himself. Its

teaching is that it was for us that Christ died in willing innocence and out of love, and that he rose again to receive a name that is above all names.

It echoes the reading from Isaiah with which we started: "he was pierced through for our faults, crushed for our sins; on him lies a punishment that brings us peace and through his wounds we are healed. . . His soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself".

In modern times the Vatican Council teaches that: "Christ achieved his task (in redeeming mankind) principally by the paschal mystery of his blessed passion, resurrection from the dead and glorious ascension whereby 'dying he destroyed our death and rising he restored our life.'" (Sac. Conc. 5)

Here is the teaching of the apostles, the teaching of the Church through the ages, the teaching reaffirmed by the Council in our own day. It guides our meditation as we look on the cross, reminding us why he died, why he identified with the lowest and most abject of humanity, why we may find hope through his suffering and death; because, although it was a death that seemed hopeless it was in fact the beginning of real hope, when God raised him up and gave him a name that is above all names. The cross that St Paul preached is our one source of hope still.

Now before we come to prayers for all mankind and the solemn veneration of the cross perhaps I may leave you with a quotation from Cardinal Newman in this the year of the centenary of his death:

"What is the real key? What is the Christian interpretation of this world? What is given us by revelation to estimate and measure this world by? The Crucifixion of the Son of God. It is the death of the eternal Word of God made flesh which is our great lesson how to think and how to speak of this world. His cross has put its due value upon everything which we see, upon all fortunes, all advantages, all ranks, all dignities, all pleasures; upon the lust of the flesh, and the lust of the eyes, and the pride of life. It has set a price upon the excitements, the rivalries, the hopes, the fears, the desires, the efforts, the triumphs of mortal man. It has given a meaning to the various, shifting course, the trials, the temptations, the sufferings, of this earthly state. It has brought together and made consistent all that seemed discordant and aimless. It has taught us how to live, how to use this world, what to expect, what to desire, what to hope. It is the tone into which all the strains of this world's music are ultimately to be resolved. . . Thus in the cross, and him who hung upon it, all things meet; all things subserve it, all things need it. It is their centre and their interpretation. For he was lifted up upon it, that he might draw all men and all things unto him." (Parochial Sermons vol vi.)

### EASTER VIGIL

For those who want to live the Christian life there is a virtue of great importance, one for which we all have very great need, but which is too easily choked by harsh cynicism, by the pace and pressure of life and by material preoccupations in our world today. It is the virtue by which we look forward with confidence to the

triumph of good, and it is called hope. Remember how Julian of Norwich in 14th century England told how God had assured her that: "all shall be well and all shall be well and all manner of thing shall be well"; by which is meant that in spite of evil and malice God will bring about for his faithful reconciliation and the triumph of good.

That Christian hope, so unforgettably expressed by Julian, cannot live on its own in a vacuum; to be alive, hope depends on faith, as the Letter to the Hebrews says: "Only faith can guarantee the blessings that we hope for or prove the existence of the realities that are unseen." (Hb 11,1)

Our first ceremony of light reminded us this evening that the faith which confirms our hope and lifts us from darkness into light is our firm belief in Christ, in the paschal mystery of his passion, death and resurrection. That is the faith of Christ's Church; it is the faith we celebrate tonight and the source of our hope; for in our liturgy both as a community, united in prayer, as well as individually in the secret of our hearts, we renew our belief in Christ's resurrection and our hope that, as he promised, we shall share in it.

In the solemn renewal of our faith in the risen Christ tonight we shall be encouraged and inspired by a young man, whom we shall receive into the community of Christ and baptise and confirm and welcome to Christ's pledge of love and unity, the Eucharist. His example will give special point to our own renewal of our baptismal vows in which we shall be united with him and with the whole Church in our profession of faith.

In preparation let us now reflect for a moment on our own faith and ask from God clarity in the perception of our belief and great generosity in the renewal of our commitment to it — our commitment to Christ.

You remember our reading from St Paul: "As Christ was raised from the dead by the Father's glory, we too might live a new life. . . . We believe that having died with Christ (that is by baptism) we shall return to life with him. Christ having been raised from the dead will never die again. Death has no power over him any more." (Rom.6). That is the faith of the apostles, given them by Christ himself and confirmed by the Holy Spirit. It was so in the beginning; it has never wavered; it has been cherished in the church and passed on from age to age, and so it has come down to us.

Round about the year 110 St Ignatius the martyr was dragged to Rome to be fed to the wild beasts for the entertainment of the mob because he would not deny Christ. He was the third bishop of Antioch and when he was made bishop some of the elderly Christians in his flock (no more elderly than I am) might have remembered Christ; they might have been among the children he blessed in Galilee. That was how near Ignatius was to Christ himself; and this is what Ignatius wrote to the Christians of Tralles: "Be deaf when anyone speaks to you apart from Jesus Christ, who was truly born . . . was truly persecuted under Pontius Pilate, was truly crucified and died in the sight of those in heaven and on earth and under the earth; who also was truly raised from the dead, when his Father raised him up, as in the same manner his Father shall raise up in Christ Jesus us who believe in him, without whom we have no true life." (Letter to the Trallians, IX)

Throughout the ages that same faith of Paul and Ignatius in Christ's resurrection from the dead has been preserved in the Church, but it has not been easy to preserve it. In their day Paul and Ignatius met contradiction and so do we. In our experience opposition is not so savage, but it makes up for that by being more confusing, and there is nothing like confusion to sap the strength and obscure the clarity of our spiritual vision. In the confusion of voices about Christ today there are some who are extreme in their fundamentalism, and opposed to them others who are extreme in their call for change; then there are also the compromisers who want us to go both ways at once and who seem to think that, in Newman's phrase, we "may hold the most fatal errors or the most insane extravagances, if we hold them in a misty, confused way."

Fortunately the Church's voice is still with us, if we will hear it, and still clear for those who want to listen. We have been blessed by a Council of the Church in our time and at little cost you can buy in a paperback all that the Council taught, which is often different from what is attributed to the Council by journalists and others who like to indulge in instant theology.

Here, for instance, is an example of the Council's teaching which echoes St Paul and St Ignatius the martyr and all the Fathers and Councils between them and us: "principally" the Council teaches, "the kingdom is revealed in the person of Christ himself, Son of God and Son of Man, who came to serve and to give his life as a ransom for many. When Jesus, having died on the cross for men, rose again from the dead, he was seen to be constituted as Lord, the Christ and as Priest for ever, and he poured out on his disciples the Spirit promised by the Father." (LG 5) So the teaching is the same as it was for Paul and Ignatius and for the Church in every age since then. Christ suffered for us, died and rose again to bring us to peace and healing and fulfilment.

We listened in the gospel to the angel's message: "There is no need to be afraid. . . he has risen from the dead." May we all take that message of Easter to heart tonight because it is for us and comes with the grace to enable us to respond; it is the faith to which we are called; may it be our liberation from the dark temptations of gloom and depression and despair; may it give us the clarity of spiritual vision to see through the confusion and contradiction of the world; may it be the firm foundation of our hope; may it inspire our charity, free us from all evil, strengthen us in perseverance and enable us to bring the risen Christ and his peace and fulfilment to many others in our lives.

#### ASCENSION

There are four things taught by Our Lord in the scripture we have just read. Each of them has a place in the celebration of this feast; each of them is important for us in our lives.

First, then, he teaches his apostles that the time of his living with them on this earth is now at an end; this unwelcome truth is brought home to them in the vision on the outskirts of Bethany, when they saw him disappearing in a cloud, never to be seen on earth again.

Secondly, in spite of this parting from his friends, he leaves them with a

mysterious but emphatic promise: that he will be with them always even to the end of the world.

In the third point of his teaching he tells them what they must do: "Go, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you."

Then finally during the vision of his parting came the message from the two men in white, reminding the apostles of what Christ had taught them earlier: "Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there."

Here, then, was Christ's last message: after he had gone, there would be a new dispensation in which these were the essentials: though unseen, I shall always be with you; you are to make disciples throughout the world and give them my teaching; I shall come again.

Such is the dispensation under which we live and the instructions have not changed; they are simple and unmistakable, summed up in one word: mission.

In our world today – a world of contradiction and complexity – we need to listen again to that simple and direct command; we need to listen to it and respond just as the apostles did; we, like the apostles, are sent by Christ to all peoples, to all we meet, to all we have dealings with, to all who need us.

Put it another way: we can none of us – neither priests nor laity, neither young nor old – bear the name of Christian without being bound by Christ to give what we have received, as best we can; first by the example of the lives we live, then by the welcome and charity we show to others, then by responding to their need and especially their need to know the truth, the truth that Christ has taught us. By no other way can we claim to be following Christ's command.

We must not then be tempted to be merely self-regarding in our Christian faith. His one instruction at his parting was that we should be generous with what we have received. "Freely have you received, freely give", he said on another occasion. And I think those other promises are linked with this instruction. His hidden presence will be strong among us in so far as we go out to others and teach his truth; and by doing that we shall best make ready for his coming again. Let us all ask his grace to be more faithful as we meet him again in this Eucharist.

#### EXHIBITION

Today is the feast of St Augustine of Canterbury. I should have liked to celebrate it with you in this Mass. I should have liked to remember this first Benedictine mission to England in 596, and how from it came Canterbury Cathedral and in time the other great Cathedrals and centres of spirituality inspired by the Rule of St Benedict that were created throughout this country, especially Westminster Abbey. But I am not allowed to do that.

I should have liked to have a special liturgy of thanksgiving with specially chosen readings from scripture. But I am not allowed to do that either.

I have to celebrate with you the liturgy of this Sunday, on which with the whole Church we think of the time between Ascension and Pentecost and remember the sadness, since Christ had left them, and the expectancy as they

waited for the Spirit, and the prayer of the Church waiting to be born.

Well, let us take that theme but remember also the gratitude which was an essential element in that waiting prayer of the early church. That remembrance of gratitude comes easily because, although we often forget it, Eucharist means thanksgiving and whenever we offer the Mass it is in gratitude for the gift of Christ.

In our world gratitude is an endangered virtue. I don't mean the perfunctory expressions of thanks which are part of social life. I mean something deeper than that; something deeper for which there is not much room in a world where it is more the fashion to look for what is wrong in others than for what is right; to criticise rather than build up; to protest, object, condemn rather than affirm; to acquire rather than to give; and to judge everyone and everything by harsh streetwise values rather than by values which have no cash equivalent, like gratitude.

May I take you for a moment into a different world, a world in which gratitude suddenly shone forth, although every possible human circumstance was against it.

A Dutch Jewish girl, Etty Hillesum, in 1943 wrote to a friend from the camp from which she was soon to go to what they called extermination. In her letter she wrote her prayer to God, which included this: "Sometimes, O God, I stand in some corner of the camp, my feet planted on your earth, my eyes raised towards your heaven, tears sometimes run down my face, tears of emotion and gratitude. . . Things come and go in a deeper rhythm, and people must be taught to listen to it; it is the most important thing we have to learn in this life!" And so she went to her death.

Today, contrast such gratitude to God, at such a time, with the complaints and protests which can be so much part of our waking thoughts. I want to invite you to aspire with the help of God to such profound gratitude. Look at this Abbey Church – all gift. Look at the valley – how clever of Benedictines to choose the right place, people say. But they are wrong. There was no chance of clever choosing. It was the last desperate refuge after 10 years of searching for somewhere, anywhere. In 1802 two priests and a laybrother came here to receive this gift for all of us who have followed them.

Think of Sigebert Buckley and the monks of Westminster and our link with their prayer and with the prayer of the Dean and Chapter today. We must think about our own individual lives for ourselves; but I am sure that all our lives hang by the gift of others, known or unknown. And they certainly hang by the gift of God.

If the ratio of particles in the early universe had been only slightly different, life could not have evolved. That is what I read in a review about a new book on cosmology this week. It helped me to feel small and grateful for everything in the world; and it brought me back to Gerard Manley Hopkins:

The world is charged with the grandeur of God;

It will flame out, like shining from shook foil

It gathers to greatness, like the ooze of oil  
 Crushed. Why do men then now not reckon his rod?  
 Generations have trod, have trod, have trod;  
 And all is seared with trade; bleared, smeared with toil  
 And wears man's smudge and shares man's smell; the soil  
 Is bare now, nor can foot feel, being shod.

It may be that the beginning of the way to the solution of all our problems may be to rediscover radical gratitude and to see once again that 'The world is charged with the grandeur of God'. Certainly we shall never learn to treat the world as we should, unless we learn to see it as it is – a gift and not a possession; a gift to be revered not a possession to be exploited.

Let us together in this sacred Eucharist join in thanksgiving to God for his world, for our lives, for all he has given us; and ask him to teach us how to make gratitude once more a real part of our lives. Where better to learn than in Christ's Thanksgiving – the Eucharist. And remember that it is the sign of his presence with us here today in this Abbey Church.

When all the priests of the community come and stand round the altar at the Canon, that is a sign that we act, not each individually as though the priesthood gave powers to be used in personal isolation. In offering the Mass we act by no other means except through the one priesthood of Christ, in which we have been given a share through his Church. There is no priest of thanksgiving except Christ. He is the one priest in whose priesthood we have been given a share. And Christ is present to lead us in our thanksgiving today. It is in him and through him that our thanksgiving is given a depth of meaning beyond our imagining.

#### PENTECOST

As I reflected on St Paul's words in the first lesson today, I was struck by something strange in the way God deals with mankind, something one wouldn't at first expect.

The people who make up theories about human life and society usually talk about people in classes or categories: workers, intelligentsia, bourgeoisie. They proclaim their message in abstractions: mankind, the people, the masses, the party. They speak of forces that are blind and impersonal: the imperatives of history, market forces, the economy.

There is little room for men and women as individuals in all this, except in so far as they slot into the categories – and then disappear in them. But it isn't like that in the gospel. There, things are different.

The gospel message is not one of abstract forces, but of personal love. The Father loves us, and sends the Word to show his love by saving us from evil. He sends the Spirit to guide and teach us, the Spirit whose coming we celebrate today. The Spirit is the spirit of love and understanding and wisdom; and he is the bringer of gifts, and he makes us children of God. This is not a world of blind forces and abstractions. What matters here is the response of the heart and something like the confidence between one person and another which is so precious to all of us in human life.

Moreover the Spirit comes to us with gifts which are special for each one of us to fit our individual needs. That is what St Paul said in the 1st lesson. "There is a variety of gifts but always the same Spirit... working in all sorts of different ways in different people." We are different in temperament, in sex, in physical make-up, in personality, in our abilities, in our backgrounds, in our ages. The gifts of the spirit are different also according to our needs: courage, perseverance, endurance, gentleness, charity, forgiveness; but lists like that are only symbolic, because the Holy Spirit is more diverse and individual in his gifts than could be expressed by any list. He is close to the deepest problems in the personal lives of those who are open to him.

And yet, however different the gifts of the Holy Spirit they do not separate us from each other; they bind us together in unity. "Just as a human body", says St Paul, "though it is made up of many parts, is a single unit, so it is with Christ". There are different gifts, but one Spirit, creating unity out of diversity.

Such is the new world created by the gift of the Spirit at Pentecost. It is not a tidy world; it is not predictable, or logical; it is full of surprises. It is a world in which the last are first, and the weak become strong, and the gentle inherit the land, and the despised are honoured, and the poor in spirit are blessed, and the least among us are in the end the most important. It is a world in which there is a place for organisation and hierarchy and orderliness, but these are not the ultimates; they depend on something more important; they depend on and serve the Holy Spirit, who blows where he will, like the unseen wind, and gives his gifts where they are least expected but most needed. That is the picture of practical Christianity given us at Pentecost.

It is a fine and inspiring picture; and it is given for our encouragement by the scriptures and the teaching of Christ's Church. But in real life, in our own experience, do we see it like that? If we don't, perhaps we should first look for the reason in ourselves.

Have you ever after a birthday been reminded to write your letter of thanks for a gift? The experience may have taught you that there are two things about a perfect gift: the generous love that goes with giving and the grateful love that should go with receiving. If you don't have the second the first of these goes dead. Where there is no gratitude the love of the giver dies away. It is so with the Holy Spirit's gifts. They come alive when we respond to them; they lie dormant when we neglect them.

Today, then, let us try to be more open to the Holy Spirit in our lives. This Pentecost Mass is our letter of thanks to the Holy Spirit; thanks for the wonder of our being, for faith and hope and courage and kindness and for the community of Christians with whom we are united in Christ. May our thanks be true and from the heart; and may our response continue through our lives, so that the Holy Spirit's gifts may be daily strengthened and renewed in us.

#### CORPUS CHRISTI

This feast of the Church has a special purpose which is unmistakable. It is to focus our prayer on Christ in the Eucharist in worship, in celebration, in thanksgiving.

The Prayers and readings of the liturgy are full of faith and recall the central themes of the Church's unchanging teaching: that the Eucharist is a memorial of the suffering, death and resurrection of Our Lord, to bring us salvation and peace, is the theme of the first prayer; that it binds us in union with the Body of Christ in St Paul's teaching in the second lesson when he says "we form a single body because we all have a share in this one loaf"; in the gospel Christ's message is that "I myself draw life from the Father, so whoever eats me will draw life from me"; So the Eucharist is the living source of the only life that matters — our life in Christ.

Faced with such teaching about the mystery of that living relationship with Christ which is his gift in the Eucharist, about its meaning for us and the union through which it brings us to salvation, perhaps our best response is silence and worship.

But we may be hampered in our search for simple, wordless adoration by the fact that it is the feast of the Blessed Sacrament. This gift of Christ, the sacrament of his body and blood, (perhaps because of the depth of its saving mystery) has been beset by controversy since St Paul was in Corinth. In our day all the disputes of the past have been revived and when prayer and controversy are bound up together like that, it is prayer that suffers.

We should remember always that there is no expression in human language of the mystery of our redemption which does not fall far short of the reality; and that is true of Christ's presence in the Blessed Sacrament. Words about the meaning of the Eucharist, theories, dogmatic statements, theological principles, attempts at populist interpretation — all tend to become themselves objects of thought, and also of dispute; and that distracts from the reality they try unsuccessfully to explain. It may get worse than that; they may become ends and idols in themselves — the sticking points of our belief — the badges and slogans of controversy.

Theology and controversy have their place; words must be used and concepts, but they should be transparent, not ends in themselves but signposts in what really matters — our growing relationship with Christ, a relationship which goes much deeper than any words.

In our liturgy let us look at it like that, concentrating not on the theory but on the fact of Christ's continuing presence among us in the Blessed Sacrament. It is a fact attested by the word of scripture and the teaching of the Church, and the witness of the saints. In our prayer above all we need to put word-disputes on one side; we need to concentrate on the truth which matters to us; we need to recognise how much our deep response to that truth matters; we need to remember how words must follow our heart's response to Christ's truth, not the other way round. The core of that truth is that we meet Christ personally in the Eucharist and that this meeting is of vital importance for us because he said: "He who eats my flesh and drinks my blood lives in me and I live in him."

## ST LAURENCE'S ABBEY

### MEMBERS OF THE COMMUNITY

#### *Resident Community, Gilling & Oxford*

Abbot Patrick Barry	<i>Abbot</i>
Fr Benet Perceval	<i>Prior, Delegate to General Chapter</i>
Fr Adrian Convery	<i>Subprior, Guestmaster, Junior Master, Vicar for Religious</i>
Fr Sigebert D'Arcy	
Fr Columba Cary-Elwes	<i>Oblate Master</i>
Fr George Forbes	
Fr Gerard Sitwell	
Fr Vincent Wace	
Fr Julian Rochford	<i>Chaplain to Howsham School</i>
Fr Gervase Knowles	<i>Chaplain to St Martin's School</i>
Fr Simon Trafford	
Fr Nicholas Walford	
Fr Joseph Carbery	
Fr Kieran Corcoran	<i>Parish Priest Ampleforth Village</i>
Fr Charles Macauley	<i>School Guestmaster</i>
Fr Dominic Milroy	<i>Headmaster</i>
Fr Gerald Hughes	
Fr Edward Corbould	<i>Housemaster St Edward's</i>
Fr Dunstan Adams	
Fr Henry Wansbrough	<i>Master of St Benet's Hall</i>
Fr Anselm Cramer	<i>Monastery Librarian</i>
Fr Stephen Wright	<i>Junior House</i>
Fr Alberic Stacpoole	<i>Parish Priest Kirkebymoorside &amp; Helmsley</i>
Fr Aelred Burrows	<i>Warden of the Grange</i>
Fr Leo Chamberlain	<i>Housemaster, St Dunstan's House, Senior History Master</i>
Fr David Morland	<i>Senior Classics Master</i>
Fr Felix Stephens	<i>Procurator, Editor Ampleforth Journal, Secretary Ampleforth Society</i>
Fr Bonaventure Knollys	
Fr Matthew Burns	<i>Housemaster, St Wilfrid's</i>
Fr Timothy Wright	<i>Deputy Headmaster, Housemaster St John's, Senior R.S. Master</i>
Fr Edgar Miller	<i>Oswaldkirk Chapel</i>
Fr Gilbert Whitfield	
Fr Richard ffield	<i>Housemaster, St Thomas's</i>
Fr Francis Dobson	
Fr Christopher Gorst	<i>Gilling Castle</i>
Fr Justin Arbery-Price	<i>Housemaster, St Oswald's</i>
Fr Alexander McCabe	<i>Choir Master</i>
Fr Christian Shore	<i>Housemaster, St Hugh's</i>
Fr Cyprian Smith	<i>Novice Master</i>
Fr Bernard Green	
Br Terence Richardson	<i>Housemaster, St Aidan's</i>

Fr Hugh Lewis-Vivas	<i>Housemaster, St Bede's</i>
Fr Bede Leach	<i>Assistant Procurator (Estate), Gilling Chapel</i>
Fr Jeremy Sierla	<i>Housemaster, Junior House</i>
Fr Benjamin O'Sullivan	
Fr Cuthbert Madden	<i>Master of Ceremonies</i>
Br James Callaghan	
Fr Barnabas Pham	
Br Paul Browne	<i>St Benet's Hall, Oxford</i>
Br Andrew McCaffrey	
Br William Wright	<i>St Benet's Hall, Oxford</i>
Br Raphael Jones	<i>St Benet's Hall, Oxford</i>
Br Kentigern Hagan	<i>St Benet's Hall, Oxford</i>
Br Robert Igo	<i>Infirmarian</i>
Br Oliver Holmes	
Br Gabriel Everitt	

## 5 Novices

St Bede's Monastery, 23 Blossom Street, York YO2 2AQ

Telephone 0904 610443

Fr Geoffrey Lynch	<i>Prior</i>
Fr Aidan Gilman	
Fr Ian Petit	
Fr Cyril Brooks	
Fr Peter James	

## PARISHES

Bamber Bridge	Fr Jonathan Cotton Fr Bernard Boyan Fr Herbert O'Brien Fr Alban Crossley	St Mary's Priory, Bamber Bridge Preston PR5 6DP Tel 0772 35168
Brindle	Fr Thomas Loughlin Fr Raymund Davies	St Joseph's Hoghton Preston PR5 0DE Tel 025 485 2026
Cardiff	Fr Kevin Mason	St Mary's Priory, Talbot Street Canton, Cardiff CF1 9BX Tel 0222 230492
Easingwold/ R.A.F. Linton	Fr John Macauley Fr Walter Maxwell-Stuart	St John's Priory, Long Street Easingwold York YO6 3JB Tel 0347 21295

Knaresborough	Fr Theodore Young	St Mary's 23 Bond End Knaresborough Yorks HG5 9AW Tel 0423 862 388
Leyland	Abbot Ambrose Griffiths Fr Wilfrid Mackenzie Fr Maurus Green Fr Osmund Jackson Fr Piers Grant Ferris	St Mary's Priory, Broadfield Walk Leyland Preston PR5 1PD Tel 0772 421183
Liverpool	Fr Benedict Webb Fr Leonard Jackson Fr Martin Haigh	St Austin's 561 Aigburth Road Liverpool L19 0NU Tel 051 427 3033
Lostock Hall	Fr Rupert Everest Fr Francis Vidal	The Presbytery Browndge Road Lostock Hall Preston PR5 5AA Tel 0772 35387
Parbold	Fr Michael Phillips	Our Lady and Saints Lancaster Lane Parbold Wigan WN8 7HS Tel 0257 463248
Warrington	Fr Augustine Measures Fr Edmund FitzSimons Fr Christopher Topping Fr Gregory O'Brien	St Mary's Priory, Buttermarket Street Warrington WA1 2NS Tel 0925 35664
Warwick Bridge	Fr Edmund Hatton	The Presbytery Warwick Bridge Carlisle Cumbria CA4 8RL Tel 0228 60273
Workington	Fr Philip Holdsworth Fr Justin Caldwell Fr Gregory Carroll	The Priory, Banklands Workington Cumbria CA14 3EP Tel 0900 602114
Cardinal Basil Hume		Archbishop's House, Westminster Cathedral SW1 Tel 071 834 4717

Fr Gordon Beattie    RAF Chaplain

Very Rev Fr Placid  
Sperritt (Prior)

Fr Mark Butlin

Fr Thomas Cullinan

In the Gulf  
Holy Trinity Abbey,  
New Norcia  
Western Australia 6509Collegio S. Anselmo  
Piazzе Cavalieri di Malta 5  
00153 Roma  
ItalyInce Benet  
Ince Blundell  
Liverpool L38 6JD

## OBITUARIES

## LAURENCE BÉVENOT O.S.B.

News of the death of Fr Laurence on 22 October 1990 at the age of 89 will remind countless Old Boys of earlier generations of one of Ampleforth's most gifted and endearing characters who was a key figure in both monastery and school for over 25 years. He was a frequent visitor to the Abbey since those days, interested in everything that went on here, and he remained such a vibrant figure that it is almost impossible to realise that it is now 40 years since he left the valley to take up work on the Ampleforth parishes.

Fr Laurence was the youngest of a distinguished family of scholars whose roots were in northern France. His father, Clovis Bévenot, was Professor of Romance Languages at Birmingham University, having in his youth served in the ranks as a Papal Zouave against Garibaldi. His crippled eldest brother, Dom Hugh Bévenot, was a monk of Weingarten who was already a leading biblical scholar when he died tragically young at 44. His second brother, Maurice, became a Jesuit and a patristic scholar, the foremost authority on St Cyprian, a *peritus* at the Second Vatican Council and a noted ecumenist.

Ludovic, the youngest of the family, became a monk of Ampleforth in 1919 taking the monastic name of Laurence. He had come to the school from Mount St Mary's in 1914 and finished as Head Monitor. He was a gifted pianist, organist and musician although apart from instrumental lessons he never had any formal musical training; the climate at Ampleforth in those days was suspicious of the arts and especially of music. After his noviciate and philosophical studies he was sent to St Benet's Hall in Oxford to read mathematics. He delighted to recall with gratitude how Fr Dominic Willson gave up smoking in order to pay his termly subscription to the University Music Club. He completed his theological studies at Ampleforth and was ordained a priest in 1928, having already succeeded Fr Bernard McElligott as Choirmaster and Director of the School Music in 1927. Most of his time, however, was devoted to teaching mathematics.

He was not a natural schoolmaster, and he found the unremitting task of correcting books a burden. His classes could be unconventional — a prep devoted



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Fr LAURENCE BÉVENOT

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to writing a definition of a wheelbarrow, exercises on taking moments of a ten ton cheese. An end of term report read succinctly: "His wits evaporated at the sight of the exam paper". He soldiered on stoically for 25 years, but his heart was in music, and music was regarded as a spare time activity to be fitted in when and where possible. Nor was it expected to cost money, so that he had to spend countless hours making music stands for the school Orchestra and arranging and copying music — special parts for boys of limited ability which he designated HBLO (hard bits left out) or, sometimes, for the more gifted HBPI (hard bits put in). Photocopiers had not been invented, and he became the acknowledged master of the jellypad. In the Church he was choirmaster and organist, a consummate artist in the accompaniment of plainsong. He conducted the boys' choir and wrote memorably beautiful settings for male voices of the Passion *Turbæ* and motets for different seasons and feasts — *Quem vidistis, pastores?*, *Regina Coeli* and *Oratio Jeremiae Prophetæ* remain etched in one's memory.

In 1929 he had been one of the co-founders of the Society of St Gregory under Fr Bernard McElligott, and he attended every annual summer school until this year. For many years he taught plainsong accompaniment and one recalls some memorable moments; one nun he named Sister Consecutiva from her propensity for writing consecutive octaves and fifths, and he once chided a would-be accompanist as he reached the climax of the Gloria: "My dear boy, you can't leave God the Father suspended on a first inversion". He was also a regular contributor to the pages of *Music & Liturgy*, writing articles with quirky titles such as "The Quilisma, its habits and haunts". He delved into the *Paléographie Musicale* and transcribed and edited the *Christus Vincit* and the hauntingly beautiful *Invitatory and Genealogy of Christmas Matins* from the Worcester Antiphoner. He translated for Solesmes a monograph on "The Rhythmic Tradition of the Manuscripts" published by Desclée.

In the early 1940's he was greatly influenced by his friendship with Susi Jeans and developed a love for early music and the baroque organ. He became interested, too, in keyboard temperament and was responsible for the development of an organ, now in Alison House, Edinburgh, built by Harrison's of Durham and designed by Dr A McClure, with a normal keyboard but 19 notes to each octave. For a year this was in the Memorial Chapel, its case decorated by a Yorkshire rose carved by himself, and he used it to accompany the monastic plainsong and later demonstrated it at the Edinburgh Festival. About this time he was the moving force behind the revival of the Hovingham Festivals together with Fr Austin Rennick and Lady Read. He had written articles in the *Ampleforth Journal* on the original Festivals of the 1890's when the great Joachim came to play there on several occasions. A memorial tablet can still be seen in the Riding School at Hovingham Hall carved in stone by Fr Laurence, the years of Joachim's presence being marked by a comma against the year. Stone carving became a major interest from the early 1940's after what he described as a memorable meeting with Arthur Pollen. Besides lettering many of the headstones in the monks' cemetery he also designed and carved the very lovely reliquary to St Laurence in the north aisle of the Abbey Church, the memorial to Michael Fenwick in the Crypt and a crucifix

in the Big Passage.

In 1951 Fr Laurence was sent to serve on the Ampleforth parishes, first as assistant at Workington and later as Parish Priest of Warwick Bridge and from 1964 as assistant at Cardiff. Throughout those years, besides fulfilling punctiliously all his priestly duties, he also found time for music making and stone carving. With Lady Read as his producer he staged and conducted Operas — from Gilbert & Sullivan to Purcell's *Dido & Aeneas* and Arne's *Judith*. This latter drew high praise from Sir Jack Westrup who was present and who was at the time Professor of Music at Oxford, and it may well have been the first performance of the work since the composer's death.

After the Second Vatican Council and the adoption of the vernacular in the Liturgy Fr Laurence found himself increasingly in demand as a composer. He wrote a Mass for the opening of the new Liverpool Cathedral and two orchestrated music-dramas, *Becket* and *Seven Branches*, to texts by Rachel John which were performed in the Crypt of Canterbury Cathedral in 1970 and 1973 respectively. He was conscious of the need to find music that was fitting — singable but not trite, moving but not sentimental — and he believed strongly that new liturgical music should be based firmly in the context of tradition and the modes. He set the new Roman Breviary to music for the nuns of New Hall and a large proportion of the Ampleforth Divine Office, both with considerable success, enlivened as they are by his piquant and sometimes idiosyncratic harmony.

To the end of his long life Fr Laurence worked with undiminished energy and enthusiasm. Until this summer he was still conducting his 'Torch' choir and giving concerts, still cycling, oblivious of traffic, from one engagement to another round the streets of Cardiff, still editing the Bulletin of the Panel of Monastic Musicians whose last edition appeared after his death together with a Music Supplement the first seven pages of which consist of quintessential LB examples and advice on how to improvise.

Fr Laurence was a gentle, sensitive, lovable man who will be missed by a host of friends. He could sometimes be frustrating to work with because his hypersensitive temperament shrank from confrontation and he was reluctant to face or even to see practical problems. It would be possible, perhaps, for someone reading this obituary who had never known LB (as he was always affectionately known) to conclude that he was an artist and musician who became a monk and a priest. That would be the reverse of the truth because he was a monk and a priest first, a spiritual and prayerful man, steeped in the theology and liturgy of the Church to whose service his life was dedicated.

P.A.C.

#### FABIAN COWPER O.S.B.

Peter Charles Cowper arrived at St Aidan's House in September 1945. He was born on 7 September 1931, one of the five children of Major Charles Deane Cowper, and his wife Lorna Christine. His career at the school went well. He was a quiet, rather reserved boy, but was well liked by his contemporaries, and had



already developed a quick, ironic humour. In due course, he became a house monitor. He was also a fine athlete, running several times for the school in the most demanding of all events, the 440 yards.

On leaving in 1949, he did his National Service and was then briefly articled to a firm of Solicitors. But he was becoming clear that he had a vocation to the religious life, and after much thought — for a time he seriously considered joining the Dominicans — he entered the noviciate at Ampleforth in 1952, assuming the name of Fabian (though he continued to be known as Peter to his family and many of his friends).

At one level, this was a surprising decision. Peter — Fabian — was never a rebel. All his life, he was unfailingly obedient to legitimate authority. But he could and did question the wisdom of many established rules and practices. He had hated the hectic and undignified rush at which, so often, the life of an Ampleforth boy in the 1940's had to be lived, and he was perhaps unfortunate in that his first housemaster was a particularly robust upholder of the conventions of the day. In fact, some of his friends doubted whether he would be able to cope with the routines of the noviciate, and of the monastic life. He once told me that these were indeed the aspects of life in the noviciate that he found hardest; he most emphatically did not like being "summoned by bells". But his vocation held, and after three years reading history at St Benet's Hall, he was ordained a priest in 1961. He then taught for a few years in the School, and served also as an affectionately remembered parish priest of Kirkbymoorside.

In 1967, Ampleforth was asked if it could provide a priest to be assistant Chaplain at London University. Fabian was appointed, and then went on to York University in 1970. These were moves which he welcomed. He had not found in the community the sorts of personal relationship and sense of shared purposes which he needed, and though he blamed himself as much as his brethren for these gaps in his life, there is no doubt that he felt a great sense of liberation. At London, and especially at York, he was an outstandingly successful university chaplain. He kept an open house; had the warmest welcome for all comers; and somehow provided an ambiance in which a lively religious, social and intellectual life could be lived. Under him, More House was a happy and memorable place. He was from 1975 to 1977 Chairman of the National Conference of Catholic University Chaplains, becoming also in 1974 chaplain to the Knights of Malta.

It was at York that he discovered, to himself and his superiors, his extraordinary gifts as a friend and counsellor. So, in 1977, he returned to London; himself underwent a course of psychoanalysis; and worked at various relatively menial jobs to support himself, while he qualified as a professional psychotherapist. This was not an easy time for him, but from 1980 he was established as a professional consultant. (Though he worked with many more people, lay and religious, rich and poor, than came to him formally as clients.) It is almost impossible to analyse the reasons for his remarkable success. Tea and sympathy he could certainly offer — he would readily wash and clothe and feed people in need — and sympathy; patience, understanding, friendship, love; *cor ad cor loquitur*. He was efficient: if there were problems about wrongful dismissal, or



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Fr FABIAN COWPER

1990

redundancy payments, or social security benefits, he would sort them out; foreign holidays, even, were planned with meticulous care. He maintained a sense of humour and a sense of proportion; and an unfailing intellectual rigour.

There were those who wondered how he could combine this life with that of a monk and priest; and I believe he did, over a period, ask himself just that question. His answer came to be clearly given; he had in the second world-war phrase, signed on for the duration — *tu es sacerdos in aeternum*.

In 1989, he was appointed Master of St Benet's Hall. This was a great joy to him, the best thing, he told me, that had every happened to him. It brought him back into the mainstream of Ampleforth life and at the same time gave scope for the exercise of his special gifts. He was already unwell when he took up the post and soon heard that he had an incurable cancer. But he worked on with a confident enthusiasm, and those who were at St Benet's during his year there remember it as a singularly sunny place. His final illness was not easy (whose will be?). As his body let him down, he found the loss of his voice particularly hard to bear. But those who saw him in his last few weeks recognised the force of his faith. Speech by then almost beyond him, he managed to say to the monk who was tending him, 'I am trying to say the prayer of Gethsemane'.

He died on 13 October 1990; faithful servant of God and man.

Two last thoughts. He was deeply serious about serious things. He found himself increasingly out of sympathy with much contemporary policy, whether ecclesiastical or political. But his own intellectual integrity prevented him from uncritically accepting alternative progressive orthodoxies, and this habit of mind could sometimes make him seem somewhat austere. But, as against that, he was, in the memory of his friends, the most entertaining of companions and correspondents; witty, ironic, self-deprecatory, impishly derisive of pomposity, sometimes frankly fantastical. 'Cheerfulness was always breaking in.'

A.E.F

*Tony Firth (A50) was a contemporary of Fr Fabian and a lifelong friend.*

#### COMMUNITY NOTES

Five novices were clothed in September: William Dickie, who had been deputy headmaster of a secondary school has taken the name Br CASSIAN; Ho Dinh, who arrived here from Vietnam in 1980 and has worked in nursing for the past few years is now known as Br XAVIER; Michael Marrett-Crosby (OA), who has an Oxford degree in History is Br ANTHONY; Gerard Huddleston, a Mathematician, is Br BONIFACE, and Edward Becket, a law graduate at York University with First Class Honours from Oxford, is Br LUKE.

On 5 January 1991 Br GABRIEL EVERITT made his temporary profession, and was pleased to welcome as guests a number of parishioners from his old Anglican parish of St Columba and St Aidan in Hartlepool.

Fr COLUMBA CARY-ELWES, Oblate-Master, gave two retreats in September to groups of oblates, and a third one at Westminster Cathedral in November, assisted by Fr BONAVENTURE KNOLLYS.



Fr Justin, Fr Prior (Benet Perceval), Fr Timothy

Kipper Matthews P.A. (Yorkshire)

Kipper Matthews P.A. (Yorkshire)



Fr Abbot, John Selwyn Gummer M.P. Minister of Agriculture  
See text on Page 137, taken from Ampleforth News.

Fr JULIAN ROCHFORD visited St Louis Abbey for ten days during half term. He is a contemporary of the new abbot, Luke Rigby, coming from the same House and joining the Monastery at the same time. Fr Julian also spent three nights at St Anselm's Abbey, Washington DC.

Fr DOMINIC MILROY has been elected Chairman of the Conference of Catholic Schools and Colleges with effect from April 1991. This is a two-year appointment. He has also been elected Chairman of the Headmasters' Conference for 1992. He attended the first graduation of students at San Benito, the school in Santiago, Chile, which has close links with Ampleforth, in December 1990, and celebrated Christmas with José Manuel Eguiguren and his family and with the central Community of the Manquehue Movement.

As Warden of the Grange, Fr AELRED BURROWS is already half way through his second year in the job. The Retreat "Business" has been busier than ever with 86 groups coming to the Grange in 1990, to say nothing of individuals and families. Although after 25 years teaching History and RS he is no longer working in the School, he still lectures in Church History in the Monastery, and has just been asked to teach the Scripture there also. Besides giving several retreats in the Grange, Fr Aelred has conducted retreats for the Carmelite Nuns in Preston, and for the Cistercian Abbey of Nunraw in Scotland.

Fr BERNARD GREEN is the organiser for the Northern Area of the Observer Mace Schools Debating Championship. In his first year he has increased the number of schools taking part from 35 to 100. During the autumn term he lectured to a parish group at Spanish Place in London on the history of the early Papacy, gave four lectures as part of an ecumenical course in theology at St Bede's in York, and two talks on Monasticism to American tourists at Brandsby Hall. He also contributes a monthly article on Church History to the *New Day* magazine.

Br TERENCE RICHARDSON reports that the bees had a good year. The number of hives has increased to ten, and the crop was excellent, the heather being particularly productive. Five boys have helped him on Monday afternoons: Patrick Fotheringham (E), James Garrett (D), Marc Corbett (J), John Twomey (H) and Tim D'Souza (J).

#### MEMBERS OF THE COMMUNITY WORKING AWAY FROM THE MONASTERY

Fr AMBROSE GRIFFITHS sends the following report from St Mary's, Leyland: Although the church is only 25 years old, it has been necessary to replace the copper covering and underlay on the main roof and to rebuild the central lantern with new aluminium glazing bars. This has been completed during the last six months and the concrete bell tower has been renovated and treated to preserve it against the weather. The parish has responded splendidly to the problems and a third of the considerable cost has already been raised. In preparation for Christmas, a retired schoolmaster, Leo Hall, who lives in the parish wrote and composed the music for "A Festival of Christmas". It was a thought-provoking Nativity play, being based in part on the apocryphal Gospel of St James. He

produced the play with the assistance of some eighty parishioners, from actors to electricians, as well as general helpers. It was staged in the church and lasted nearly two and a half hours, with both adults and small children as actors, dancers and singers.

Fr MICHAEL PHILLIPS took over the parish at Parbold on 1 January 1991, with Fr FRANCIS VIDAL moving to Lostock Hall three days later. On 12 January, Fr Francis took part in a concelebrated Mass and Presentation to Fr HERBERT O'BRIEN.

From St Mary's, Knaresborough, Fr THEODORE YOUNG writes: Paul VI said that the Parish is indispensable because it creates the basic community of Christians, gathers people together in the liturgy, teaches Christ's message, and puts Christian love into practice... With this in view we have concentrated on the Family atmosphere of the Parish. Before any Baptism takes place, the Baptism Group call on families and arrange meetings at their homes and also with me. When the Baptism takes place, we try to have it during the Parish Family Mass, so that all may witness their new member and get to know the new (often lapsed) family. Through the School we have a 6 month programme for preparation for first Holy Communion — meetings with parents — celebrations in the Church with the parents and their children and finally a Parish celebration. We have started a preparation course for our Confirmation Candidates — 24 of them scattered among different High Schools, but mostly from our own Catholic High School in Harrogate. We have 12 Catechists to each group of 5 candidates and also 6 young people who were confirmed 2 years ago and are willing to work with the groups. Confirmations take place on 1 June when Bishop David Konstant visits the Parish. A group of 12 teenagers went to Redcar Farm for a Retreat holiday organised by two young people who are involved in Harrogate Youth for Christ. On Wednesday evenings we have a 'Journey into Faith' hour and this has helped many Catholics to become more committed and for some non-catholics to want to be received. In May we have a Mission for 3 weeks before Pentecost, during which time the whole parish will be visited and invitations given for the various activities that will take place during the Mission — it will be run by lay people from the Emmaus Community. All of these activities are discussed at the Parish Pastoral Council who give their support and encouragement. In addition to these special programmes we have 35 Eucharistic Ministers, who are sent forth from the family Mass each Sunday to our sick and housebound and help them to feel an integral part of the Parish Family.

Fr JONATHAN COTTON sends the following report from Browndedge: Developments noticeable externally this year concern building and decoration work done on the premises. Almost no area of our huge plant has remained untouched, and this has simply meant that our buildings are now beginning to be up to the standards which are required.

In 1990 there have been important changes and developments to the community life of the monks and the parish: Fr Peter James left us for new pastures at York; Fr Damian Webb left us for heaven; and for a while we were struggling. But in the Autumn we welcomed Fr David (Herbert) O'Brien and Fr Alban

Crossley. Fr Alban is school chaplain where his work is most appreciated. Fr David is using his many years of experience as a Parish Priest to do systematic visiting and to improve our baptism course, among many other things. Fr Bernard Boyan contributes with wise judgement, hard work in the house, and help in the hospice and among many parishioners despite the fact that he is well beyond retiring age! We are working with our parishioners to develop the family life of the parish, united with the diocese and with our monastic family. Our parish mission in June 1990 left us with many questions and points for growth.

Fr PIERS GRANT-FERRIS has celebrated four Mountain Masses for World Peace: In Switzerland on the Pollux and Feechopf; in the Lake District on Scafell Pike; in Wales on the Moel Siabod. He also raised £2,000 for the repair of the church roof in Leyland by swimming ten miles in Ullswater. He took ten pupils from the Catholic High School in the parish on the Bishop's Sponsored Walk through Grizedale Forest to raise money for the poor parishes in the Lake District. He has been encouraging parishioners to join The Little Church of the Home Movement through the celebration of House Masses to set up Domestic Churches in the home. This involves blessing the house, placing it under the patronage of a Patron Saint, dedicating the family to the Holy Family, and consecrating the whole household to the Immaculate Heart of Mary. Those homes that have joined the movement are supported by the National Association of Catholic Families and they try to make family unity, hospitality, and prayer their special concern.

Fr GORDON BEATTIE was detached to the Gulf on 5 January, to serve with the Royal Air Force in the Arabian Peninsula. He was based in Bahrein, but travelled to wherever RAF personnel were deployed.

From St Benet's Hall, Oxford, Fr HENRY WANSBOROUGH writes that he has combined his new administrative duties as Master of St Benet's with some tutoring in Theology. He has kept his hand in with the young by instructing and celebrating Mass with the Catholic boys at Summer Fields Prep School. Before Christmas he guided another Schola Tour (his last) to Belgium and the United States, where they were centred on the Abbeys of St Louis and Washington. He has also been preparing for publication (working closely with Fr Justin on the desk-top-publishing unit) a book issuing from two summer conferences on the oral tradition behind the Gospels.

He also sends us this report concerning the Hall: "The summer and the beginning of the Michaelmas Term were overshadowed by Fr Fabian's dying. His lymphoma took the upper hand in mid-August, and he then spent two months in the Churchill Hospital and the Sobell Hospice for the Dying in Headington, devotedly tended by the nursing staff and daily brought Communion by Fr Dunstan. He was irked by the indignity of illness, but retained his humour while he waited eagerly for death.

I took over as Master in September, and found myself presiding over a house of 16 monks, from Ampleforth (5), Ealing (3), Worth (3), Belmont, Buckfast, Douai, Farnborough, St Ottilien (one each), and half-a-dozen laymen (Matthew Walker (C90) from Ampleforth). There is an international flavour about the Hall, as it includes a Dutchman, a German, an American and a Hungarian. At the first

Heads of Houses meeting Fr Henry was amused to find himself sitting between two other OAs, Justin Gosling (St Edmund Hall) and Lord Windlesham (Brasenose). Nevertheless, with the wide combination of monasteries represented, it has become a Benedictine rather than merely an Ampleforthian centre in Oxford. There was a sherry-party early in the term for all Benedictine alumni, attended by some 40 senior and junior members of the university, and St Benet's was chosen for the university Requiem for Alex Duncan (Worth and Balliol), tragically killed as he left Kuwait. Five of the Benedictine Abbots visited in the course of the term, most of them to give the regular Monday 'Colloquium' to the brethren.

With such a strong body of monks it is inevitable that the majority of students are reading theology (and the Master tutoring in the same faculty), but there are several other faculties represented. Other activities flourish also, members of the Hall taking part in university choirs, Freshmen's rugby, rambling and judo clubs, and College dramatic societies. Several of the brethren have been involved in pastoral activities, such as religious instruction of the young and hospital visiting. There is even talk that next term may see a St Benet's boat on the river again!

From St Bede's Monastery in York, Fr GEOFFREY LYNCH writes: "What is good for Methodists is good for us Catholics. What the Baptists find important is important for us too. What the Salvation Army does must be applauded by us who don't. This is local ecumenism. It is based on the conviction that there is only one Church in York because there is only one Christ; that "Churches Together in England"; the ecumenical body which came into existence in September 1990 and of which we Catholics are founder-members, means what it says: that the differences which divide us are nothing in comparison to the gifts God has given us.

St Bede's is an ecumenical house. It has a fully-equipped ecumenical office run by Chris Ellis (Anglican); he also runs an ecumenical theology course on Wednesday evenings. All five members of St Bede's are at work on the ecumenical scene: Geoffrey is the Catholic observer when the York Anglican Synod meets; Cyril is chairman of the York Council of Churches and does something ecumenical every Sunday evening; Aidan is involved in ecumenical justice & peace affairs; Ian is a well-known speaker in Anglican and Methodist circles; Peter is chaplain in All Saints School.

There are about ninety churches in York and all have their different opinions about witness, teaching, mission, style. The monks of St Bede's have been seen doing things in thirty-five of them."

Fr RALPH WRIGHT, O.S.B. (T57), formerly a member of the Ampleforth Community, is now Director of Vocations in St Louis Abbey. In this capacity he writes: "I was seventeen or so when I first thought of the priesthood as a way of life. In a sense it was a categorized way of thinking. There were two categories: What do I see as the great needs of the world? What gifts do I have that could respond to those needs? I somewhat naively simplified it into those two categories. So, instead of going into the family business, I considered something more directly

involved with spreading the Gospel.

Earlier, in my second year at Ampleforth, I changed from Greek and Latin to Math and Science. I changed because my father, a mining engineer, was keen on it. There were four boys and members of the family had been in the company for five generations, since 1790. My older brother, from the age of 13, had said he wanted to be a monk. I was the second son and felt engineering might not be a bad idea; I, at least, wanted to give it a try. I was out of my depth in the chemistry, calculus and co-ordinate geometry classes so fled back to classics.

The course change put me behind my contemporaries. I was partly panic-stricken, trying desperately to catch up. I met and got along famously with a teacher, Philip Smiley. Mr Smiley taught Greek, Latin and Greek history but once a week we had, for pure relief and nothing more, an English class. During these times he exposed us to Eliot, Hopkins, Dylan Thomas, Wilfred Owen (in the Faber Book of Modern Verse), and something quite different happened. I suddenly found myself fascinated by Eliot — what a contrast; a term earlier all poetry had seemed repellent. Shortly after that I remember writing my first poem.

When reflecting, I think that the life we had at Ampleforth with daily Mass required, except for Thursdays when you could sleep in and just get there for Communion, played a part in my decision to become a monk. When I was about 16 I noticed that while home on vacation I had developed the *desire* for the Mass, that is, I felt the lack when I didn't go and it was surprising to me. I suddenly *noticed* the desire, that the day wasn't quite complete without Mass.

I was thinking of the diocesan priesthood but after two years in the army (I was one of the last to be drafted), when I was in Malaya (Kota-Tinggi), I wrote to Abbot Herbert applying to join the novitiate in September, 1959, when my service was completed.

The reasons I decided to try my vocation as a monk at Ampleforth were: first, I had noticed that temperamentally I seemed to operate better in some kind of structured or ordered way of living; secondly, a brief experience in teaching third-class education to the members of my platoon had showed me that I enjoyed teaching; thirdly, in going to Ampleforth the decision about whether I'd teach in some classroom or be involved in one of the parishes was in the abbot's hands — that is, in God's hands. I think the close friendship I had with several of the Ampleforth monks, who had been a great inspiration to me during my time at Ampleforth, was a significant factor in my believing that I could be happy as a member of that community.

A month after writing to Abbot Herbert I wrote to him saying I could not envisage myself following a monastic schedule. I was comparing the life I was leading as a second lieutenant in the army with what I envisaged the life of a monk to be and I thought: "I'll never cope with it". Abbot Herbert wrote telling me to expect some doubts and to brush them off. But, *if* they became serious and persisted, to let him know and he would withdraw my name from the list of postulants he would put before his council. They did not persist.

### LIVERPOOL BLITZ March 1941 — 50 years on

*The Editor asked Fr Edmund FitzSimmons to jog his memory in relation to the bombing of St Anne's Liverpool 50 years ago. Below is his reply and the letter placed in the archives by Abbot Herbert Byrne.*

I arrived in St Anne's Liverpool in time for the blitz and honestly I have tried to forget it. Unfortunately, during one bombing raid in 1941 a landmine, or more correctly a sea mine, meant for a Ship in the river Mersey, blew its way (it was on a parachute) over the Edge Hill area and landed on the roof of our senior boys school opposite the Priory. It penetrated the roof but it didn't explode immediately. Panic stations and the whole area was evacuated. Squads of A.R.P. bomb disposal men, demolition men etc. arrived on the scene and about an hour later it went off — and sadly I was the only survivor. My memory of all this is hazy but I do remember Abbot Herbert Byrne asked me to write an account of what happened and send it to him for the 'archives' — whatever that meant. I realise that the possibilities of that note being in existence is pretty slim. The only information I can give is that the notes would have been written on or about March 1941 and the letter heading would have been "St Anne's Priory", Everbury Street, Liverpool 7. This is only a leap in the dark — no doubt you may well be able to say that all records of that period have been destroyed. If the miracle happens it might help to revive some of my memories of 50 years ago.

*We found the letter and it is reproduced below. It is a simple coincidence that this letter is published here at a time when readers have memories of the Gulf War. Somewhere in Baghdad, a family is perhaps filing away a similar letter for posterity.* J.F.S.

Dear Father Abbot,

23 March 1941

Fr Leo says you want an account of what happened the other night. As far as I am concerned its very simple — I was the subject of a first class miracle.

When the Caretaker brought the news that the "thing" that had fallen through the School roof was a land mine — I went round the house opening windows and doors — quite futile as it turned out but evidently the procuratorial strain in me has not yet worked itself out. When I got down to the Hall the telephone rang — it was A.R.P. Headquarters wanting detailed information about the mine. I got hold of a policeman and between us we were able to give them the details they wanted.

When I got out into the street the whole place was deserted. I went down Everbury Street in search of the Fathers. I met a Warden and he told me they had gone to the School — I thought he meant the Boys School! Actually, by that time, they were in the shelter under the girls school. I went back up Everbury Street and before crossing over to the Boys school I stopped to talk to a policeman. I turned to cross the road and then I saw the School walls bulge (it was bright moonlight) — seeing that bulge saved me — I turned round and fell flat. I suppose it was only a split second but it gave me time to get down — then it went off (perhaps I was

helped down by the blast — I really don't know). They say you can't pray on these occasions — I did. I made a good, if rapid, act of contrition — I thought I was finished. I knew I had missed the blast by a fraction but I just lay there waiting for something to fall on me — nothing did — although bits of iron and concrete fell all round me.

I should think I was on my feet again within 30 seconds of the explosion. I didn't even feel shaken (quite deaf, of course, for some minutes — thought my ear drums had gone). There was a thick cloud of dust over the whole place — just like a thick fog. I went over to the school — there wasn't a brick standing, just a great heap of concrete and bricks with iron girders sticking up in the air. I think I can write this down as the most grim moment of my life — I thought the three Fathers were under that heap! I can't quite describe that moment — I very nearly panicked. I suppose I just stood there and gaped. There wasn't another living being in sight. It was a horrible feeling — I imagine that is how people will feel when the end of the world comes — I felt the end of my world had come.

After a minute or so three Rescue workers arrived and I helped them to dig out three poor dears who had been caught just in front of the school (or perhaps they were blown out of it). They were in a terrible state — mercifully they all died.

The policeman to whom I had been talking was killed and a man on the opposite side of the street was completely stripped — he was dead of course. A pub door (quite a heavy one) only a few feet from me was completely blown in.

The evacuation of the district around the School in such a short time (at the most I should say fifteen minutes between the falling of the mine and the explosion) was a remarkable performance and undoubtedly hundreds of lives were saved. I fear the local A.R.P. Wardens who organised the evacuation were nearly all killed — they went back to the school to "stand by"!

We have a lot to be thankful for — if the mine had gone off when it landed there would have been nothing left of St Annes.

Hope all goes well at Ampleforth. I am sorry to hear that Fr Paul and Fr Stephen are on the sick list.

All good wishes,

Yours obediently, Edmund FitzSimmons O.S.B.

## THE NEW EVANGELIZATION

Fr. JONATHAN COTTON writes:

To return from a conference rather bitter and depressed and at the same time with more realistic hope is unusual. From 3-5 January there were 300 men from religious orders of the five continents at Castelgandolfo, the Conference Centre of the Focolare Movement sharing about *The New Evangelization and Religious Life*.

Cardinal Newman's fundamental distinction between real and notional understanding throws some light on the matter. Abbot Herbert Byrne in 1973 told me how he felt many clergy were short-sighted in not realising the crisis the Church faced. He explained that in the parishes of the deanery of Leyland he had found few young married couples regularly at mass, and although the Churches seemed full

there would be no future. No one took any notice of him. I too know of this problem, notionally: it often confronts me in Bamber Bridge where the mass-going continues to fall. When engaged couples come to arrange their wedding, on many occasions we priests feel they are using the Church for their own convenience, as in their behaviour they often do not follow the gospel's teaching. The same kind of thing occurs with baptisms and with many families who send their children to our schools. We partially respond to their expectations, but instead of us, the Church, i.e. Christ, leading them and giving them a purpose, in many instances, we are simply accommodating ourselves to their life style which is deeply influenced by the pagan materialistic world which surrounds and affects us. Sadly it seems that Christ the leader has become Church the follower of materialistic, pagan humankind.

But the realistic awareness that the Institutional Church *as it is* has nothing to offer to the enquiring and forward thinking person today came as a bitter, rude awakening. I had always thought that with good will, good personal relationships and a good atmosphere, we could assist our contemporaries to find the truth. But the Pope himself takes another view: the many questions which women and men today ask cannot be answered unless in the first place the Church is re-evangelized, "first remake the Christian fabric of the ecclesial community itself" (Christifideles Laici 34) This refers to parishes, religious orders, to all of us together in the Church. Individual good will is not enough; we must actually take on board as an institution *new* Spirit-filled, gospel ways as God wants of us today.

The Pope's encyclical *Redemptoris Missio* had not officially appeared by the time of the conference. Fortunately its content was known to the General of the Missionary Oblates of Mary Immaculate who outlined in a brilliant synthesis Papal thinking. It became clear that John Paul II has faced up to the sad situation of the modern world for some time (the phrase *New Evangelization* dates from 9 March 1983, Port-au-Prince, Haiti); and he has reflected and lived out a response which touches the questions of modern man.

The Pope, for example, outlines five necessary topics which influence the context of evangelization. They all find echoes at our local level of Church. What follows is a brief and incomplete summary of his thought, to give a glimpse of his vision.

*Firstly the dialectic between past and present:* those whom we call traditionalists in the Church often have a valid point when they ask if modern practice is faithful to the doctrine of Christ and the Church's tradition. This may be expressed in choice of hymns, a preference for latin mass, a dislike of eucharistic ministers. Those who are progressive also validly express concerns about the paths we should follow which are most suited to our times. Jesus himself in the past life of the Church and in the present is the link. We in our circumstances must learn how to produce from our treasury both old and new.

*Secondly, the growing unity of the World* (despite temporary indications to the contrary). Everyone knows that our world is often referred to as a global village. Human beings are interdependent, ideas are shared, and at the same time ecological and medical problems for example, have to be solved together to be solved at all. Together the world will sink or swim. Jesus in the Church is all about universal solidarity, mutual enrichment, the sense of a universal communion; it is a specific vocation for the Church. This affects women and men personally today. We must

learn to link our personal lives to this existing reality, which is at the same time the aim of Jesus's life, unity of humanity.

*Thirdly, Pluralism.* Despite the interdependence and unity, there is ever more evident ideological, ethical and religious pluralism spreading. Much could be said, but it is a situation ripe for evangelization because the Christian message proclaims that to be a person means having the possibility of choice. Jesus himself accepted all, condemned nobody, and simply led the world into the realm of the spiritual which can give confusing pluralism its real meaning. How the single good news is incarnated can vary. In our local expression of Church we should learn how to accept willingly the different expressions of the one faith, how to live together in mutual love despite differences.

*Fourthly the topic of Poverty and Injustice.* This exists in different ways everywhere in the world. The good news must become liberation for the poor and oppressed, and there must be an option by the whole Christian community for them. So "preaching at" to spread the good news is of the wrong order. Pope Paul VI wrote "that the first means of evangelization is an authentically Christian life...Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses". (Evangelii Nuntiandi 41) Our way in the Church must be based on Jesus Christ and the law of the gospel. The witness needs to be many faceted and therefore varied according to the different kinds of poverty, supported by the imagination of Christ who made himself one with all.

*Fifthly, the problems of Science, and new ethical problems.* Evangelization cannot ignore the progress made in science and there must be an integration between the gospel and modern science. To evangelize scientists and the world of science is as important as the need to evangelize the poor. He makes the point that the truth which is Jesus Christ is to be found outside the unevangelized institutional Church, and cannot be ignored. It will be ordinary Christians in local situations who will evangelize the scientists. All of us are affected by the problems that are raised by the new ethical problems which are the fruit of progress in scientific knowledge and we need to have the guide lines which help us to make the right moral decisions.

These few ideas give a partial view of what the conference was about. Sadness arose because of the painful realisation that we are often badly prepared in the Church for the present challenge, and often do not see the problem. The exhilaration came because it was thrilling to learn what a lead the Holy Father had given and how his mind is far ahead of most others in the Church. Also being united with those 300 from all five continents, all of whom loved the Church and our Lord was a practical fulfilment of what Pope Paul VI said in Evangelii Nuntiandi (20) about the evangelization of cultures. "Always take the person as one's starting point and always come back to the relationships of people among themselves and with God." We were beginning ourselves to form a new world culture, a small seed, which will eventually grow as we remain one with God and each other.

This paper does not explain what is meant by *the new evangelization*, nor the conditions for it to flourish, nor the role of the Religious Orders. At the conference much more was said on those topics, and it is hoped that all the papers will be published, including the practical experiences from different parts of the world about the way a communion of life can bring about a new evangelization.

## ROBERT THOMPSON OF KILBURN AND THE RESTORATION OF THE GREAT CHAMBER AT GILLING CASTLE

THOMAS LOUGHLIN O.S.B.

In recent years I have heard some strange versions of the story of the restoration in 1952 of the "Great Chamber" at Gilling Castle. As Estate Manager at that time I had the happy task of organising and supervising the operation. Although I shall be recalling events which took place almost forty years ago I believe my version will probably be more accurate than any of the others.

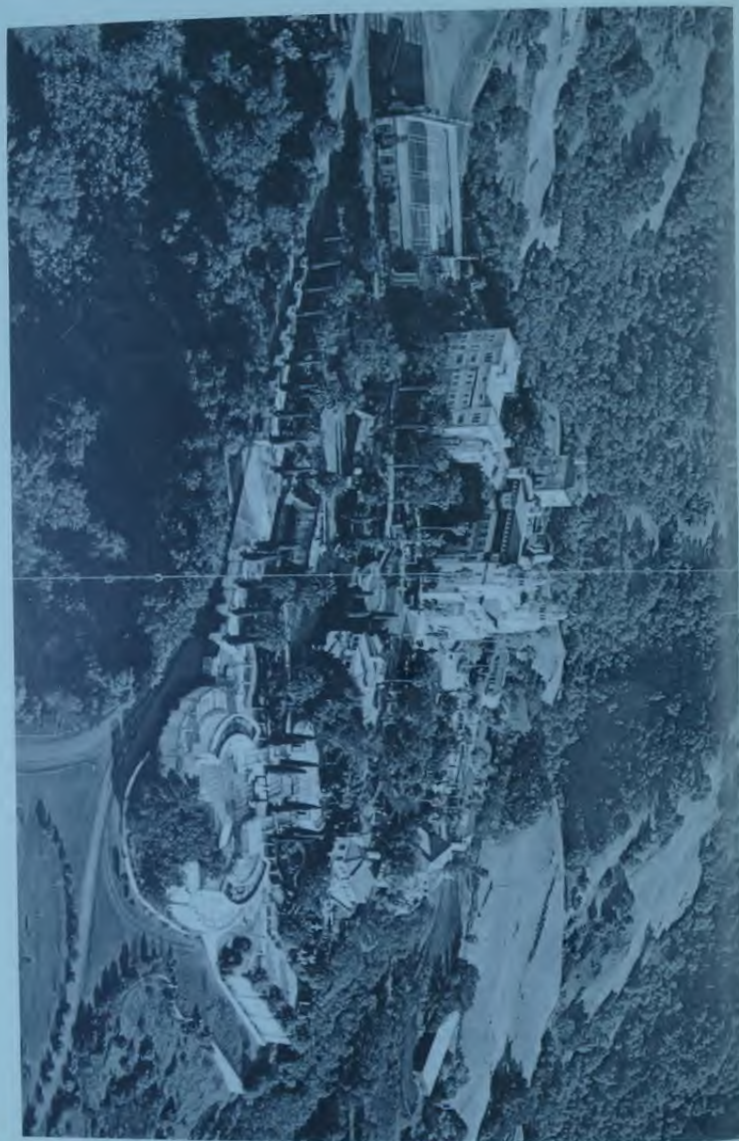
When the Ampleforth community bought Gilling Castle in 1929 to serve as the Preparatory School for the College, the removable items in the Great Chamber were sold separately from the Castle and surrounding estate. These items were of great interest and historical importance. They comprised panelling of fine grain oak three tiers deep, the panels having an outer frame of egg and tongue moulding. Each panel is divided inside by broad mouldings into five portions, the centre one lozenge shaped and inlaid with varying strap work, the four corner portions each inlaid with a flower, a carnation, honeysuckle or single marigold. Above the panelling is a band of panels of fine strap work divided by applied pilasters, with a string of dentils under the top moulding.

Above the panelling there is a unique decoration, a wooden frieze on which are painted trees under which there are ornamental labels inscribed with the names of the Yorkshire wapentakes. Each tree is hung with the shields, in heraldic colours, of the gentlemen residing in that district in the sixteenth century. The frieze is completed by a representation of a music party of three men and three ladies playing stringed instruments.

Three stained glass windows bear the name of the artist and the date 1585. An oriel window bears the shields of the Fairfax family, a second window those of the Constable family, and a third those of the Stapleton family. Above the open fire place there is a carved overmantel bearing the arms of Queen Elizabeth and of Sir William Fairfax.

Summing up these features of the Chamber, Sotheby's sale catalogue claims that "they give the heraldic history of three great families, and without exaggeration it (the Great Chamber) may be said to be one of the finest, if not the finest, specimen of a room of the Elizabethan period now extant in Great Britain."

It is scarcely surprising that the sale of the Gilling Castle Chamber came to the notice of William Randolph Hearst, the American newspaper millionaire. From about 1919 he had been developing his estate in San Simeon, California, to provide an appropriate setting for his ever-growing collections of antique furniture and objets d'art. Among these were big stately rooms, the walls and ceilings of which were once part of European palaces. His favourites were those dating from mediaeval or Renaissance times. For forty years, whenever important items appeared on the market, either in the United States or abroad, he or an agent was sure to be on hand prepared to bid on the choicest items regardless of their cost. I do not know the actual figures, but I believe that Mr Hearst did in fact pay



much more for the Great Chamber than the community paid for the Castle and surrounding estate. The room was dismantled, the various items were catalogued and carefully crated for despatch to San Simeon, California, U.S.A.

However the sadness caused to the Ampleforth community and their friends by the removal of these treasures was only temporary. Although Hearst Castle contains over a hundred historic rooms it was never finished as a result of Mr Hearst's death in 1951. The entire estate was constantly being altered as new treasures arrived from around the world, many of them only to be stored in warehouses for future use. The crates containing the Gilling room were in fact stored at a repository in London with a number of other similar rooms from houses in England.

There they remained for ten years until the war broke out and the bombing of London began. There was a considerable danger that these precious historic treasures might be destroyed, and they were hurriedly dispersed to safer sites outside London. Not surprisingly in the haste of this operation not all the crates belonging to one room arrived on any one site. Nothing further happened for several years after the war. The situation changed with the death of Mr Hearst in 1951. The executors had to decide what to do with the rooms which were still in storage, and they decided against any further development of Hearst Castle.

The executors enquired if the Ampleforth community would like to repurchase the panelling and restore the Great Chamber to its original condition. Clearly we could not afford to pay the sort of price paid for it in 1929, and some sort of agreement was made for a lower one. Father James Forbes approached various Foundations and organised some fund-raising which, added to the sum available from our own resources, satisfied the executors. A condition of the gifts from the Foundations was that the Great Chamber when restored would be made available to the public for viewing on a regular basis. We readily agreed to this.

All was now set for the restoration and the Procurator's department went into action. As the Great Chamber was now in use as the boys' refectory the work would clearly have to be done during the Summer vacation. There was also another task to be performed. When the original panelling had been removed in 1929, Robert Thompson of Kilburn had been commissioned to replace it. This he had done with his own English oak panelling of a more simple but dignified design, and the windows had been glazed with plain glass. The first need was to remove the Thompson panelling and the window glass. Then would come the re-installation of the original features of the room. This was clearly a specialised operation which would have to be entrusted to someone with the necessary skills and expertise especially as it was now discovered that the carefully drawn plan of the room made in 1929 could not be found! Fortunately we would at least have the benefit of old photographs of the Chamber taken before the old panelling was removed.

It was quickly decided that Robert Thompson was the ideal person to execute the work, but this involved the embarrassment of asking him to remove his own panelling which had been a feature of the room during the intervening years. In some trepidation I went over to Kilburn to see him. It immediately became clear





Hearst Castle, San Simeon, CA 93452, USA

that my fears were unnecessary. Robert was delighted to be invited to re-install the original panelling. "That" panelling belonged in that room. It should never have been removed. He would be delighted to remove his own panelling, and it was a privilege and an honour to be asked to restore the room to its original state. On this happy note the operation was set in motion.

The Hearst executors were asked to deliver the Gilling crates to the Castle on the last day of the Summer term. Several large pantechnicons arrived in the Gilling forecourt on that day and unloading began. We then found that the crates containing the stones of the fire place were too heavy for us to handle! This problem was quickly solved for us by Fr Peter Utley. He approached the commanding officer of one of the local R.A.F. stations and asked him to lend us the necessary lifting gear. Then a further, more serious, problem arose. Having unpacked the stones we found that some were missing and the building of the fire place could not be started. Since this must be built before the installation of the surrounding panels this was a serious set-back. We were also concerned that some of the panelling was also missing. Our planned eight-week operation was now in jeopardy.

A telephone call was made to the executors and the situation explained to them. They were very helpful. They explained the difficulty there had been in collecting all the Gilling crates from the different sites which had been used for storage when the bombing had started. They suggested that I should go down to London immediately and they arranged hotel accommodation for the night. Next morning a chauffeur driven limousine arrived and I was taken on a tour of all the repositories where the various rooms had been stored. My instructions were to seek out any items which could possibly belong with Gilling and they would be sent North immediately by express delivery. I spent a busy day rummaging among numerous items from many historic rooms and I was able to identify those from Gilling without too much difficulty as they were quite distinctive. These items arrived back at Gilling soon after I did, and in the end we only lacked one ten inch length of one beading from the panelling. All the stones for the fire place were found, and the restoration of the Great Chamber could now go ahead.

During all this excitement Robert Thompson and his men had been removing his panelling, sorting through the pieces of the original panelling and placing them round the room adjacent to the places to which they belonged. The work now proceeded smoothly. The masons built the Elizabethan fire place, the plumbers replaced the heraldic stained glass in the window frames, and Robert Thompson and his men installed the oak panelling. There remained only the problem of the missing ten inches of oak beading, and who better than Robert to deal with it. He replicated the original piece and fixed it in position so expertly that even I, who know roughly where it is situated, am unable to identify it any longer. I like to think of it as Robert's personal mark on the panelling of the Great Chamber just as the carved mouse is his personal authentication of his oak furniture. Or as is the signature of the stained glass windows of the artist Baernard Dininckhoff who designed and executed them. There were no further problems and the Great Chamber was restored to its original splendour in time for the return of the boys



for the new term.

There is an interesting post script to this story which concerns Robert Thompson. It illustrates the affectionate relationship which he had with Ampleforth from the earliest days when Fr Paul Nevill had commissioned him to provide his oak furniture for the school. For several decades this continued and included the furnishing of the school library which is an enduring memorial to his dedication and expertise. There is no doubt that he appreciated being given the chance to use his skills in embellishing the school in this way, but it is equally clear that of all the work he did, the opportunity to restore the Great Chamber was one of the most satisfying experiences of his life.

The restoration of the Great Chamber happened to be the last major project of my term as Estate Manager before I departed to become assistant priest at St Alban's Parish in Warrington. During the previous twelve years I had also been priest-in-charge of the local parish of St Chad at Kirkbymoorside. On my departure the parishioners wished to make me a parting gift and asked me to suggest something suitable. I could think of nothing better than some article in English oak made by Robert Thompson, a pair of book ends or napkin rings perhaps. They agreed and I set off for Kilburn. Having heard my suggestion Robert's reply was "But that's naw but nought!" "You are going to have a coffee table". I protested that this was much too expensive and my little country parish could not afford such a gift. His reply was that the gift would be a joint one from the parishioners on the one hand, and from him as a memento of our collaboration in the restoration of the Great Chamber on the other. The parishioners could contribute what they could afford, but a coffee table it was going to be!

Knowing the futility of trying to change the mind of this Yorkshireman I tried a different tack. "I would be happy to accept the coffee table as a memento from him, as well as from my parishioners, provided it bore some mark of the master's own hand on it." Perhaps he would carve the mouse on it with his own hands. He objected that he was now very old and he had not held a chisel in his hands for over seven years. Nowadays he spent his time designing and overseeing the work of his men. Further discussion only produced the concession "I'll think about it". With that I was well content as I was confident that he would come up with something to please me.

Some weeks later Robert phoned to say the table was ready and he would like me to go over and collect it. His coffee tables are octagonal, about 22 inches across and 18 inches tall. My parishioners had asked for an inscription to be carved round the edge, Father Thomas Loughlin O.S.B. St Chad's, Kirkbymoorside 1940-1952 carved on four sides. Robert watched me turn the table round, and to my delight carved on the two opposite edges, in a less steady hand than the rest of the inscription, was Gilling Castle R.T. 1952.

There was of course the usual mouse authenticating the table as being from Thompson's shop in Kilburn. But to the best of my belief this must be the only piece of Thompson furniture in the world actually autographed by Robert Thompson himself with his own hands. And it records the happiness and satisfaction of a loyal Yorkshireman who was given the privilege of restoring a unique piece of Yorkshire heritage at Gilling Castle.

## BOOK REVIEWS

MICHAEL RAMSEY,  
ARCHBISHOP OF CANTERBURY  
A LIFE by OWEN CHADWICK

(422pp Oxford: Clarendon Press - £17.50)

'Of this just man, let this just praise be given,  
Heaven was in him, before he was in heaven.'

These lines from Izaak Walton appear near the end of Owen Chadwick's official biography of Michael Ramsey, published in March 1990. They seem to sum up neatly Chadwick's estimation of the man who was the Archbishop of Canterbury between 1961-1974 and of whom the accepted wisdom is that he was an endearing eccentric, with little gift for administration but an acute sense of fun; but also a man who on television, in the pulpit, and above all on the individual level came across as a man of God for whom the 'glory' of God was a central theme of life. This accepted wisdom is supported in this full-length biography, commissioned by Ramsey himself in 1980, and is clearly based on personal knowledge and affection.

Yet, as a professional historian, Chadwick goes beyond this personal affection and uses many other sources with the result that the reader is presented with a thoroughly researched and documented account of the life of Michael Ramsey, of whom his headmaster and later Archbishop once assessed as being 'uncouth'. Chadwick places that, and other myths, firmly in their context. Was Harold Macmillan uncertain about appointing him to Canterbury? Was he really so stumbling and difficult in personal relationships? As an administrator was he such a catastrophe? With the skill of a professional, Professor Chadwick tries to fill in the background to these myths as well as to the many controversies in which Ramsey was involved. On the personal side his treatment of Ramsey's early years and life within his family is slight: the death of his mother, killed in a car accident, for which his father appears to have been responsible, and that of his brother, had a tremendous effect upon the young Ramsey, but Chadwick makes little attempt to trace the impact of these two events.

Yes, Ramsey was at times self-absorbed and could certainly give offence and make fellow Bishops, and others, feel that he was not interested in what they were doing. He was eccentric, but the love that prevailed over all these undeniable faults, a love well illustrated by his memory for the personal details of those for whom he cared and his eagerness to respond to those in trouble, especially the young, this love and humanness comes through Chadwick's biography. It could almost be said to be an essay in vulnerability.

Chadwick's main concern is with the public life of Michael Ramsey and in this context he provides the reader with much useful background information as to the setting of Ramsey's foreign journeys and the concerns which lay behind them, as well as his interventions in a number of issues at home, both ecclesiastical

and secular. Such issues as the union of the Methodists with the Church of England, the controversy surrounding John Robinson's book *Honest to God* (which he did not handle well at all) and the early stages of the debate about the ordination of women. In the secular sphere there was his involvement in the debates about homosexuality, abortion, capital punishment and immigration. These and other issues disclose the intolerable burden laid upon the head of the Anglican Communion and also reveal the weakness in his theological thinking, though in all this Chadwick points out that Ramsey proved himself to be a person of mental and physical stamina.

What of Ramsey the scholar and theologian? Chadwick once again accepts the view that he was a considerable scholar, but he provides little evidence to uphold this opinion. What major theological contribution did Ramsey make and how would the theological scene have been different without him? Even Ramsey is on record as saying that on re-reading his most notable book *The Gospel and the Catholic Church* he burst out laughing at times. Chadwick comments that on the whole, Ramsey, "did not give the impression of a mind of exceptional ability – there was not enough knife in the mind – but gave the impression of being an exceptional person". His greatest contribution to the world of theology, according to Professor Chadwick, was in the area of spirituality and it is here that he was exceptional. On fire with love for God, caught up in the vision of his Glory, he grew and grew because he prayed and prayed and sought to pass on that love of prayer, that sense of glory to others.

Inevitably this man of prayer and of vision looked towards union with the Catholic Church of the West and the Orthodox East and glimpsed within them the fullness of faith and practise which the Anglican Church needed. For a long time, however, his preference lay with the Orthodox Church: their theology and spirituality appealed to him. He abominated the then Catholic practise of re-baptising converts and of insisting that children of a mixed marriage be brought up in the Church. Later his exposure to Catholic theology and his visits to Rome increased his understanding and sympathy, particularly when he visited the Vatican in 1966 – a moment of great optimism. On this occasion, the time when Paul VI gave to Ramsey his own episcopal ring which had been presented to him by the Archdiocese of Milan, Ramsey thought that reunion was no more than ten years away. Sadly theological stumbling blocks still lay in the way. He was indeed fortunate to have lived through Vatican II and to have made personal breakthroughs with Paul VI and Alexi of Moscow. His enthusiasm helped initiate the theological dialogue between the Church of England and the Catholic Church on the one hand and the Churches of the Reformation on the other; but like many pioneers he withdrew to let others deal with the delays and disappointments. Either consciously or unconsciously within the portrait of Ramsey the ecumenist, Chadwick reveals the unique Anglican quality of 'comprehensiveness'. Ramsey was the epitome of Anglican ecumenism: he was a leader who could desire passionately union with the Orthodox and Catholic West, while at the same time being desperately disappointed that the Church of England failed to agree to unite with the Methodists. Chadwick in relating these ecumenical encounters

unwittingly pin-points the danger of people using the same words but meaning different things.

On the memorial stone to Michael Ramsey in Canterbury Cathedral can be found the words of St Irenaeus: –

'The Glory of God is the living man;  
And the life of man is the Vision of God.'

Without a doubt Owen Chadwick's biography reveals a man consumed with the vision of God, one who sought even through his weakness of body and character to share that vision and through his deep prayerfulness to be bathed in that Glory. To the man thus praised this *Life* is a worthy monument and sure of a place in any library both public and private of those who are serious about the story of English Christianity and their search for God.

Robert Igo O.S.B.

## OUTSTANDING CHRISTIAN THINKERS

published by Geoffrey Chapman

### I. THE APOSTOLIC FATHERS Simon Tugwell OP

This title is another volume in the 'Outstanding Christian Thinkers Series' edited by Brian Davies OP. In his Editorial foreword Fr Davies tells us that the aim of this series is 'to provide clear, authoritative and critical accounts of outstanding Christian thinkers from the New Testament times to the present'. To what extent, then, has Fr Tugwell fulfilled these aims in the present volume?

Fr Tugwell is known to many of the younger members of the Abbey because he was until recently the Regent of Studies for the English Dominican Province and so supervised our studies with the Dominicans in Oxford. He is well known for his lucidity in a number of volumes including *Reflections on the Beatitudes* and *Days of Imperfection*.

Who were the Apostolic Fathers? As Fr Tugwell makes clear in his Introduction, they certainly would not recognise themselves as outstanding Christian thinkers – nor would they think of themselves as 'Apostolic Fathers'. This term was coined in the late seventeenth century to describe a rather nondescript collection of men who seem to have lived between AD 50 and 150. We do not know for certain how many of them lived in the time of the apostles; we frequently do not know the circumstances which gave rise to their writings or know them only in part; in some cases we know their names, but in one case the name of the writer has been deliberately concealed and in another there is no name attached to the manuscript. The writings that we now know under the names of Barnabas, the Shepherd of Hermas, Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna and the anonymous text called the Didache provide us, therefore, with a number of incomplete pictures of the Church in the period immediately following the apostles.

Why should these writings from such a far off period, and this critical analysis of them, be of any interest to us living as we do in the last days of the twentieth

century? The answer, as Fr Tugwell so eloquently shows, is that the problems have not changed. Today we are confronted by the same tensions which threatened the Church at the time of the writer of the *Didache*, Ignatius and of Clement.

At that time the Church was struggling to achieve the correct balance between its charismatic and institutional aspects, for the charismatic seems to have been in the ascendant and one result of this seems to have been a tendency to factions. This is certainly what caused Clement of Rome to write to the Church at Corinth and, as Fr Tugwell persuasively argues, it seems likely to be behind Ignatius of Antioch's insistence on the central, unifying role of the Bishop. The Church in Corinth was in disorder because its lawfully appointed Presbyters had been expelled from the Church. As far as Clement was concerned it did not matter whether those behind the disorder were better educated or more Spirit-filled, as men judge, than the Presbyters: the Presbyters had been appointed in due order and it was not for any faction in the Church to remove them. And again we find a similar notion in the writings of Ignatius: the Bishop was the source of all orders and worship within his Church. Anyone who presumed to celebrate the Eucharist without his consent did not build up the Church but rather sowed the seeds which would lead to discord and disunity.

The same problem applied to the discipline of Penance as may be seen in the writings of the Shepherd of Hermas: Were Christians to follow the extremist teaching promulgated by those who stood outside the institutional structure, namely that there was no forgiveness for post-baptismal sin? Or were they to follow the more moderate line taught by the institutional Church?

And if we turn to the person of Christ we find that the problems of the Church at the time of the Apostolic Fathers have a strangely familiar ring. Who is the competent authority to pronounce on the nature of the Incarnate Word? How does the nature of Christ influence the Church's understanding of itself and how does it influence the life of the individual Christian? Are we to follow the teaching of the charismatic prophet or are we to listen to the words of the institutional Church?

The problem which faced the Church in the time of the Apostolic Fathers is the problem which faces the Church today. How do we achieve the necessary balance and tension between the charismatic and institutional Church? Too often the unspoken notion seems to be that whilst the charismatic is living and Spirit-filled, the institutional is moribund and Spirit-less. One of the important achievements of these Fathers of the Church is that in these incidental writings they have laid a strong foundation for the necessity of the institutional Church. The hierarchy was a God-given instrument to protect the ordinary Christian from the excesses of enthusiasm. It was, and is, the guardian of true doctrine and thereby allows us to grow in knowledge and love of God.

This slim volume, then, is a well written, well argued, stimulating analysis of the writings of the Apostolic Fathers which supports and feeds the faith and understanding of those who are happy within the Church and provides food for thought for the Catholic who is dissatisfied within the Church.

Cuthbert Madden O.S.B.

## 2. THE VENERABLE BEDE *Benedicta Ward SLG*

St Bede was not a missionary, nor did he write anything that pertained immediately to evangelization, and yet he was to have lasting influence upon not only the Church of his day but the whole of European thought. Living as a simple monk in a monastery in the north of that 'alter orbis', Britain, which seemed to the men of the Mediterranean the edge of the world and the edge of civilization, in a land with no tradition of learning, whose people had been converted to Christianity only fifty years before, Bede nevertheless became the most learned man of his age and the first, and perhaps still the greatest, of the historians of England. His reputation among his contemporaries was as a commentator on scripture. Indeed Boniface, writing to England with requests for books to help in the conversion of Germany, asked for the works of that "keen investigator of the scripture, the monk Bede". Rightly, therefore, he has been included in this excellent series of 'Outstanding Christian Thinkers', for although he brought about no new speculation in theology or philosophy, Bede certainly brought to every sphere of his many faceted work a lasting contribution.

Little is known of his life except that which he gives himself at the end of the fifth and final book of his *Ecclesiastical History*. Yet *Benedicta Ward*, with an engaging style, introduces the reader to the world and writings of this seventh century monk. She takes us through his life and times, his work as a teacher and as a scholar of things both secular and religious, and clearly brings out in the conclusion the influence that he has had and still enjoys. Here is a man of prayer, whose whole life was spent within the monastic tradition, a tradition that formed him and gave him from an early age the necessary tools for instruction. From his first days in the monastery as a child of seven until his death, the daily round of liturgical prayer, reading of scriptures and the Fathers, all had a profound influence upon his thought and writing. *Benedicta Ward* makes Bede live and gives to the reader a thirst to read more and provides an excellent bibliography for him to do so. As one historian writing about another she has done us a service.

Robert Igo O.S.B.

## 3. ANSELM *G.R. Evans*

Anselm is known chiefly as a theologian and as Archbishop of Canterbury, the second to be consecrated after the Norman conquest. But first and foremost he is a Benedictine monk of the monastery of Bec in Normandy. In her book on Anselm *Dr Evans* portrays a man who is a highly competent academic but who is a man also of practical wisdom and this is shown in his philosophy of education as a young monk teaching in the school at Bec. When his abbot complained to him that the boys in the school were incorrigible and perverse Anselm advised him that their development was being stultified by the excessive blows and beatings which the abbot had been administering in an apparently futile attempt to discipline them. Anselm advocated a more humane, indeed a more Benedictine philosophy of education which, while not denying that corporal punishment is at times expedient for a particular child in particular instances, also recognises the need for

kindness, compassionate forbearance and love, and to this philosophy he won over his abbot. He also understood quite early on, as Evans points out, that much more valuable for the boys under their care than high academic standards in the school for the sake of prestige in the world is the Benedictine monastic tradition of an education centred on prayer.

In the first chapter of the book Dr Evans presents a twenty five page sketch, well researched and concise, of Anselm's life as a young boy, as a rebellious teenager, as a monk, as an abbot and as an archbishop, not without the occasional detail of particular interest. Anselm appears to have shown an unusual degree of reluctance amounting almost to stubbornness whenever he was called to some office either in his monastery or in the Church, preferring to devote his time and effort towards philosophy and theology. This is interpreted as a sign of modesty although it is clear from Evans's account that he was far from lacking confidence in his own capabilities. On his deathbed Evans reports his chief regret was that he would not live to settle the Augustinian question of the origin of the soul, believing that no one else would be able to do the work if he did not. Anselm would not be the first saint to put up a vigorous resistance to God's calling. Whatever interpretation is accepted we are left with the impression of a man of exceptional intellectual ability and of practical wisdom but also with the unfortunate impression that for Anselm prayer and contemplation are subordinate to understanding and intellectual knowledge of God which he often put before eager and cheerful obedience to God's calling. On the other hand it is clear from Evans's account that Anselm regarded the abandonment of self will in loving obedience as one of the fundamental principles of monastic life and once he had accepted his appointments as abbot and as bishop he fulfilled these offices wholeheartedly and to the best of his considerable ability. In this first chapter there are also hints of his sanctity in the account of how the enemies of the pope were eventually won over to him by Anselm and by his apparently irresistible holiness.

The remaining eight chapters are concerned with aspects of Anselm's theology and it is indeed in the realm of theology that Anselm has made his most obvious and enduring impact upon the church. The second chapter, entitled The Man of Prayer, would more accurately be described as a preliminary sketch of his theology as indeed Evans does describe it at the end of the chapter. The chapter does suggest though that much of the time Anselm spent in prayer was spent in discursive meditation on theological issues. For a rare insight into the more contemplative aspect of Anselm's prayer we have to wait until chapter 4 in which the introduction of his *Proslogion* is quoted, "Come now, little man, come away from your duties for a little while and hide for a space from your tumultuous thoughts...Give yourself up to God and rest for a while in him". This, however, turns out to be a preamble to further theological discourse. One gets the impression that Anselm had a problem with tumultuous thoughts, much to the frustration of a quieter state of prayer, and much to the furtherance of theology.

In the third chapter Dr Evans indicates the kind of theology that most appealed to Anselm. As a teacher he favoured a Socratic method of education, a process of *educatio* by which are led out from the pupil the innate potentialities

of his or her intellect. It is therefore not surprising that the aspects of theology which most interested him were those most akin to philosophy. Anselm's theological method was "rooted in the skills of logic and language which he had learned as a young man, and" Evans remarks "it remained so". However despite this predilection for natural theology Anselm placed Sacred Scripture at the centre of his theology and defended the inerrancy of Scripture even when it appeared to contradict reasoning and even when that reasoning appeared to be unassailable.

Anselm is perhaps best known for his invention of the ontological argument for the existence of God, and a *a priori* argument which purports to prove the existence of God from the concept "God" alone in total abstraction from empirical evidence. In the fourth chapter Dr Evans describes how Anselm strove to discover such an argument. "I began to wonder" she quotes "whether a single argument might be found which would need no other to support it". The search became a distraction in his prayer to the extent that he wondered whether it was the Devil, in whose personal existence he had a firm belief, tempting him to such a search. Finally he discovered a formula, *aliquid quo maius nihil cogitari potest*, which expressed his concept of God and which he believed he could use as the basis of his argument for God's existence. Dr Evans attempts to rescue Anselm's ontological argument from its vitiation by critics since Thomas Aquinas by returning to the world of thought in which the argument was developed. Anselm uses the words "that than which a greater cannot be thought" to signify God and proceeds to argue that the supposition that "that than which a greater cannot be thought" exists in the mind alone leads to a contradiction. Evans tries to rescue the argument from what appears to us now to be the hopelessly inadequate and misleading language of "think" and "exists in the mind" by a return to the consistency of a complete Platonic system of philosophy upon which Anselm's argument was structured. However even then we must remain unconvinced. The argument, however it is understood, depends upon the result that "that than which a greater cannot be thought" when thought to exist *in re* (in reality) is somehow greater than "that than which a greater cannot be thought" when this exists solely *in intellectu* (in the mind). The possibility that is overlooked is that "that than which a greater cannot be thought" when thought to exist *in re* may nevertheless exist solely *in intellectu*. In this case the second is not greater than the first (in whatever sense Anselm intended) for the two are identical. However, for those who enjoy a good wrangle over the ontological argument, it is reassuring, as well as disconcerting, that there are still people on both sides of the debate.

In the remaining chapters Dr Evans presents us with summaries of the other key areas of Anselm's theology. In chapter 5 she provides in an appealing way a thorough analysis of Anselm's teaching on the Trinity in which he develops his imaginative, ingenious and original arguments of a technical nature for the asymmetrical relationships between the divine persons, and explains his conclusion that logically the Holy Spirit must exist not from the Father alone as is maintained by the Eastern Church but also from the Son. We are presented with a summary in chapter 6 of Anselm's teaching on sin and evil and in chapter 7 of his answer to the question of why God became man. In chapter 8 we are presented

with a treatment of Anselm's examination of the relationship between freedom, foreknowledge, predestination and grace, particularly with regard to the question of how man can be free to choose if everything is within God's divine foreknowledge and predestination. Anselm perceives quite correctly that there is something fundamental about freedom in theology and that it must be a characteristic of all rational beings. But he employs a narrow understanding of what freedom essentially is by equating freedom with freedom of choice. He is then faced with the apparent contradictions that God is free to choose but cannot choose evil, that angels after the fall of the wicked ones were confirmed in their respective immutable states and yet still retained freedom of choice between good and evil, and that men after death when they are either confirmed in heaven or banished to hell still retain their freedom of choice. Anselm attempted unsatisfactorily to resolve this contradiction by maintaining that it was not freedom of choice but rather the uprightness of will which is secure, insecure or irrevocably lost. But freedom as a theological concept is broader than Anselm took it to be. Freedom is fundamentally not about freedom of choice but about distinction of persons in the sense that the Second Person is the freedom of God to the extent that He is a distinct person from the First Person, and the creature is free to the extent that it is a person distinct from God.

G.R. Evans's book provides a good introduction to Anselm and his theology. It is well researched, easy to read and concise, being little more than 100 pages long. It is unfair to criticize a book for leaving things out when it belongs to a series whose objective is to provide introductions to, rather than comprehensive studies of, outstanding Christian thinkers. However in view of the fact that much of Anselm's theology is original and therefore represents an important stage in the development of the Church's teaching, it may have been valuable to have had more about the social and political world of eleventh century Normandy and England in which Anselm was immersed and the role that this played in shaping his theology. The enormous body of nominal Catholicism at a time when mass baptisms were policy in missionary England was not conducive to an understanding of man's divinization or of world transformation, and this together with the feudal system and Roman jurisprudence go a long way to explaining Anselm's theology of satisfaction, forgiveness and freedom with its bias towards an individualistic eschatology which have retained such remarkable prominence in Catholic theology.

William Wright O.S.B.

*The book reviews above have the significance of being Journal debuts by three members of the monastic community. Br Robert, formerly Church of England, Vicar of Hartlepool, is Infirmary; Fr Cuthbert joined the monastery from a medical career as a consultant, is in his first year of full-time teaching in the school, and is Master of Ceremonies in the Abbey; Br William (A82) joined the monastery after obtaining a degree at Bristol University. He is currently studying theology at St Benet's Hall, Oxford.*

*It is hoped to have a review of the biography of Archbishop Runcie by Adrian Hastings ready for the Autumn Journal.*

## OLD AMPLEFORDIAN NEWS

### DEATHS

Major John A. Gardner	(B36)	1 March 1990
James E.R. Emmet	(C43)	2 August 1990
James C. Lowndes	(O27)	October 1990
Lord Trimlestown (Charlie Barnewall)	(1918)	October 1990
Lt Col Dick W.E. O'Kelly	(C43)	7 October 1990
Robin I. Millen	(D73)	9 October 1990
Fr Fabian Cowper	(A49)	13 October 1990
Fr Laurence Bevenot	(1919)	22 October 1990
Henry A. Peake	(W55)	November 1990
Col Sir David A. Stirling KT	(O34)	4 November 1990
His Honour John F. Marnan QC MBE	(C27)	24 November 1990
J. Stephen E. Coghlan	(D59)	30 December 1990
F. Desmond Stanton	(A32)	5 February 1991

### BIRTHS

27 November 1989	Diane and Peter Willis (T72) a son, Tristan
7 March 1990	Susie and Nigel Baker (W72) a son, Leo
11 March 1990	Belinda and John Dyson (D76) a son, Samuel George
1 April 1990	Anne-Marie and Mark Dunhill (D79) a son, Alfred Maximilian
3 April 1990	Loreto and Philip Ogilvie (C66) a son, James George Edward
May 1990	Renata and Peter Ward (W75) a son, Dominic
13 May 1990	Minnie and Joe MacHale (A69) a son, Thomas Edward
3 June 1990	Pauline and Nicholas Baker (W74) a daughter, Charis
1 July 1990	Jo and David Piggins (J80) a son, Alexander David
September 1990	Jenny and Sean Watters (D78) a daughter, Annabel Lucy
14 September 1990	Pippa and Andrew Walker (D69) a son, Hugo
3 October 1990	Elisabeth and Barry Gould (D73) a daughter, Charlotte Clare Anna
14 October 1990	Emma and Dominic Dowley (A76) a daughter, India Charlotte Camilla
16 October 1990	Francesca and Adrian Gilpin (B72) a daughter, Phoebe Elizabeth
17 October 1990	Allison and Nicholas Gaynor (T77) a son, Henry Philip (Harry)
19 October 1990	Bryony and Roger Burdell (D71) a daughter, Polly
20 October 1990	Annabel and Ross Jones (O77) a son, Felix

- 29 October 1990 Fiona and Edward Troughton (C78) a daughter, Louisa Madell
- 29 October 1990 Venetia and Nick Wright (T68) a daughter, Camilla Rose
- 31 October 1990 Sue and Richard Bishop (D76) a daughter, Sylvia
- 31 October 1990 Anne and Ian Sienkowski (D68) a daughter, Lucy Catherine
- 7 November 1990 Sarah and John Lennon (D78) a son, Lawrence
- 13 November 1990 Fiona and Philip Plummer (T78) a son, James Frederick
- 16 November 1990 Charlotte and Stephen Hay (C75) a son, Matthew John Claud
- 25 November 1990 Candy and Sebastian Arbuthnot Leslie (O72) a daughter, Portia
- 25 November 1990 Debbie and Malcolm Hay (C74) a daughter, Georgina Eileen
- 25 November 1990 Fiona and Patrick Lees-Millais (C76) a son, Rory
- 25 November 1990 Pepita and Jonathan Petit (W73) a son, Hugh Andrew James
- 26 November 1990 Sophia and Edward Oppe (H79) a daughter, Olivia
- 28 November 1990 Victoria and Stephen Willis (B72) a daughter, Olivia Grace
- 29 November 1990 Una and Jeremy Addington (B64) a son, John
- 5 December 1990 Vanessa and Harry Railing (H77) a son, Hugo
- 18 December 1990 Gabrielle and Simon Callaghan (A71) a son, Dominic Noble
- 20 December 1990 Joanna and Simon Riddell (W79) a daughter, Camilla Lucy
- 7 January 1991 Mary Clare and Henry Scrope (C60) a son, William John Aldric
- 8 January 1991 Veronique and Christopher Arnold (C78) a son, Henry Charles
- 8 January 1991 Isabel and Brendan Finlow (H75) a daughter, Alice Mary
- 13 January 1991 Emma and Julian Fellowes (B66) a son, Peregrine Charles Morant Kitchener
- 17 January 1991 Susan and Andrew Hope (T72) a son, Christopher James
- 23 January 1991 Shirley and Anthony Markus (T67) a son, Charles Louis
- 24 January 1991 Giancarla and Michael Alen-Buckley (E75) a daughter, Portia
- 27 January 1991 Amanda and Charles Ellingworth (E75) a son, Luke
- 28 January 1991 Arabella and James Campbell (B75) a son, Rory Edward

- 29 January 1991 Verena and Edmund Glaister (H77) a daughter, Rosie
- 29 January 1991 Hilary and James Parker (W69) a daughter, Lucy Rhiannon
- 30 January 1991 Morwenna and Matthew Craston (O76) a daughter, Matilda Josephine
- 2 February 1991 Shirley and Julian Wadham (A76) a son, William Francis
- 6 February 1991 Amanda and Andrew Hampson (B75) a daughter, Roseanna Mariette
- 8 February 1991 Michelle and Antony Martens (D78) a daughter, Isabella

## ADOPTION

- 21 November 1990 Gill and Michael Edwards (O62) a Romanian girl, Josephine

## ENGAGEMENTS

Richard Brooks (B85)	to	Victoria Offer
William Dalrymple (E83)	to	Olivia Fraser
Charles Dunn (B78)	to	Chantal Wordie
Geoffrey Greatrex (O86)	to	Heather Eason
Andrew Hawkswell (D80)	to	Rosalind Hoare
Richard Hunter-Gordon (C72)	to	Frances Brideoake Scott
Colin Lees-Millais (C75)	to	Fanny Tottenham
Liam McBain (B83)	to	Sophie Alderson
uncan Moir (A77)	to	Linda Antoun
Dominic Ogden (T78)	to	Marie-Madeleine Jeanne Simon
Michael Roller (J82)	to	Susan Harris
Justin Sasse (T85)	to	Sarah Waters
Peter Schicht (J66)	to	Christine Vaudrey
John Shipsey (T82)	to	Fiona Russell
Rhodri Stokes-Rhys (W83)	to	Philippa Tayler
Paul Watters (D77)	to	Nicola Utley
James Webber (B79)	to	Jane Amanda Whitney
Iain Westman (T86)	to	Judith Ann Gamble
Simon Williams (O77)	to	Helena Nicholson

## MARRIAGES

- 31 March 1990 Timothy Parsons (D84) to Irina Bourmistrova (London)
- 21 April 1990 Ian Henderson (A82) to Alison Woolf (St Joseph's, Maidenhead)



- 23 June 1990 Dominic Channer (D83) to Ana Elisa Camacho Guerrero (Santa Barbara de Usaquen, Bogota, Colombia)
- 23 June 1990 Hugh Macmillan (W81) to Carolyn Tulipani (Our Lady's, Sonoma, California)
- 30 June 1990 Francis Lukas (D72) to Julia Budd (Leominster)
- 6 October 1990 Peter Buckley (J84) to Helen Bishop (All Saints, Four Oaks, Sutton Coldfield)
- 24 October 1990 Alastair Burt (J78) to Susan Eckstein (Banjul, Gambia)
- 27 October 1990 Edward Thomas (J81) to Sandra Johnson (All Saints, Weston, Otley)
- 1 December 1990 Lord Gerald Fitzalan Howard (O80) to Emma Roberts (St Mary's, Selby)
- 22 December 1990 Nicholas Channer (D81) to Catherine Louise Whitehead (Our Lady and English Martyrs, Cambridge)
- 22 December 1990 Hugo Young (B57) to Lucy Waring (St Etheldreda, Ely Place, EC1)
- 4 January 1991 Roger Tempest (C81) to Kitty North
- 2 February 1991 Charles Weld (C66) to Georgina Dashwood (St Lawrence's, West Wycombe)

SIR ANTHONY BAMFORD (D63) was featured in an article on his company which appeared in 'Intercity' at the end of 1990.

CHRISTOPHER BLOUNT (C64) has been appointed Managing Director Regional Offices of Brown Shipley Stockbroking.

RICHARD BOOTH (J89) represented the Yorkshire; North; and England U21 XV's in 1990.

LEO CAVENDISH (B58) is Chairman of Citigate Communications Limited.

MICHAEL CHAMIER (A59) is Financial Director of the European Parliament. He trained to become a Chartered Accountant in the City and, after qualifying, went to work in Paris. Since then, he has spent virtually all his professional career in Europe — in Paris, Brussels and his current post in Luxembourg.

CHRISTOPHER COLLINS (H67) is a pathologist at Bristol Royal Infirmary and has recently delivered a paper at a pathology conference in Paris.

GILES COLLINS (H72) is working as an osteopath.

JUSTIN COLLINS (H80) teaches English in Santiago.

PATRICK COLLINS (H70) is a senior lecturer at Imperial College and has been offered a visiting professorship at ISAS in Tokyo from next year.

JAMES ELLIOT (E88) has been appointed Secretary of the Oxford University RFU for the year 1991-2.

FLT LT BRENDAN FINLOW (H75), presently stationed at RAF GATOW, Berlin, was posted to RAF LEUCHARS, Fife at the end of February 1991, with the rank of Squadron Leader.

MAJOR THOMAS FITZALAN HOWARD (W70) has been promoted Lt Colonel. PETER GEORGE (C53) is head of the family law section of Charles Russell Williams & James, Solicitors.

LT COL PETER GRANT-PETERKIN (J65) has received an OBE in the New Years Honours List.

GEOFFREY GREATREX (O86) gained a First in Classics at Exeter College, Oxford last summer and has now embarked on his doctorate studies, Byzantine History in the 6th Century AD. He is also a candidate for the presidency of the British Esperanto Association (election due Easter 1991).

ANDREW HAMILTON (J73) is an anaesthetist at St Paul's Hospital in Vancouver.

PATRICK HARTIGAN (W87) has played a season of Rugby for England Universities.

TRISTAN HILLGARTH (O67) has been appointed Chief Executive of IMI-MIM International Asset Management, a new joint venture between INVESCO MIM and IMI, the Italian financial services and mutual fund group. He trained as an accountant with Arthur Andersen, spent five years with Charterhouse Japhet, followed by a spell with Framlington, prior to his move to MIM.

CHARLES HOARE (A84) has become a postulant at Convent Saint Thomas d'Aquin in France.

FR THOMAS HOOKHAM (B34) has retired from St Anthony's Church, Radlett to Edmonton, where he is living with three other priests and doing some 'supply' work.

HILIP HOWARD (C78) has set up a commercial property investment company, Westminster & City Europe Ltd.

MUL HOWELL (H71) has been appointed as a partner in Leeds solicitors Booth & Co. He had previously obtained a law degree from Liverpool University and spent 3 years with a Liverpool law firm, including 10 as a partner.

COLONEL SIR JOHN JOHNSTON (D41) has had his book "The Lord Chamberlain's Blue Pencil" published by Hodder and Stoughton. This is an account of the duties of the Lord Chamberlain's Office in licensing plays and theatres over almost five centuries. A former Comptroller of that office, he has based his study on archives which were not previously available.

PETER KNAPTON (J63) has become Head of UK equity investment at MIM. He was formerly with Guinness Mahon.

PETER C. MAXWELL (B61) was one of the four finalists in the selection of a Conservative prospective parliamentary candidate for Cheltenham, from whom John Taylor was eventually chosen.

DOMINIC MOORHEAD (A81) has been seconded by his employer, ICI Agrochemicals, to Stauffer Chemical BV in Geneva for two years.

MR JUSTICE NOLAN (C46) has been appointed a Lord Justice of Appeal and a member of the Privy Council.

PHILIP OGILVIE (C66) worked for Barclays Bank in the UK and Spain for eight

years before becoming Financial Director for a Spanish property company owned by Juan Miguel Villar Mir, who was Minister of Finance in Spain in the mid 70's. He was originally with Binder Hamlyn in London and Spain, prior to joining Barclays. A former President of the British Chamber of Commerce in Spain, he is currently Hon Sec General of the Council of British Chambers of Commerce in Continental Europe.

COLONEL ANDREW PARKER-BOWLES (E58) has been promoted to Brigadier and has been appointed Director, Royal Veterinary Corps.

JAMES PEEL (O87) has been awarded an Exhibition at University for "excellent work" last year. He is now in his third year and reading Chemistry at University College, Oxford.

DAMIAN PRENDERGAST (W86) graduated in 1989 and spent the summer coaching American Football to underprivileged children in Belgium. He then worked in The City for three months, selling Eurobonds, before returning to Bristol. Following a chance meeting with a rock band called The Blue Aeroplanes, he accepted a job as their tour director.

BILL REICHWALD (T70) has completed his twelfth rugby season as club captain for Sheffield. His record number of first class matches was celebrated by a special match when he led his team, in his 352nd game as captain, against an invitation XV including five former England internationals, Peter Wheeler, Dusty Hare, Bryan Barley, Alan Old and Nick Preston. He shows no sign of retiring after a career of 600 games for the three senior clubs whose colours he has worn: Headingly, Leicester and Sheffield. He was awarded a Barbarian 'cap' in their annual match v. Leicester, March 1991.

JULIAN ROBERTS (T76) was awarded a D.Phil from Oxford University in summer 1990, in mediaeval history.

PETERSAVILL (J65) resides in the Cayman Islands, from where he runs a publishing business and supervises his string of 40 English-trained racehorses. Last year he achieved his personal ambition of 50 winners, which confirmed him as the season's most successful non-Arab owner.

ERIC THOMAS (H70) has been appointed to the Chair of Human Reproduction and Obstetrics at Southampton University.

PETER WARD (W75) has started his own public relations consultancy business.

#### NEWS FROM ST BEDE'S 1927-90

*All that follows is taken from a 26 page House newsletter prepared by Fr. Felix and sent to all old boys of St. Bede's in August 1990.*

GERARD YOUNG (27): Between 1986-90 he co-ordinated from concept to completion the building in his sister's garden of a new parish church, presbytery and parish hall, all under one roof.

M.H. BLAIR-McGUFFIE (31) graduated in Chemical Engineering from McGill University, Montreal in 1935 and is now retired.

DENIS McDONNELL (32) read Mathematics and Law at Cambridge and was called to the Bar by the Middle Temple in 1936. A County Court Judge in 1967, he became a Circuit Judge in 1971 and was for five years Senior Judge of the Westminster County Court as well as the Hon Secretary of the Council of H.M. Circuit Judges - a position currently held by Judge MARK DYER (B47).

THOMAS HOOKHAM (34) celebrated his Golden Jubilee in the Priesthood on 20 May 1990 in the presence of Cardinal Basil Hume. Doctor NOEL MURPHY (33) came from Corner Brook, Newfoundland, Canada to take part in the celebration.

RODNEY TRACY FORSTER (36) graduated from Liverpool University in 1942 and worked as an ENT Visiting Consultant until his retirement in 1983. He continues in Private Consultant Practice as Emeritus Consultant in ENT Surgery to the Mersey Region.

BRIAN DURKIN (40) has now retired. His son SIMON (A78) is with Shell International in Brunei, and son CHRISTOPHER (A72) works as an NSPCC Officer in Peterborough.

DEREK ROCHFORD (42) entered St John's Seminary, Womersley in 1946 and was ordained priest at Hove in 1952. He was Curate at Haywards Heath 1952-56, at Coulsdon 1956-60, at East Greenwich 1960-61, and Purley 1961-62; Curate and Choirmaster at St George's Cathedral Southwark 1962-69 and has been at St John Fisher School Purley since 1969.

GERALD DANAHER (43) retired from General Practice in Leicester in 1986 and has now retired from his post as Clinical Assistant in Medicine for the Elderly at Coalville Community Hospital.

MARLE NICOLL (43) has now retired after 37 years in the Army. He has spent the last ten years as an RO with the Education Corps Language Centre in Mulheim West Germany.

MUL STACKHOUSE (43) is working for St John Ambulance in a voluntary capacity Harrogate.

JOHN WETTERN (43) is a Financial Planning Consultant with Allied Dunbar.

TOM O'DONE (44), who retired from BP three years ago, is still a non-executive Director of BP Venezuela.

RICHARD FREEMAN-WALLACE (40) was Secretary to the Lord Mayor of Bristol (1975-1982) and Secretary to the Lord Provost of Edinburgh (1982-1987). He had a heart by-pass operation 1989 and is now fully recovered.

FRANCIS HEYES (47) has for two years been working for the Overseas Development Administration in the Zambian Government.

BILL INMAN (47) founded the Drug Safety Research Unit in Southampton in 1980, of which he is Director.

RICHARD RENNICK (47), who has been in the US since 1962, has been in public relations for the last 18 years. He is vice president of an employee benefits agency and writes health related articles for trade magazines. He has served as president of the British & Commonwealth Society of North America for two terms.

FRANS VAN DEN BERG (47) is a clinical assistant at Guys Hospital in addition to having his own dental practice.

JOHN FINN (49) is a County Court Registrar whose remit covers the Romford and Ilford County Courts.

HUGH JACKSON (49), after 33 years with Consolidated Gold Fields PLC, the last 14 as Pensions Manager, is now in retirement. He is Hon Secretary of the local Cheshire Home and is a Special Minister.

MICHAEL FREEMAN (50) is a Consultant Garden Physician.

PHILIP JAMES (51) has been a Consultant Anaesthetist on the Isle of Wight for 24 years.

MICHAEL PITEL (51) won a Gold Medal in the Classic and Post Classic Shoot at Bisley and also won the BBC2 Pro-Am Bridge Competition in 1989.

MICHAEL KELLY (52) is in The Gambia as English Language Teaching Adviser for the Ministry of Education. He has previously been in Senegal, Kenya, Zimbabwe, Nigeria, Sierra Leone, Liberia, Cameroon and Ghana.

STEPHEN BINGHAM (53) is National Director of World Family-Plan International, a UK Charity working for children and their families in the Third World.

JOHN KIRBY (54) has returned to the British Embassy in Tokyo as Minister (Financial). He was last there as Financial Attaché in 1974-6. In between times he has headed the Bank of England's Divisions covering the Industrialised Countries and the Developing World.

PETER WATKINS (54) has been elected chairman of the Medical and Scientific Section of the British Diabetic Association. He is a physician at King's College Hospital as well as post-graduate tutor and senior lecturer.

NEVILLE SYMINGTON (55) is Chairman of the Sydney Branch of the Australian Psycho-Analytical Society, and a member of the British Psycho-Analytical Society.

LOUIS VAN DEN BERG (55) runs his own advertising agency, VDB Associates, and is associated with PHILIP VINCENT (O55). He was enrolled as a Knight of the Holy Sepulchre on 2 June 1990.

RICHARD TWOMEY (56) is Safety & Environmental Manager with ARCO (Atlantic Richfield of US), with responsibilities for Netherlands and German exploration.

NORMAN MACLEOD (57) lives in San Francisco, where he is an attorney and solicitor in association with other solicitors in London.

COLIN SUTHERLAND (57) is the Managing Director of a Financial Boutique in Knightsbridge specialising in bonds and promissory notes.

DAVID CORBOULD (58) is a Social Worker for the mentally ill.

PETER MOLLET (58) writes from Portugal where he is a Partner in Price Waterhouse in addition to being a farmer.

BART O'BRIEN (58) represents the interests of several specialised marketing communications companies, within the UK based WPP Group.

JAMES BADENOCH (59) lives in Mexico, where he is an independent investor and also the Managing Director of a meat packing plant. He is Deputy Chairman of ABC Hospital Mexico City.

CHRISTOPHER BALFOUR (59) is an Executive Director at Hambros Bank Limited. PAUL CLAYDEN (60) is Deputy Secretary and Solicitor, National Association of Local Councils (the representative body for parish, town and community councils in England and Wales).

JOHN JONES (61) is a Chartered Surveyor, Chairman and Managing Director of a property investment and development company based in North Staffordshire. In April he assumed the position of High Sheriff of Staffordshire for the year 1991-2.

MICHAEL SELLARS (61) is Personnel Manager for J. Beatus Ltd, printed carton manufacturers, on export sales.

THOMAS CHARLES-EDWARDS (62) is at Corpus Christi College, Oxford.

STEPHEN COPEMAN (62) works for Maskells, Estate Agents in Walton Street, London.

ROBERT WILKINS (62) is Chairman of Bass North Inns and Taverns.

ROBERT BADENOCH (63) runs a firm of Construction Consultants and is currently looking at hotel schemes in Moscow and Leningrad.

SIMON FRASER (63) is in the timber trade.

MIKE GRETTON (63) is Commodore in command of the NATO Standing Naval Force Atlantic, consisting of five to eight frigates and destroyers from NATO countries.

ALEX STEPHENSON (63) and his brother NICK (B65) hold senior engineering positions in the Rover Group, dealing with the development of its future cars. Alex is vehicle director of 4-wheel drive vehicles at Land Rover's Solihull factory. Nick is vehicle director for small cars, responsible for the new Metro and the old Mini.

HANK BURNS (64) is Headmaster of Birchbank Special School at Storchley in Dorsetshire.

PETER NELSON (64) runs a Business Development Consultancy in France, where he is also an ex-patriot cricket supporter.

CHARLES YOUNG (64) is Managing Director of the Home Products Division of Blue Circle Industries plc.

MARTIN BRUNNER (65), after spending many years in the hotel business at home and abroad, is now a Principal Lecturer in Portsmouth with property interests in Hampshire and France.

JOHN HOME ROBERTSON (65) is a Scottish Labour Member of Parliament.

ANTONY DUFORT (66) is a painter and sculptor who has had some one-man shows in London. A new hardback edition of his book 'Ballet Steps' has recently been published.

MARTIN ELWES (66) is in partnership with STEPHEN COPEMAN (B62) at Maskells.

JULIAN FELLOWES (66) is working on more productions with his company, Lionhead Productions.

ADRIAN VANHEEMS (66) worked for Dynatron Radio and Rediffusion Television prior to joining the family business in 1967.

JAMES LE FANU (67) was in General Practice in Tooting and also Medical Correspondent of the Sunday Telegraph until his appointment to the Sunday Independent. He is the author of "Eat your heart out, the fallacy of the healthy diet".

MARK LE FANU (67) is a film historian and has written a book on Russian film director Andrei Taskovsky. At present he is gathering materials for a study of the Japanese director Kenji Mezoguchi (1898-1956). He also writes freelance articles for newspapers and magazines such as The Observer, The Guardian, TLS, Times Higher Education Supplement, Encounter.

PHILIP CONRATH (68) is a barrister practising in General Common Law Chambers at Grays Inn.

MARK EVERALL (68) is a barrister practising in London and on the Western Circuit. ROBERT BERNASCONI (69) is Moss Professor of Philosophy at Memphis State University. His main research is in continental philosophy and the history of social thought.

PATRICK KELLY (69) is a reporter with Knight-Ridder Financial News, the business newswire division of America's second largest newspaper chain.

STEPHEN MARRINER (69) suffers from Huntington's Disease and is unable to work because of difficulty in using his hands.

CHARLES O'FERRALL (69) is an accountant with FennoScandia Bank in London.

MARTIN SHAW (69) is Contracts Manager for British Aerospace Space Systems Ltd in Stevenage. He competes at Bisley for the Ampleforth Veterans Rifle Team.

MARK ROWLAND (70) is a Barrister in private practice in London. He was previously Welfare Rights Adviser with the Child Poverty Action Group.

SIMON WAKEFIELD (70) has worked for Kleinwort Benson since 1973, in New York and London.

SIMON CASSIDY (71) completed his research period at the National Poisons Unit, Guy's Hospital, London in 1987 and was awarded a PhD the following year. He is the company toxicologist and leader of the Product Safety and Regulatory Compliance group for Dow Corning Europe.

ANDREW LEONARD (71) is running a stage lighting company called Lighting Dimensions (WL) Ltd.

TIMOTHY MYLES (71) is Writer to the Signet in the centre of Edinburgh and plays golf for Ampleforth at the Halford Hewitt.

JOHN NEWSAM (71) left Oxford University in 1980 with a PhD and an MA, before taking up a Visiting Research Fellowship at Tohoku University, Sendai, Japan. He is now Senior Staff Chemist with Exxon Research and Engr Co in Annandale, New Jersey. In 1986 he won the Sidhu Award and in 1989 he was awarded the Corday-Morgan Prize and Medal for 1987.

PATRICK PURVES (71) is a solicitor practising in Louth.

ROBERT, VISCOUNT TAMWORTH (71) is a Director of Norseman Holdings Ltd, a commercial property development and investment company based in London with interests in the UK and North America.

NED CLARENCE-SMITH (72) works in the US in the environmental field, formerly with the Natural Resources Defence Council and now as an independent consultant in the area of pollution prevention.

ADRIAN GILPIN (formerly SLATTERY) (72) founded and became Managing Director of Unicorn Heritage plc and raised 5.2m to create 'Royal Britain', a tourist attraction in the City of London which, alas, succumbed to the ravages of recession in 1990. He has recently founded Adrian Gilpin Television Limited and has been closely associated with the Cinema and Television Benevolent Fund since 1984.

JOHN GUIVER (72) gained a PhD in Mathematics from the University of Pittsburgh in 1982 and is currently working as a Senior Research Engineer at Neuralware Inc in Pittsburgh.

MICHAEL LLOYD (72) is working in Dublin as a lecturer in Classics at U.C.D.

CHARLES MURRAY-BROWN (72) is an architect in Edinburgh.

ROBERT RYAN (72) is responsible for co-ordinating the business development (marketing) activities of the 'Design Services' group of the leading Traffic and Transportation Planning engineering firm in the US — Barton-Aschman Associates. He is President of the Illinois Section of the Institute of Transportation Engineering and has served as President of the local Junior Chamber of Commerce.

MICHAEL SHERLEY-DALE (72), HILLARY DUCKWORTH (72) and JONATHAN SHERLEY-DALE (70) have formed an assured tenancy company under the Business Expansion Scheme — City North Properties PLC.

BILL JOHNSON (74) has established his own consultancy business, Johnson & Co Communications, having worked in public relations and marketing consultancy since 1980.

JOHN MURRAY-BROWN (74) is the Financial Times' correspondent in the Middle East.

DOMINIC REILLY (74) started his own company, Kingfisher Property Finance Ltd, in November 1988.

CHRISTOPHER SAITERTHWAITTE (74) runs IMP, the largest promotional marketing agency in the UK.

THOMAS FAWCETT (75) works in Cluttons' Harrogate office.

TOBY O'DONE (75) is a journalist with PIW (Petroleum Intelligence Weekly).

GARETH VINCENTI (75) studied medicine at Newcastle upon Tyne before joining the Royal Army Medical Corps to specialise in psychiatry. He is now Consultant Psychiatrist to the Friarage Hospital, Northallerton.

ANDRZEJ ZMYSŁOWSKI (75) qualified from Newcastle University Medical School and for four years worked as P & O Lines Ship's Surgeon, before returning to the NHS as a General Practitioner.

JOHN MISICK (76) is chief product designer with McColl, 64 Wigmore Street, London.

CONOR O'SHEA (76) is a partner in the general practice in Melton Mowbray, which is the largest medical practice in this country.

CHRISTOPHER DUNBAR (77) is an eye specialist in Plymouth.

ROBERT MURRAY-BROWN (77) has a shop in Edinburgh.

JONATHAN PAGE (77) was awarded an MBE (Ulster). He was seconded to the Gulf as a tank commander.

CHARLES DUNN (78) is a solicitor with Linklaters & Paines in the City of London, practising in the projects and assets group within the Corporate Department.

STEPHEN HYDE (78) is a freelance photographer.

JOHN McDONALD (78) works with James Capel in New York.

SEBASTIAN O'DONE (78) works for Hoskyns, the computer firm.

MICHAEL PAGE (78) is serving on HMS Endurance.

ANTHONY FAWCETT (79) is reading Law at Leeds University.

PETER GRIFFITHS (79) works in a corporate and legal Public Relations company. He stood for his local council in the 1990 elections and has been Vice-Chairman of his local Conservative constituency association for three years.

DAVID LINN (79) runs an advertising company in Germany.

DOMINIC MOORHOUSE (79) is a Captain in the REME.

JAMES WEBBER (79) works for Shell International in London.

TIMOTHY DUNBAR (80) qualified as a Solicitor in 1987, and now specialises in commercial property law with a Nottingham law firm.

JOHN GARBETT (80) has been studying for an MBA, having previously moved from retail management to accountancy and international banking.

THOMAS HEYES (80) is self-employed, selling computers and software for CAD users and providing a computerised draughting service. He is a Captain in the Territorial Army (Royal Engineers).

PAUL IRVEN (80) works in freelance computer consultancy.

LAWRENCE LEAR (80) is in General Practice in the New Forest.

GREGORY McDONALD (80) was with IFM Trading, moved into Venture Capital, and is now seeking to set up his own company.

DAVID SMITH DODSWORTH (80) is running the Thornton Watlass Estate near Ripon.

MARTIN YOUNG (80) works in the Cronin family business (ex-St Oswald's). For a time he had a business link up with NICHOLAS BENTLEY-BUCKLE (B80).

JULIAN BARRETT (81) has left the Army. He played cricket for the Combined Services and has now been engaged by the Berkshire Minor Counties XI.

BEN BINGHAM (81) is in Uganda working as an Economist for the Crown Agents on a World Bank project.

MARTIN BOND (81) is training to be an accountant.

JO CAMPBELL (81) works in the Procurator's Office at Ampleforth as a temporary assistant in the Accounts Office.

SIMON JEAFFRESON (81) is a Doctor in Australia, having first spent 18 months as a Houseman in England.

MICHAEL KENNY (81) joined the Consumer Finance wing of Chartered Trust PLC in Southampton and then moved on to the Finance House division of Citibank.

CHRISTOPHER RICHARDSON (81) has for some years been involved in the yachting world off Monte Carlo.

TIM TARLETON (81) is a free-lance photographer and is responsible for the photographs in our new School Prospectus.

MATTHEW BARTON (82) runs the collectors side of an auction house in Kenya.

PETER FAWCETT (82) has emigrated to Australia.

JAMES GOLDING (82) works in Floform Welshpool as Works Study Engineer.

JUSTIN JANSEN (82) is a Captain in the 15th/19th Kings Royal Hussars. He has been based in Germany for three years and is now running the Territorial Army in Northumberland for two years.

BEN O'DONE (82) is at Bristol University, reading Geography.

JAMES PEEL (82) runs his own recruitment advertising company and is a corporal in The Honourable Artillery Company's Troop.

PATRICK SCANLAN (82) has been in the estate agency business for some time and manager in a branch of Foxtons. He has asked me to point out that he is unmarried and the report of the birth of a daughter to Melanie and Patrick Scanlan in the Autumn 1989 Journal was an error for which we apologise. His letter to his erring Housemaster indicated that his humour and sense of fun were in no way impaired.

ROCK WELLS (82) has been training as a Barrister after leaving Cambridge.

STUART CARVILL (83) came to help with the St Bede's House Retreat in October 1989.

ANTHONY CHANDLER (83) has completed a PhD at Cambridge and is now doing further research at the University of Kent.

NICHOLAS HEYES (83) is a Research Fellow at Manchester University, having obtained an Honours Degree in Electrical Engineering, an MSc and a PhD.

ARTHUR HINDMARCH (83) runs an office equipment business in Cheltenham.

NICHOLAS HYSLOP (83) is Captain of 3 Royal Green Jackets, based in Gibraltar.

MATTHEW JANSEN (83) is with Allen and Overy, Solicitors, in Paris, having studied Law in London and Paris before taking his Finals. He is a member of the Forty Martyrs, the English branch of the Manquehe movement in Santiago, Chile, where he spent six months in 1989.

DANIEL JEAFFRESON (83) had a 'year out' in Hong Kong with the Hong Kong Futures Exchange before going to Clare College Cambridge to read Mathematics.

He then joined Coopers & Lybrand, Deloitte under a three year contract, training in accountancy.

ANDREW LAZENBY (83) is responsible for all retail outlets with Shell UK Oil.

NIALL MCBAIN (83) worked for ANTHONY SIMONDS-GOODING (B53) at BSB and visited Ampleforth with S-G when he came to give a Headmaster's Lecture on satellite broadcasting in November 1989.

ANDREW ORD (83) is an analyst doing engineering research with the stockbrokers Cazenove.

SIMON BAKER (84) has joined the firm who sponsored his degree in Engineering in Leicester.

CHRISTIAN BOLTON (84) runs his own music business from Brighton.

CHARLES DALE (84) is studying medicine at Cochin-Port Royal Hospital in Paris.

ROBERT FAWCETT (84) worked for his late father's company, Persimmon Homes, before leaving to start his own building company.

EDWARD HART (84) is Personnel Manager at the Lancaster Post House Hotel, having joined Trusthouse Forte on a Management Training Scheme.

ANDREW JANSEN (84) is working in London as a photographer and in video productions.

SIMON JANSEN (84) was a stockbroker for Bell Laurie in Edinburgh for three years and is now working in Brunel.

CHRISTIAN JAROLJMEK (84) gained a degree at Exeter.

MARK LILLEY (84) was killed in an aeroplane crash over Bayeux on 14 April 1990. This was a major tragedy on Good Friday. Both his parents and his girl friend were also killed in the accident. Mark had previously completed his diploma in rural estate management at the Royal Agricultural College and was working towards associate membership of the Royal Institute of Chartered Surveyors and the Central Association of Agricultural Valuers. He was assistant land agent for Lincolnshire County Council, managing 25,000 acres with 660 tenants.

DOMINIC PEMBERTON (84) has been out to Hong Kong to see for himself how their broking systems operate, with a view to working there.

ALEX BALLINGER (85) got a 2.2 at Reading.

TOM BINGHAM (85) was at Edinburgh University.

JOHN BROOKS (85) was a restaurateur in Shepherd's Market.

RICHARD BROOKS (85) has been an Estate Agent for the last four years.

PAUL COX (85) was at London Polytechnic.

JEREMY HART (85) is History Master and Assistant Housemaster at Box Hill School in Surrey.

JONATHAN KENNEDY (85) got a 2.1 at Edinburgh.

SHANE O'CONNOR (85) taught at Moor Park for a term after leaving school and then did an Economics degree at Cape Town University for four years. He has now returned to the U.K.

CHARLES PLATT (85) was commissioned into the Kings Own Scottish Borders in 1988. He was due to go firstly to Berlin and then to Edinburgh, with spells in Northern Ireland.

PAUL SANKEY (85) has been working at Barclays in the City on a temporary basis while looking for a permanent job.

DOMINIC TIMNEY (85) is working as a medical drugs salesman in North Yorkshire and Humberside after reading Psychology at Leicester.

PAUL UPTON (85) left early and went straight into a high-tech business in Cambridge.

PHILIP ARMSTRONG (86), who came to us from Eton for the final year of his school career, is now teaching English in Latin America.

JAMES LEWIS-BOWEN (86) came to help with the St Bede's House Retreat in 1988.

JOHN O'DONOVAN (86) has completed his Classics degree at Westfield College, London.

PETER THOMAS (86) is linked to the Forty Martyrs Movement as is MATTHEW JANSEN (above).

EDWARD ASPINALL (87) is at Robinson College, Cambridge.

DARAGH FAGAN (87) spent a year in the Army before going to Peterhouse, Cambridge to read history. He is joining Herbert Smith, Solicitors, in London.

TEN HAMPSHIRE (87) is in his third year at Bristol.

TEN SIMONDS-GOODING (87) plays some cricket for the OACC and has been working for Hobsons Publishing Company in Cambridge.

LUKE SMALLMAN (87) is at Heriot-Watt University in Edinburgh.

DOMUND VICKERS (87) is at Durham University.

RICHARD VIGNE (87) is studying Zoology at Newcastle University, where he is in his third year. He went to India during his year off, in addition to working as a porter at King Edward VII Hospital in London.

MARK WADE (87) is at Durham, where he has switched from Maths to Natural Sciences.

MATTHEW WINN (87) is at Exeter University. He was travelling reserve for English Universities XV v. Wales, 1991.

JULIAN BEATTY (88) is doing a degree in Business Studies in Dublin and maintains his links with the OAGS.

CHRISTOPHER BLASDALE (88) is at Polytechnic, having spent his year off travelling the States for eight months on a 12,000 mile bus journey.

JASON COZENS (88) is at Manchester Polytechnic, studying Architecture. He is spending part of the academic year 1990-1 in Hong Kong.

ALEXANDER DOWNES (88) is in Dublin, studying English, Economics and Philosophy at UCD. He was elected first year representative to the debating union and is spending the year 1990-1 as Head of Dramsoc, the U.C.D. Dramatic Society.

JAMES HONEYBORNE (88) retook his A levels and started a business printing pen and ink drawings of people's houses onto postcards etc. After a trip to Kenya, he is now studying Biology at Newcastle University, where he has a weekly cartoon in the Student Newspaper on environmental issues.

CHRIS OSBORNE (88) retook Chemistry and Maths and is now studying Veterinary. He played rugby for his college, his local club's Colts side and for the Hampshire Colts team.

GEOFFREY SARANGAPANI (88) is at Manchester Polytechnic.

SEBASTIAN STURRIDGE (88) spent 18 months at a tutorial college studying for his A levels in Maths, Biology and Chemistry.

JAMES VIGNE (88) worked for six months in London before travelling round China for four months, whilst the Beijing Student Demonstrations and the Tiananmen Square Massacre were taking place. On his return to the UK he took a course with the Army in Woolwich and passed the Regular Commissions Board. He is now reading Biology at Durham University, where he is heavily involved in rowing.

SEBASTIAN WADE (88) was recommended by the RCB for a Short Service Limited Commission.

SIMON WATSON (88) is taking a BTEC Business and Finance Course at a local College.

DOMINIC BAKER (89) is doing a BSc in Business Studies at The City University in London, where he has taken up rowing.

PATRICK BINGHAM (89) is reading Economics at Loughborough University.

SAM CASH (89) spent much of his year off round the world.

GUY DE SPEVILLE (89) has been working in Hong Kong, where his first job was concerned with the movement of gold.

BRIAN DOW (89) is at the University of Vermont in the USA.

AIDAN LOVETT (89) is at Thames, South Bank Polytechnic, reading French with Spanish and some International Business Studies.

PATRICK O'NEILL (89) suffered a grievous tragedy in Australia. He was on holiday with FELIX STEWART (E89) and JOHN WELSH (D88). John Welsh was invited to a party without the others and did not return from it, and after two days Paddy and Felix contacted the police only to discover that John had been drowned (see A.J. Autumn 90).

ROBERT STEEL (89) is at Birmingham University.

WILLIAM THOMPSON (89) has been working in a solicitor's office during his year off.

DEAN TIDEY (89) has been working in the music record business.

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JAMES HONEYBORNE (88) retook his A levels and started a business printing pen and ink drawings of people's houses onto postcards etc. After a trip to Kenya, he is now studying Biology at Newcastle University, where he has a weekly cartoon in the Student Newspaper on environmental issues.

CHRIS OSBORNE (88) retook Chemistry and Maths and is now studying Veterinary. He played rugby for his college, his local club's Colts side and for the Hampshire Colts team.

GEOFFREY SARANGAPANI (88) is at Manchester Polytechnic.

SEBASTIAN STURRIDGE (88) spent 18 months at a tutorial college studying for his A levels in Maths, Biology and Chemistry.

JAMES VIGNE (88) worked for six months in London before travelling round China for four months, whilst the Beijing Student Demonstrations and the Tiananmen Square Massacre were taking place. On his return to the UK he took a course with the Army in Woolwich and passed the Regular Commissions Board. He is now reading Biology at Durham University, where he is heavily involved in rowing.

SEBASTIAN WADE (88) was recommended by the RCB for a Short Service Limited Commission.

SIMON WATSON (88) is taking a BTEC Business and Finance Course at a local College.

WILKINSON BAKER (89) is doing a BSc in Business Studies at The City University in London, where he has taken up rowing.

PATRICK BINGHAM (89) is reading Economics at Loughborough University.

IAN CASH (89) spent much of his year off round the world.

DAVID DE SPEVILLE (89) has been working in Hong Kong, where his first job was concerned with the movement of gold.

BRIAN DOW (89) is at the University of Vermont in the USA.

ALAN LOVETT (89) is at Thames, South Bank Polytechnic, reading French with Spanish and some International Business Studies.

PATRICK O'NEILL (89) suffered a grievous tragedy in Australia. He was on holiday with FELIX STEWART (E89) and JOHN WELSH (D88). John Welsh was invited to a party without the others and did not return from it, and after two days Paddy and Felix contacted the police only to discover that John had been drowned (see A.J. Autumn 90).

ROBERT STEEL (89) is at Birmingham University.

WILLIAM THOMPSON (89) has been working in a solicitor's office during his year off.

DEAN TIDEY (89) has been working in the music record business.

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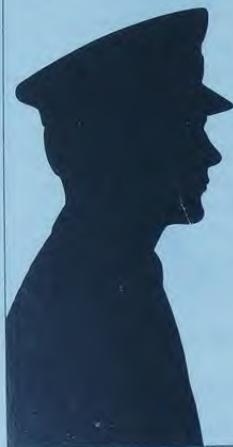


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Dublin Industrial Estate  
Finglas Road, Dublin 11  
309130 or 309181

## THE SCHOOL

### SCHOOL STAFF

Headmaster	Fr Dominic Milroy M.A.
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.

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St Bede's	Fr Hugh Lewis-Vivas M.A. Cert.Ed., S.T.B. <i>Languages</i>
St Cuthbert's	J.G. Willcox M.A. <i>Languages</i>
St Dunstan's	Fr Leo Chamberlain M.A. <i>Head of History</i>
St Edward's	Fr Edward Corbould M.A. <i>Head of History Oxford &amp; Cambridge Entrance</i>
St Hugh's	Fr Christian Shore B.Sc., A.K.C. <i>Biology</i>
St John's	Fr Timothy Wright M.A., B.D. <i>Head of Religious Studies</i>
St Oswald's	Fr Justin Arbery Price B.Sc., PhL., M.Ed. <i>Biology, Theatre</i>
St Thomas's	Fr Richard Field B.Sc., A.C.G.I., A.M.I.Mech.E. <i>Physics</i>
St Wilfrid's	Fr Matthew Burns M.A., Dip.Ed. <i>Languages</i>

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Fr Simon Trafford M.A. <i>Classics, Officer Commanding CCF</i>	Fr Bernard Green M.A., M.Phil. <i>Religious Studies, History</i>
Fr Charles Macauley <i>School Guest Master, Religious Studies, Design</i>	Fr Benjamin O'Sullivan <i>Music, Religious Studies</i>
Fr David Morland M.A., S.T.L. <i>Head of Classics</i>	Fr Cuthbert Madden M.B., B.S., M.R.C.P. <i>Biology, Religious Studies</i>
Fr Felix Stephens M.A. <i>Procurator, Editor: The Journal</i>	Br James Callaghan M.A. <i>Languages, Religious Studies</i>
* Fr Bonaventure Knollys S.T.L. <i>Design</i>	Br Andrew McCaffrey M.A., M.Phil., M.Ed. <i>Classics</i>
* Fr Gilbert Whitfield M.A. <i>Classics</i>	* Br Robert Igo B.Th. <i>Religious Studies</i>
Fr Francis Dobson F.C.A. <i>Politics</i>	

### LAY STAFF

E.J. Wright B.Sc. <i>Mathematics</i>	J.B. Davies M.A., M.Sc., M.I.Biol. <i>Head of Biology</i>
B. Vazquez B.A. <i>Classics</i>	A.I.D. Stewart B.Sc. <i>Physics</i>
E.S.R. Dammann M.A. <i>History, Head of General Studies</i>	T.L. Newton M.A. <i>Classics</i>
* J.J. Bunting F.R.B.S., A.R.C.A., M.D.D. <i>Art</i>	R.F. Gilbert M.A. <i>Chemistry</i>
D.B. Kershaw B.Sc. <i>Music</i>	A.I.M. Davie M.A. <i>English</i>

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- K.R. Elliot B.Sc. *Head of Physics*
- D.S. Bowman Mus.B., F.R.C.O.,  
A.R.M.C.M. *Music*
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F.I.M.A. *Mathematics*
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- 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.  
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- K.J. Dunne B.A. *Languages*
- W.C. Ross B.A. *Head of Languages*
- M. Wainwright B.Sc., DRpaed.  
*Chemistry*
- P.S. Adair B.A. *Design*
- S.G.G. Aiano M.A. *English*
- P.W. Galliver M.A., M.Phil. *History*
- A.P. Roberts M.A., M.Th. *Classics*
- M.A. Barras B.Sc. *Physics*
- R.D. Devey B.Ed.  
*Physical Education, Geography*
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- I.D. Little M.A., Mus.B., F.R.C.O.,  
A.R.C.M., L.R.A.M.  
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- Mrs P.J. Melling B.Sc. *Mathematics*
- D. Willis B.A., M.Ed. *Mathematics*
- P.D. Gait M.A., D.Phil., C.Phys.,  
M.Inst.P. *Head of Science*
- Mrs B.J. Gait M.A. *Classics*
- P. Marshall B.A., D.Phil. *History*

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- Monitors
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- St Bede's H.T.D. Boyd-Carpenter, M.J.P. Dalziel, T.J. Martin
- St Cuthbert's D.S. Gallwey, J.W. Acton
- St Dunstan's D.M. Wightman, A.D. O'Mahony
- St Edward's N.C.L. Perry, E.B.C. van Cutsem
- St Hugh's B.C. McKeown, J.P. Martin

- St John's A. Harrison, R.B. Massey, A.B.A. Mayer
- St Oswald's M.W.R. Hoare, N.R. Duffy
- St Thomas's P.J.H. Dunleavy, R.E. Haworth
- St Wilfrid's M.C.L. Simons, D.J. Blair

## GAMES CAPTAINS

- Rugby J.M. Dore (A)
- Golf P.M.D. Foster (T)
- Squash M. Fox-Tucker (T)
- Swimming A.J. Layden (J)
- Water Polo D.E. Jackson (T)
- Shooting R.E.E.A. Lorrinan (H)
- Master of Hounds P.B.A. Townley (T)
- Librarians S.M. Carney (A), P.J.H. Dunleavy (T), A.P. Crossley (B),  
R.G.M. McHardy (D), M.J. Mullin (B),  
J.R.P. Nicholson (W)
- School Shop D.J. Blair (W), L.A.J. Brennan (E), M.C.H. Harvey (D),  
D.E. Jackson (T), N.A.R. Myers (A), M.C.L. Simons (W),  
J.H. Vaughan (C), D.M. Wightman (D), A.J.P. Zino (C)
- Bookshop H.T.D. Boyd-Carpenter (B), M.S. Brocklesby (H),  
D.A.T. Corley (D), G.S.R. Dammann (W),  
I.A. Fotheringham (E), J.M. Martino (B),  
C.J. O'Loughlin (C), A.D. O'Mahony (D),  
N.M. Studer (D), R.F. West (B)
- Stationery Shop C.B. Davy (W), G. Finch (D), G.M.J. Gaskell (D),  
T.C. Wilding (D)

The following boys left the School in December 1990:

- St Aidan's J.B. Brown, S.P.G. Habbershaw
- St Bede's J.P.M. Sherry
- St Dunstan's I. Barankay
- St Hugh's S.P. Raeburn-Ward
- St John's P. Chinnapha
- St Oswald's J.M. O'Connell
- Junior House D.G.R. Paterson, S. Urbistondo

The following boys joined the School in September 1990:

From schools other than J.H. and Gilling:

- O.J. Adderley (B), W.F. Ainscough (D), Hon M.G. Aitken (E), A.J. Arjun (O), C.C. Arning (J), P.R. Badenoch (O), D.G.S. Bell (E), M.C. Bowen Wright (H), H.P.B. Brady (W), M.A.S. Brennan (H), E.M.C. Chambers (E), Vis A.R.G. Clanfield (E), C.B. Crowther (H), L.C. Davis (T), M.E. de Guingand (A), D.C.H. de Lacy Staunton (B), S.J.H. Detre (A), J.A. Dove (T), J.A. Fox-Tucker (T), F.O. Galen (D),

Q.R.Z. Gilmore (W), R.J. Groarke (D), K.R. Hall (A), R.A. Hall (H), J.A.F. Hornby (J), J.E.M. Horth (J), E.A.G. Johnson (B), W.A.G. Johnson (H), D.A.H. Johnson Stewart (D), C.T. Killourhy (H), N.J. Klein (J), P.J. Langridge (D), R.J.P. Larkin (B), S.K.A. Lawani (T), T.E. Lindup (A), H.R.P. Lucas (E), A. Malia (B), H.B.A. Marcellin-Rice (J), D.J. Melling (J), A.C. Moss (D), M.P. Mulvihill (A), R.J.T. Murray-Wells (W), P.A. Neher (O), J.N.T. Newman (C), H.A.T. del C. Nisbett (J), D.H.F. Pace (C), G. Penalva-Zuasti (W), D. Penate (A), H. Portuondo (A), D.F.H. Prendergast (W), A.F.O. Ramage (C), A.S. Ramsay (E), J.P.A. Read (C), R.O. Record (C), S.P.M. Rio (T), H.J.A. Russell (D), D.R. Russell-Smith (H), P.M. Ryan (B), C.R. Scarisbrick (O), R.W. Scrope (E), J.P.M. Sherry (B), O. Siddalls (C), M.J. Slater (C), J.S. Stockley (O), C.E.S. Strickland (C), N. Thorburn-Muirhead (O), R.J. Thorniley-Walker (E), N.P.G. van Cutsem (E), N.F. Walker (C), T.E.L. Walsh (A), T.J. Walwyn (W), W.A. Worsley (E), E.P.A. Wyvill (E), C.L.F.A.M. Zu Solms-Lich (J).

## From Junior House:

A.M. Aguirre (J), H.G.A. Billett (C), A.A. Cane (C), J.R.E. Carty (H), M. de Macedo (B), T.P.G. Flynn (H), P. Foster (H), B.A. Godfrey (O), M.W.B. Goslett (W), J.S. Gibson (T), J.P. Hughes (O), S.C.D. Hulme (D), N.E.J. Inman (T), C.J. Joynt (O), A.M. Layden (J), A.C. Leonard (W), J.A. Leyden (D), R.P. Manduke Curtis (D), L.A. Masscy (D), S.H. McGee (B), D.N. McLane (A), N.G.A. Miller (W), D. Miranda (J), P.R. Monthien (D), J.S. Morris (A), Hon H.R.A. Noel (E), G.P.B. Penate (A), R.A.P. Pitt (T), P.G.C. Quirke (B), A.J. Roberts (W), D.E.H. Roberts (O), J.P.F. Scanlan (O), P.L. Squire (T), R.T.A. Tate (T), P. Wilkie (C).

## From Gilling:

P.M. Barton (W), A.M.G. Bean (C), R.E. Blake James (H), A.P.R. Foshay (W), R.W. Greenwood (T), M.A. Grey (O), M.D.J. Hickie (J), J.M. Holmes (A), W.F. Howard (W), H.A. Jackson (T), M.R.C. Lambert (J), N.R. McDermott (D), C.J. Strick van Linschoten (O), W.T. Umney (T), J.F. Vaughan (B).

## MAJOR SCHOLARSHIPS

J.E. Horth	Winchester House, Brackley
R.W. Greenwood	Gilling Castle
K.K. Zaman	Birkdale School, Sheffield and Ampleforth College

## MINOR SCHOLARSHIPS

H.P.B. Brady	Pilgrim's School, Winchester
N. Thorburn-Muirhead	St Piran's, Maidenhead
P.L. Squire	Junior House, Ampleforth College
M.A.S. Brennan	The Ryleys School, Alderley Edge
H.A.F. Jackson	Gilling Castle
J.A. Fox-Tucker	Dragon School, Oxford
E.M.C. Chambers	Pilgrim's School, Winchester
A.J. Roberts	Junior House, Ampleforth College
D.H.F. Pace	St Richard's, Bredenbury Court

## MUSIC SCHOLARSHIPS

Major Instrumental Scholarship — no award made

## Minor Awards

P.R. Monthien	— Junior House, Ampleforth
L.A. Massey	— Junior House, Ampleforth
A.J. Roberts	— Junior House, Ampleforth
A.D.J. Codrington	— St John's House, Ampleforth

## OXBRIDGE RESULTS 1990

## Oxford

H.T.D. Boyd-Carpenter (B)	Corpus Christi	Classics
J.P. Boylan (J90)	Wadham	Classics
G.S.R. Dammann (W)	Exeter	Music
C.B. Davy (W)	Jesus	Organ Scholarship (Music)
G.S. de L. Macedo (W90)	Corpus Christi	History
H.L. Fitzherbert (E90)	St Peter's	History
P.M.D. Foster (T)	New College	English
M.W.R. Hoare (O)	University	Classics
Hon A.J.M. Jolliffe (W)	Balliol	Classics
J. Louveaux (B90)	St Hugh's	Mathematics and Philosophy
J.A. McKenzie (E90)	Worcester	Medicine
A.P.E. O'Mahony (D)	St Anne's	Classics
J. Vincent (O)	New College	Bio-Chemistry
T. Willcox (E90)	St Peter's	Theology

## Cambridge

S.M. Carney (A)	Gonville and Caius	Medicine	(c)
B.C. McKeown (H)	Robinson	History	(c)
B.D. Morgan (A90)	Magdalene	Mathematics	

(c) = Conditional

## UNIVERSITY, POLYTECHNIC AND COLLEGE ENTRANTS — 1990

1988 LEAVER		
Vincent P.M.H.	Philosophy	Cambridge — Corpus Christi

## 1989 LEAVERS — UNIVERSITIES

Beale N.J.	History	Nottingham
Bingham P.G.D.	Economics	Loughborough

Boyle A.D.B.	Combined Arts	Newcastle
Byrne M.M.	Classics	Oxford — St Anne's
Carey M.	Computer Science	Durham
Casado D.M.	Spanish	Newcastle
Clemmey R.S.A.H.	Medicine	London — Royal Free
Corbett R.T.T.	Business Economics/ Accounting	Southampton
Cuddigan H.J.P.	Engineering	Cambridge — Trinity
De Speville G.R.	Psychology	London — RHBN
Dickinson M.J.	Aeronautical Engineering	Bristol
Eccleston P.E.D.S.	English/Drama	Exeter
Elwell C.W.E.	Law	Wales — Cardiff
Fleming N.P.	Dentistry	Newcastle
Gant D.P.G.	Zoology	Aberdeen
Gibbs W.B.	Law	Southampton
Gillespie S.R.	Geography	Manchester
Goslett P.M.H.	Social Policy/Administration	Edinburgh
Guest E.M.H.	French and Spanish	Durham
Hall P.S.	History	Newcastle
Inman M.R.J.	Computing	Surrey
Jackson M.P.F.	Computer Science	Warwick
Jennings E.	Aeronautical Engineering	Bristol
John L.M.	Medicine	London — St Bart's
Killourhy M.J.	History	Oxford — St Peter's
Lawson H.B.	African/Caribbean Studies	Kent
Macaulay H.J.	Politics	Exeter
McTighe R.F.	Business/Management	U.M.I.S.T.
Noblet C.J.	Law	London — King's
Oxley J.C.M.	Politics	Loughborough
Pike A.J.D.	Economic and Social History	Exeter
Pink M.A.	Engineering	Cambridge — Jesus
Pring J.S.	History	Oxford — Magdalen
Rist T.C.K.	English	Birmingham
Simpson J.P.	Hotel and Institutional Management	Surrey
Stewart F.J.P.	History	Leeds
Stones B.D.	English	Newcastle
Strinati P.A.	Computer Science/ Business Studies	London — King's College
Thompson W.	Law	Manchester
Tichest C.J.	Electronic Engineering	U.M.I.S.T.
Von Westenholz A.P.F.	Theology	Edinburgh
Wayman J.F.C.	Maths/Business Economics	London — Queen Mary Westfield

Wells B.H.	Social Studies	Newcastle
POLYTECHNICS		
Crichton-Stuart W.H.	Recreation Management	Sheffield
Gilman A.C.	Urban Land Economics	Sheffield
Jones M.A.	Land/Property Management	Portsmouth
Lavelle R.T.	French/Business Studies	Newcastle
Lovett A.P.	French and Spanish	South Bank
Redmond A.E.J.D.H.	Law	Lancashire
Sexton M.E.	Business Studies	South Bank
Sims N.P.R.	Anthropology	East London
Spalding M.J.	Printing	Napier College
Wales L.A.	3D Design	Brighton
Whittaker J.	HND Estate Management	Trent
COLLEGES		
Campbell H.R.W.	Diploma Rural Land Management	R.C.A. Cirencester
Dixon P.R.	HND Agriculture	Shuttleworth A.C.
Ibbotson M.D.	Business Studies and History	Roehampton Institute
Marsh W.J.	Diploma Rural Estate Management	R.C.A. Cirencester
Murphy R.W.	Diploma Rural Estate Management	R.C.A. Cirencester
Neill P.C.P.	Foundation Year	Berkshire College of A & D
Stclair D.R.	HND Business and Finance	Ealing College of HE
Warrack B.J.	History and Asian Language	Edge Hill College of HE
1990 LEAVERS — UNIVERSITIES		
Abudu C.A.	Business/Management Studies	Buckingham
Bailey J.B.	Computer Studies	Salford
Bount D.J.L.	Manufacturing Engineering & Commerce	Birmingham
Brennan P.J.A.	Classics	Oxford — Lincoln
Brittain Catlin A.E.G.	History	Oxford — Worcester
Burke J.	Mechanical Engineering	Wales — Cardiff
Carney D.J.P.	Philosophy	Trinity College — Dublin
Cosgrove A.E.	Architecture	Newcastle
Cragg-James (Miss) K.	German & Philosophy	Aberdeen
Cunliffe B.	Politics	Keele
Erdozain E.S.	Manufacturing Engineering & Commerce	Birmingham
Finch A.J.	Natural Sciences	Cambridge — Trinity

Fox Miss C.L.	English	Cambridge — St John's
Hosangady R.	Classics	Oxford — Balliol
McFarland D.J.	Classics	Newcastle
Morrogh-Ryan A.J.P.	Architecture	Cambridge — Magdalene
Murphy R.J.	Human Geography	London — King's
Verdin M.J.	Mathematics	St Andrew's
Walker M.J.	History	Oxford — St Benet's Hall
Wilding (Miss) A.	French and German	Durham
Williams C.M.M.M.	History	T.C.D.
Wong C.K.S.	Law	London — King's

## POLYTECHNICS

Dewey S.L.	Business Studies	Nottingham
Lamballe R.J.	French and Spanish	Bristol
McCann J.M.	Combined Arts	Leicester
Mycielski J.	HND Social Studies	Bournemouth
Parker T.	Mechanical Engineering	Nottingham
Shillington T.G.	Business Studies	Bristol

## COLLEGES

Allan A.R.G.	1 yr Foundation	Leith School of Art
Bianchi N.P.	French and Spanish	Anglia College of HE
Forster I.E.	Foundation Course	Cleveland College of Art
Jones A.M.	Foundation Course	Newcastle College of Art
Kerr J.	History & American Studies	Nene College Northampton
MacFaul A.I.	Foundation Course	Chelsea College of Art
Myers A.A.G.	HND Photography	Bournemouth College of Art
Parnis-England R.J.		Richmond College
Thomas D.J.S.	OND Audio Visual Production	Bournemouth CAD
Walter J.M.C.	HND Operational Research	Buckingham CHE
Wiseman D.E.J.	History and Geography	La Sainte Union CHE

## DEGREE RESULTS 1990

Gillon S.J. (W84)	London King's	I	French
Bingham T.M.D. (B85)	Edinburgh	II.i	History
Naylor C.G.G. (C85)	St Andrew's	II.ii	Biochemistry
Elliot N.R. (E85)	U.M.I.S.T.	II.i	Construction Management
Grey M.D.A. (E85)	St Andrew's	II.i	Art, History

Hugh Smith D. (E85)	Cambridge	II.ii	History
Leydecker K.G. (H85)	Trinity Oxford	I	English & German
McDermott J.A. (H85)	Magdalen Edinburgh	II.i	General Honours
Reid F.J. (T85)	Edinburgh	II.i	English
Booth Miss M. (86)	Edinburgh	II.i	Economics
Moreland J.M. (C86)	Wales Cardiff	II.ii	Law
Burnand W.J. (D86)	Bristol	I	History
Hall J.C.S. (D86)	Liverpool	II.i	Geology
Bridgeman M.G.O. (E86)	Durham	II.ii	Politics
Buchan R.E.W. (E86)	Bristol	III	Sociology
Elliot A.R. (E86)	Newcastle Poly.	Hons	Estate Management
Ferguson R.J. (E86)	Southampton	II.ii	History
Scott G.R.H. (E86)	Oxford Merton	I	History
Beckett C.J. (H86)	London	II.i	Exploration Geophysics
Mullen C.J. (H86)	University Oxford	II.i	Law
Osborne R.A.H. (H86)	Magdalen Sussex	II.ii	French
Toyle M.B. (J86)	St Andrew's	II.ii	Hist. + Intern. Relations
Iggins J.C. (J86)	Wales Cardiff	II.i	Management Studies
Toms R.E. (J86)	Wales Cardiff	II.ii	Law
Williamson R.E. (J86)	Kingston Poly.	Hons	Business Studies
Creatrex G.B. (O86)	Oxford Exeter	I	Classics
Greene A.B. (O86)	East Anglia	II.ii	History of Art
Pan N.J. (O86)	Newcastle	II.ii	Economics
Sutton M.W. (O86)	Wales Cardiff	III	Mining Geology
Piermina I. (W86)	Buckingham	II.ii	Business Studies
McBrien J.M.B. (O86)	Cambridge College of Art	II.ii	Biology & Environment
O'Rourke C.M. (A87)	London King's	III	Electronic + Elec. Eng.
Sanders L.T.M. (C87)	Newcastle	II.ii	History
O'Leary M.A. (D87)	Exeter	Pass	Music
O'Malley T.K. (D87)	Oxford New	II.i	History
Eyston E.T.I. (E87)	Reading	II.ii	Land Management
Marett-Crosby M.R. (O87)	Oxford	II.i	History
De Gaynesford	University		
A.J.C.F.A.G. (T87)	Oxford Merton	I	History
Hickey B.J. (W87)	Newcastle	II.ii	History
Catherine Fox (left June 1990)	Cambridge St John's		Instrumental Scholarship

## SCHOOL RETREAT

The following kindly came to help during the school retreat 14-16 October. House and date of leaving of old boys follows their name; the House in which they helped follows in a second bracket. An old boy without a second bracket after his name denotes those members of the Forty Martyrs Community making their own retreat that week-end but unable because of work or university commitments to stay for the school retreat.

Adshead Miss Laura  
 Barrett Miss Anne (B)  
 Black Miss Clare  
 Blumer Miss Elizabeth  
 Blumer Mr Patrick (A84)  
 Boruva Miss Nadya; Son & Friend  
 Bozzino Mr Julian (A88) (A)  
 Brooks Fr Cyril (C)  
 Brophy Miss Sarah  
 Brennan Mrs Pila (H)  
 Brennan Mr Daniel  
 Breslin Mr Sean (O85) (O)  
 Brouard Miss Susie (J)  
 Burchnall Miss Ruth (J)  
 Burtoff Fr William (H)  
 Byrne Hill Mr Damien (T85)  
 Carter Mr Dominic (D85) (J)  
 Carter Miss Kate (J)  
 Coghlan Mrs Ann (H)  
 Coulborn Mr Jonathan (J88)  
 Dale Miss Caroline  
 Davy Mr Simon (D83) (D)  
 Dawber Fr Peter (E)  
 Davies Mr Blaise (W)  
 Ford Mr Gerard (W)  
 Guest Mr Edward (W89)  
 Gamero-Civico Miss Lourdes  
 Gilkes Miss Sue  
 Godwin Miss Amanda (W)  
 Goodall Miss Elizabeth  
 Gosling Mr Peter (C85)  
 Henley Mr Marcus (J73)  
 Hornung Mr Charles (E79)  
 Jackson Mr Paul  
 James Fr Peter (H69) (W)  
 Jansen Mr Matthew (B83) (J)  
 Jelley Mr Tim (J82) (J)  
 Jordan Mr Richard  
 Kenworthy-Browne Mr Nicholas  
 Kennedy Mr Christopher (E84)  
 Lally Mr Brian (C)  
 Laidlow Fr Jim (J)  
 Leslie Mrs Catherine

Leslie Mr Sean (D64) (A)  
 Lewis Bowen Miss Jessica  
 Liebert Miss Maia ke  
 McBrien Mr Rohan (H90)  
 McBrien Miss Emma  
 McMahan Bishop Thomas (E)  
 McManus Fr Mark  
 Madine Mr Ken  
 Maguire Mr Peter  
 Manuel Eguiguran Jose  
 Manuel Eguiguran Luz  
 Mason-Spanoghe Miss Gigi  
 Mason-Spanoghe Miss Mini  
 Mayer Mr Alan (B58)  
 Mayer Mrs Ann  
 Metcalfe Fr John  
 Moore Mr Michael (H85) (H)  
 O'Malley Mr Thomas (D87) (D)  
 Parker Fr Harry  
 Perry Mr Jonathon (C84)  
 Roach Mr Steve  
 Robinson Mr Marc (A83)  
 Scherer Miss Lucy  
 Shurrock Fr Peter  
 Sinclair Miss Heather  
 Smith Fr Joseph  
 Spencer Mrs Helen  
 Spencer Mrs Margaret  
 Spencer Mr Michael (H65) (H)  
 Spencer Dr Seymour  
 Stevens Mr John  
 Synnott Mr Liam  
 Thompson Mr Frank (A84)  
 Thompson Mr Patrick (A85)  
 Toone Mr Robert (C86) (W)  
 Trayner Fr Bernard  
 Treherne Fr Thomas (D72) (D)  
 Turner Mr Tom (T88)  
 Use Miss A.H.O.  
 Vance Br Ken  
 Walsh Miss Chrissie  
 Westmacott Mr Andrew  
 Whyte Mrs Mary

## THE COMMON ROOM

## OBITUARIES

## DAVID LENTON

David Lenton, who taught at Ampleforth for sixteen years, died suddenly a few days before Christmas — the eighth such loss to the Common Room in little more than twelve months.

He was at Oundle as a boy before the war, at a time when it was unique among Public Schools for its addiction to applied science. Almost half the staff taught science or engineering and every boy, no matter what his bent, was obliged to attend the workshops, the foundry, the blacksmith's forge, and the rest of the Vulcanalia that made up a large part of the School buildings. Masters from the much smaller "Classics Side" and "Modern Side" (such as Edouard Cossart, who later became one of Ampleforth's most memorable eccentrics) would complain that boys were summarily removed from their classes to shoe a horse or take a motor-car engine to pieces. This strange curriculum (much stranger then than it would be thought today) seemed to have had little lasting effect on David Lenton's cast of mind, which remained firmly academic. The "Corps", however, also taken very seriously in pre-war Oundle, gave his life an unexpected turn when an accident in the rifle-range lost him a finger, and so exempted him from military service during the war.

At Magdalene College, Cambridge, he read Classics for the first part of his Tripos and history for the second. His first teaching post was at Portsmouth Grammar School; he then moved to the Queen Elizabeth Grammar School, Wakefield, as Senior Classics master, and from there to Ampleforth in 1968 as an assistant master, teacher Greek and Latin throughout the School, and shortly before his retirement, as Head of Classics. He was also much valued as an Historian and as a cricket coach, and for a number of years served as Careers Master at a time when the post was well on the way to becoming the full-time one that it is now. In this part of his work the quiet efficiency and unflinching good sense that were typical of everything he did proved invaluable to pupils, parents and colleagues alike.

David was a traditional "Classics beak" of the best kind — scholarly, quietly authoritative, endlessly painstaking, and impatient only of slovenly work and behaviour. His pupils were also aware, as were his colleagues, of strong feelings under strong control, and like the village schoolboys in Goldsmith, soon learned to read "in his morning face" the portents of the grim smile that preceded a laconic rebuke, or when bad manners were in question, a frowning of the brow and a turning down of the mouth. But likewise they never doubted that

"if severe in aught

The love he bore to learning was in fault".

He expected from his pupils his own high standards, and bestowed praise only on those who deserved it. This refusal to flatter the undeserving was merely one sign of the transparent integrity which marked all his actions. There was not an ounce of pretence or duplicity in his character, whether he was writing reports,

marking exams, advising a boy about his career, chairing a Common Room meeting, or simply chatting at the dinner table. Nothing upset him more than cant and pretentiousness, and it was no surprise to find him an admirer of Clement Attlee, whom he was always ready to compare, to their disadvantage, with certain more recent occupants of Downing Street.

His other most obvious trait was a deep privacy. Although he was a civilized conversationalist with a sharp sense of humour that made him excellent company, he only talked about himself when it was absolutely necessary. Such reticence made even his friends shy to enquire into his private history: he was, for example, a convert to Catholicism; but when, and whence and how, were not, in his view, suitable topics for conversation. He freely admitted his distaste for the banalities of the present-day Church, and the cheese-and-wine-party air of many a modern Mass; but he was by no means a thwarted triumphalist, and one was left to conjecture that his devotion to the works of Evelyn Waugh might give some clue to his churchmanship. Be that as it may, it was typical of him that the last time he was seen by his neighbours was at Mass the day before he died.

As a colleague, David was an exemplar of kindness, courtesy and reliability. His practical wisdom and judicious impartiality led the Common Room to elect him President not long after his arrival on the staff. His day-to-day life was self-sufficient and largely indifferent to household comforts; books were the most obvious furniture of his cottage in Helmsley, and cricket interested him a great deal more than food, drink or travel.

On his retirement in 1984 (his stubborn refusal of any farewell ceremony was wholly in character) he returned to his native Lincolnshire, busy with work in his parish and with teaching English in Stamford gaol; but his last years were saddened by the death of his sister with whom he was living — a loss which he bore with his customary stoical patience. He continued to keep in touch with Ampleforth at Cricket festivals and by visits to former colleagues and neighbours, who, along with his pupils, will remember him with particular affection. He was not an easy man to know; but he will not soon be forgotten.

P.O.R.S.

#### CONRAD MARTIN

Conrad Martin, who died on 18 October 1990, will be remembered by many Old Boys of the 1950's when he taught woodwind and brass instruments throughout the school. He was a remarkable man. His early life was spent in India where his father was Bandmaster to the King's Liverpools and later Director of Music to the Governor of Madras, and he was educated at Royal Lawrence Military School, Sanawar, in the foothills of the Himalayas. He once said that the journey home to Madras for the school holidays took six nights in the train. He became a bandsman with his regiment, the Royal Northumberland Fusiliers, and subsequently studied at the Royal Military School of Music at Kneller Hall before rejoining his regiment and serving with the B.E.F. in France. He was severely wounded in 1940 which resulted in his losing all sensation on his left side, and this seriously impaired his ability as a performer. Nevertheless he was a marvellous teacher, with a gift for

inspiring both enthusiasm and affection, and to the end of his life there were many of his former pupils, boys and monks alike, who kept in regular touch and were warmly welcomed and entertained at his home in Kirkbymoorside. Ill health forced his early retirement and for the last twenty years or more he had been blind. Yet before that he had taken up painting and stone-carving with considerable success, and even after going blind he continued to carve in alabaster. For several years his entries to the Fine Art Competition organised by the Army for Disabled Servicemen won awards both locally at Leeds and nationally in London — an astonishing achievement for someone who had no sensation on his left side and was blind. For Conrad the awards were of scant importance compared with the fact that throughout his twenty years of blindness he was able to remain creative. Throughout his years of retirement he was cared for by Mary Akeroyd to whom we offer our sympathy and prayers.

P.A.C.

Helen Dean has become a full-time member of the staff of Junior House after teaching on a part-time basis since February 1987. We welcome Don Wilson, former Yorkshire and England cricketer, as Director of Sports Development at the St Alban Centre. Mr Wilson was previously Head Coach for the M.C.C. at Lords. We also welcome Martin Robinson as Assistant to the Director of Sports Development and Manager of the St Alban Centre. Mr Robinson was formerly Assistant M.C.C. Coach at Lords. We hope that both these gentlemen and Mr Wilson's wife and son will be happy at Ampleforth.

#### DAVID AND JENNY HANSELL

In the summer of 1981 the Schola were on tour in East Anglia. At the beginning of the rehearsal for a concert in Cambridge a young and enthusiastic stranger quietly made himself known to the altos and took his place among them for the rest of the tour. The stranger was David, and his willingness to give of his time and to perform with the rank and file singers was typical of the enthusiasm and humility he was to display throughout his years at Ampleforth.

When term started we were delighted to welcome Jenny on to the staff and she soon showed similar zeal in her skilful coaching of wind instrumentalists. David immediately made his presence felt in the percussion department of the Symphony Orchestra, coaching the boys and himself playing for the great romantic war-horses under Simon Wright's baton. At the other extreme he founded and directed the Camerata to perform a repertoire ranging from Josquin to Haydn, often using his own scholarly editions. By the end of the year boys at all levels in the College had come to admire his tremendous energy and to respect his knowledge and wisdom in class. Some of those pupils were later to be grateful to him for the important role he played in ensuring their success in obtaining awards in music at the universities.

In 1986 David became Assistant Director of Music and his almost alarming efficiency as an administrator soon became legendary. It is sad that many colleagues and some boys did not realise that the other side of his personality — his humility — was still a dominant force. In his newly elevated position he could easily have avoided the shortest straw on offer to members of the music staff: Conductorship of the Wind Band! Not only did David grasp this straw, he immediately made it a condition of membership that players should be below Grade 5 standard, thus ensuring a rough ride for himself and a wonderful performing opportunity for the less able wind instrumentalists.

Amongst these were some of Jenny's pupils, but the arrival of Thomas on the first day of term meant that she had to take leave for a while before re-joining the staff as a part-time woodwind teacher.

Co-incidentally their second child, Harriet, arrived in 1988 when David assumed his next responsibility as Choirmaster of the Schola Cantorum. Ever since the choir was founded in 1970 under the aegis of Abbot Hume and Father Patrick this has been a hot seat involving not only the challenge of high musical standards, but also the *real politik* of both monastery and school. Again facets of David's personality, not often apparent to his colleagues, became evident to those who worked closely with him: his diplomacy and his sense of humour. On two wildly successful concert tours of the U.S.A. the choir were plagued by the vagaries of trans-Atlantic flights, so David instituted a competition to while away the time. The object was to find the best alternative name for a Famous Airline: some of the scores of suggestions were unprintable but "Try Walking Across" was a worthy effort! In only two years David also directed a recording of the choir, a B.B.C. broadcast and a performance of Messiah which the critics hailed as a milestone in Ampleforth music. It is a shame to have to record that a planned tour of Dresden, Prague, and Munich, and his final concert (Bach's "Christmas Oratorio") had to be cancelled for reasons beyond his control.

Common Room colleagues will miss David's incisive wit and Jenny's perhaps gentler humour. The Music Department will miss their tremendous contribution to Ampleforth music. But, above all, their pupils will remember with gratitude the contribution which they both made to their development, not only as musicians, but also as human beings. We have no doubt that Cranleigh has gained a first-class Director of Music and wish them both best wishes in the years ahead.

D.S.B.

## THE AMPLEFORTH NEWS

Editor: Edmund Knight (D)

*A selection of articles taken from the new-look desk-top printed NEWS. The editor of the A.J. would welcome comments on this expansion of coverage of school life.*

28 September

### EDITORIAL

Welcome back! The start of another school year and already there's that feeling that some things are never going to change. The 1st XV are winning, the Under 14s aren't (yet!), Mass practice hasn't been abolished, there are still games on Sunday and there was trouble at the pub on the first Saturday of term.

However some things are different. A new system of Shackies has added to the pride in the tie. A new cricket coach is to arrive at the start of the winter (as typically Ampleforth as the black and red "Blue Book") and Fr Henry has left J.H.

The News hasn't changed though (since last year) and remains to cover all the things that are new here and those things that aren't, for those of you who are new here and those of you who aren't.

Now that my predecessor has gone on to (slightly) greater things, I am left with the task of filling these four pages with news that you want to hear about. In fact our budding rugby correspondent would happily have completed this task on his own but thankfully I was able to restrain him this time.

Reviewing my beginnings in this job, prematurely perhaps, the dominance by Middle Sixth writers will probably be apparent to you straight away. I would like to stress now, at the start of the new look News' first full year that its success depends upon you. Whatever year you're in, if anything around or outside the school strikes you as interesting, funny or stimulates your mind, let us know through a letter or an article. The potential of the News is undoubted but the fulfilment of this potential is in your hands almost as much as ours.

12 October

### EDITORIAL

The weeks are passing as quickly as usual, and before half of us have even had time to use it, the "timetable mix up" excuse is no longer in circulation. Already the school is looking towards the retreat, or rather the half-term that follows it, as the next point of relief.

The last couple of weeks have not been without incident. Fr Timothy hits the national Press for the second time in a matter of weeks, not this time in any trouble, but instead as the front man for the monastery's entry into the world of major enterprise. Is the selling of yoghurt a method of paying the fine imposed for polluting the beck?

The 1st XV couldn't quite hang onto their unbeaten record, losing to Mount St Mary's over the holiday weekend, but perhaps Fr Timothy (also King of LXX2) thought that his 3rd XV deserved national recognition for their annihilation of Mount that same weekend.

As well as covering all of this, your edition of the news sees the triumphant return of that old favourite 'Pub Watch', not necessarily as a permanent measure however (there aren't really enough pubs left in bounds for that).

There is also another 'controversial' offering from the 'Voice of Reason', which will no doubt create as much admiration and disgust as his last effort. Talking of controversy, apologies to both Ali Mayer (J) and Richard Wilson (H) for the comments, and lack of them, in the last issue, as well as thanks to Pat Lane-Nott (B) for his photos.



## Once is not enough!

The 1990s are bringing a new sense of awareness of the state of the world, of which nobody can claim ignorance: damage to the ozone layer, annihilation of the rain forests, and pollution of the seas and the air. Until now it has been the policy, more often than not, to let others do the "green" work, and just be reassured that somebody is actually doing something. Perhaps we might make a conscientious effort to put our litter in the bin instead of leaving it lying around, but this is not good enough.

Few of us, admittedly, can prevent million-barrel oil tankers from spilling their load in pristine waters, but we can all do something, every day, to ensure that fewer such tankers are needed. The fact is that many people want to help, but aren't sure how they can.

Ampleforth still has some way to go before it equals other schools such as Eton and Harrow in its green policies, but last term our campaign took off with Mr Motley's brainchild: recycling.

It is a sad fact that, of all the rubbish that is burned daily at the dump, 50% is recyclable. Once boys have got used to putting their empty cans and waste paper in the labelled boxes, then we can go on to recycle still more — for example, cardboard and glass.

Ampleforth boys are no different from other teenagers in their affinity for fizzy drinks and the number of cans sold in the school shop each week is nigh on 1,000. Just for the satisfaction of a 40 second drink, if that, vast numbers of cans are dumped and lie rusty for years. Far better to recycle them, since to recycle an aluminium can takes 5% of the energy needed to make a new one. So why throw them away?

Similarly with paper. Huge quantities of paper are needlessly burnt each term, but now there are the facilities to collect paper for recycling in each house. And it is not only the boys who are at fault here. Simply by taking a little more time to photocopy things onto each side of the paper, the costs of the photocopying room could be drastically cut, and trees could be saved, which help combat the greenhouse effect. Making new paper from 'old' takes up to 55% less energy than making new paper from wood pulp.

Just a little bit of effort and will-power are all that's needed.

Whilst it is sadly true that we ourselves are at the root of the problem, it is also to be

remembered that we are the genesis of its solution.

Tom Wilding (D)

## New Boys in Charge!

At the start of this year there were two changes of housemaster. Fr Felix left St Bede's to become Procurator allowing Fr Hugh, amid his print shop commitments, to become the new housemaster. At Junior House, Fr Jeremy moved from his post at the stationery shop, to take up Fr Henry's position, who left to use his scholarly talents at St Benet's Hall Oxford.

Fr Hugh's initial reaction was one of confusion, and total surprise: on receiving letters of congratulation he was forced to ask himself if he was 'up to the job'. When Fr Jeremy received the news of his new post he was forced to grip the hospital bed: for he was having intensive physiotherapy on his back; he admits that at the time he was not exactly 'chuffed'.

When they arrived at their respective houses both felt that renovations were definitely needed: St Bede's was described as 'very stark', Junior House as a building that 'physically needed doing up'. The two agree that both boys and masters alike have been very supportive; at J.H. having finished a jaw in which he proposed changes, Fr Jeremy was applauded by all the boys. "The staff are behind me 110 per cent," he added.

Friendliness and table manners are the best and the worst features of St Bede's according to Fr Hugh, the sense of community and contrasting untidiness are highlighted at J.H.

Fr Jeremy's main aim is to alter the reputation which he believes has been in the past associated with some J.H. boys: 'Idle layabouts, trouble makers and low achievers' is a common misconception. On a more mundane level walls are being decorated, galleries carpeted, lamp shades changed and dormitory beds moved in order to make the place look 'less like a barracks'. Fr Hugh is content for the time being to let the old system run and then see what needs to be altered. He does however want the chapel to be decorated in a more fitting manner.

Fr Hugh primarily misses the quiet of the monastery particularly after 9.00pm, whereas Fr Jeremy misses the contact he had with older members of the school. When asked if either

would rather be anywhere else, each replied no. Fr Jeremy is however envious of his predecessor's new job.

He anxiously wants to upgrade the academic achievements of J.H. He was astonished at the lack of books in the house library, saying that he had 10 times as many of his own.

The main problems for the two are not dissimilar. Fr Hugh finds it difficult to remember everything he has to do during the day: Fr Jeremy has trouble fitting it all in due to a heavy teaching schedule. Junior House boys have discussed the removal of power from the monitors and the clamp down on bullying. To point out a bully is no longer 'sneaking'; it enables the boys to be freer and less afraid and, Fr Jeremy believes, altogether happier.

Samuel Beckett said 'No better, no worse, no change'. Time alone will be the judge of the changes that each will have to make.

Martin Mullin (B)

## SHAC's Sporting Scoop!

I am sure that for most, if not all of you, the name of Don Wilson rings a bell. He is of course the latest addition to the prestigious ranks of our splendid Games Room, along with Martin Robinson, a notably able colleague of his. He is a man who must stand among the very best cricket coaches in the country; and somehow, the school is managed to poach him from Lord's, the very home of cricket.

If you are one of those in whose mind Mr Wilson's joining us has not registered as a particularly 'great thing', then I urge you to spare a few moments to 'get wise' as to just how lucky we are to have him.

Don Wilson was born in Settle, North Yorkshire, in 1937, and played for Yorkshire from 1957 to 1974. A tall, slow left-arm bowler, and (to a slightly lesser degree!) a hard-hitting late-order batsman, he made the England Test side six times, five times against India on tour in 1963-4, and once in New Zealand in 1970-1.

He is a coach of the highest reputation, and has done notable work for non-white players in South Africa. Fourteen years ago he was asked to run the Lord's School of Merit, and officially became the head coach at Lord's. He has done tremendous work for the Indoor School there, coaching

England sides, from young schoolboy level right up to the real thing.

I was a regular visitor to the Indoor School between the ages of 7 and 13, and even if I cannot adequately testify with bat or ball, I will most sincerely vouch with my pen for the invaluable help which Mr Wilson and his colleagues have given to thousands of keen young cricketers.

It takes more than cricketering brains to make a successful coach. Particularly when dealing with young people, a blend of qualities is called for: a blend for which Mr Wilson has devised a great recipe. Ampleforth has every reason to lick its cricketering lips in mouth-watering anticipation.

In our excitement over our new arrival, let us spare a thought for the other side of the story. Every silver lining having its cloud, consider those at Lord's who lose two gifted and dedicated colleagues. The Lord's establishment suddenly finds itself without its central figure, and they will undoubtedly feel their loss most keenly.

Now that you know a little bit about Mr Wilson, and indeed Mr Robinson, perhaps you are looking forward with impatience to their arrival next term. On the other hand, perhaps you aren't!

One last thing — please try to enjoy the thick Yorkshire accent; if it's good enough for Lord's, it had better be good enough for you!

Greg Finch (D)

9 November

## EDITORIAL

So here we are again; it almost feels like we've never been away. Retreat and Half-term have flown past almost as quickly as when they crept up behind us, all those weeks ago. This column always seems to begin with a comment upon how time flies. Surely we can't be enjoying ourselves that much!

Without doubt those of us in Russia over the half-term enjoyed ourselves a great deal and credit together with thanks must go to both Mr Dammann and Mr Galliver for their superb organisation and the excellent way in which they handled the whole trip. Surprisingly it failed to provide the 'Voice of Reason' with sufficient inspiration for another 'gem'. Let me assure you that what you read over the page (page 145 of this *Ampleforth Journal*) is only half the 'Russia story' — the rest (fortunately for some perhaps) could not go into print.

It appears that this issue of the News ends almost exactly as it begins, with an article from the Wilding family. We probably ought to thank Mr Wilding's pupils for not quoting him in the Little Red Box, as it has meant that his eventual contribution to the News has been far more worthwhile.

Seeing as our social correspondent was not content with visiting Russia, but felt it necessary to take out the second half of term in India with a Northern Schools Party, Pub Watch will not feature for a while I'm afraid.

Let me take this opportunity to thank first Simon Raeburn-Ward (H) for his photo in the last issue and then Al Brunner (H), Tom Kerrigan (O) and Simon again for their contributions to this issue. On top of that, I would also like to thank Stuart Padley (J) who, despite the fact he can't spell or write proper English, has been an invaluable help with some of the large amount of typing.

## SHAC's least known but most successful team

Which Ampleforth team has won the most cups over the past few years? Surely the illustrious Rugby team? No not them! (Well, perhaps the incredible St Thomas' house match teams? No, not even them!) I speak of the 1st VIII shooting team. On Sunday 7 October, we won four cups; that's just in one day!

The Competition that I'm talking about is the North East District Skill at Arms Meeting, Ampleforth won Match A, Match B, Falling Plates and the Champion Contingent. Not a bad day's work!

The team are also competing in Exercise Colts Canter; a five mile run in full kit with a rifle across the moors at Catterick, followed by a shoot. This is a gruelling competition, not just on the day, but also during the build-up. While the more fortunate of you are still in the land of dreams, the shooting team are pounding the roads around Gilling, Oswaldkirk and Ampleforth. Since Rugby takes up the afternoons, we have to train at more anti-social hours. But do any of the team complain! — too right, at first, but we realise that we have no other choice.

Success in anything requires dedication and this is shown to the fore by the shooting team, but we wish we would get the recognition we feel we deserve. After all a win by the 1st XV is an event for much talk, and the entire school revels in the success of fifteen boys, and why not? How many of you even know of our success? We beat eleven schools in one day. Come down to the range sometime and see the trophy cabinet, it has more cups in it than any other trophy cabinet in the school.

On Sunday we did what would have made a rugby team into a legend, but instead, after you have read this and thought, "What spods", we will return to anonymity again.

Tom Gaynor (D)

## JUNIOR PLAY

## 'The Real Inspector Hound'

How refreshing it was when entering the downstairs theatre to find such a play as this. 'The Real Inspector Hound' was the most ambitious play that has been attempted by the Junior theatre.

and I am glad to say that it most definitely paid off.

'The action takes place in a west end theatre', as we are assured by the programme and the plot is set around a play within a play. The inner play is designed as a parody of the West End thriller, and we, as the audience, also get to hear the comments and conversations of the two critics, Moon and Birdboot. However these critics get cunningly wound up in the play until the inner play starts again from the beginning with the critics having taken the parts of two of the characters. We then see them acting out the real life dramas and crises, as they had been described earlier.

The play was well executed and special mentions must go to the directors, George FitzHerbert (E) and Phil Fiske (T), for getting together such a comprehensive production in the little time available. The old enemy of lines was barely noticeable, although I believe there was a little more trouble on the first night.

Mark Berry (T) was characteristically excellent as Mrs Drudge and Simon Martelli (E) portrayed the shifty Simon Gascoine to a tee. Patrick Edenoch (O) and Alastair Russell-Smith (H) were convincing as the two ladies. John Scanlan (O) was the ideal Magnus Muldoon and Ben Godfrey (O) played a very amusing Inspector Hound. David Russell-Smith (H) spent a gruelling hour and a quarter as a corpse.

Extra special praise must however go to Malachy Neill (C) and Alex Cross (H) who filled the parts of the theatre critics. They delivered their lines with confidence and were a pleasure to watch.

I am extremely glad that this production worked, and I hope to see more Junior plays like it.

Nick Studer (D)

## Minister of Agriculture officially opens Yogurt Factory

Last Friday the much publicised 'Abbey Yogurt' production plant was officially opened by the minister of Agriculture, Mr John Gummer MP. In his opening speech he affirmed that he would much rather be in a remote valley in the north of Yorkshire than behind his desk in Whitehall, especially in such a role, since agriculture and religion are the two most important aspects of his life, after his family (he is also a Church of England

Synod member).

Although not an avid yogurt eater, he did of course sample some, and he said he was impressed with the use of real fruit and the excellent quality of the yogurt. This quality and the novelty and quaintness of the whole idea are the yogurt's most promising selling points. Also two out of four of the top selling yogurts are French, and thus he is pleased that this venture looks to be a success, and that is why he was so ready to come and open the factory, saying the yogurt is "fresh, natural and British".

The milk comes from the pedigree Friesian herd which produces high quality milk, but they produce more than they are officially allowed to sell — hence the yogurt idea. It is manufactured under stringent hygienic conditions, in a refurbished building which was before the war a slaughterhouse for the college.

Over a six month trial period, the yogurt has proved to be a success, not only with the boys (who have been used as Guinea pigs for any new flavour they want to bring out), but in local shops, and with the tourists in the summer.

There are at present five flavours available in the smallest size pots — Strawberry, Raspberry, Peach Melba, Black Cherry, and Natural, and in the three larger sizes, the following are available too — Rhubarb, Mandarin, Pineapple, Toffee and Banana. Although the pots cost slightly more than some other brands, there is much confidence in its selling power due to the extra quality it contains, and that in a large supermarket trip, the difference won't be felt.

Father Felix the Procurator, said of the whole venture that they wanted something "small, select and stable" at present, but judging from its past success, it looks more than likely that it will far exceed the first of those aims.

Tom Wilding (D)

30 November

## EDITORIAL

Exam fever has come round again. The satisfaction or disappointment of the summer's batch has no sooner worn off when the Oxbridge and GCSE retake sittings turn up. Only just round the corner A-level RS modules and internal exams for the whole school lie in wait. Is this not the first sign of the beginning of the end of the year's longest and supposedly most trying term?

Last week's clean sweep of rugby matches against Durham was an undoubted achievement, the 1sts' narrow victory especially so, up against an opposition as tough as ever. ACT also seems to have been up against it; however things finally came together and a review of "The Tempest" can be found below.

The aim in Nick Studer's article is to place emphasis on the necessity for a more outgoing social approach from the school, something which at last appears to have begun. However such is the geographical position of the school that the importance of a maintained link with outside affairs has claim to becoming a genuine theme for the News.

It has been quite rewarding to see the degree of correspondence through the letters column this term and in this week's issue there is one such letter to which I feel I owe an answer. Scott McQueston (O) rightly has noticed a slightly top-heavy look to the News so far and complains about the lack of coverage for the Juniors.

Point taken, Scott, and let me draw your attention to the Junior Rugby report in this issue. At the same time may I voice an appeal to anyone (especially Juniors) encouraging them to try their hand at writing an article. Meanwhile, keep the HMVs coming in.

### Storm-struck "Tempest"

Disaster struck the Theatre on Saturday night. James Thorburn-Muirhead (O), who was cast to play Caliban in this term's upstairs theatre production

of "The Tempest", was badly concussed in a rugby match, only hours before he was due on stage. So James Hartigan (W) took the part on with only a half-hour's notice, with Fr Justin reading the part from offstage. However, despite this extremely unfortunate happening, the play was a remarkable success — the performance seemed to go quite smoothly, and all the cast deserve credit for the effort they put in. James Hartigan deserves a huge amount of praise for taking on Caliban and portraying him so effectively, showing no hesitation or inadequacy.

David Blair (W) also portrayed an extremely convincing Prospero, dominating the stage and indeed the whole theatre throughout the performance.

Ariel, a fleeting and magical island spirit was played extremely well by Ben Guest (W), who, wearing only a loin-cloth and covered in body make-up seemed to me far from human. His flowing magical power over the atmosphere on the island was further enhanced by effective use of sound and music. For example, when he was reproached by Prospero, a strained piercing note filled the auditorium.

Charlie Corbett (J) and Christoph Warrack (W), as the shipwrecked King's jester and drunken butler respectively, were amusing and added warmth to what struck me as rather a harsh play. Working well together, their relationship with Caliban was both interesting and humorous.

My only criticisms are purely technical, for I thought that the make-up of some of the characters was too obvious, and at times the harsh cold lighting had a slightly cancelling effect upon the magic created by the cast and the sound. However, all things considered, the production team, cast and Green Room coped well under difficult circumstances. It was a pity not to have seen James Thorburn-Muirhead in action, especially when one considers how much time and effort he put into what would have been his first school play.

George FitzHerbert (E)

### After Remembrance Sunday, a look at the effects of the great wars on the School

Sunday 11 November was, as you will recall, Poppy Day, or as it is otherwise known, Remembrance Sunday. You are probably also aware that it is a time

to think about those who sacrificed their lives during the wars of the twentieth century, and those injured during those wars.

Ampleforth, it would seem, is not a place associated with such war, but then how many of us actually know the effects that the two world wars had on the school we now attend?

During World War II the whole valley was blacked out together with the rest of the country. All windows were covered at night, (evidence of this can still be found in some classrooms). No outside lights were allowed. The college was not a main target but there was always the chance of bombing because it was on the German way to and from Liverpool. There were bomber bases on the flat areas nearby and so as a precautionary measure the monastery basement was used as an air-raid shelter.

In fact, a German bomber returning from Liverpool dropped an incendiary bomb on Gilling Castle (the mark can still be seen in the chapel above the organ).

The woods nearby were used as ammunition dumps and the Guards Armoured Division was stationed at Duncombe Park before the Normandy landing. The Irish Guards came to High Mass on Sunday and the priests went out to the POW camps, where at Duncombe Park, for example, Italian POWs were held. Polish soldiers (not POWs) were also stationed at Kirkdale.

On active duty, Fr George received an M.C. for his work as a chaplain in North Africa, and the late Fr Alfred Perring was stationed with the 8th Army Desert Air Force. Old Boy Michael Allmond was posthumously decorated with a VC, in Burma and another, Hugh Dormer, worked in occupied France, photographing enemy targets. He was awarded the M.C. posthumously after trying to rescue someone in a Normandy tank battle.

Two boys in the school, members of the Harwood family, had much to worry about as their father was in command at the battle of the River Plate in 1940.

Virtually all the lay staff were called up and here, as everywhere else, ration books were issued. The school shop was almost empty from one week to another, and so to compensate for the food shortage potatoes were grown, without much success, in the 'quad'. Some southern schools were evacuated to Ampleforth. Avisford, a boys' prep school from Sussex, stayed at Junior House. Miss Jennings (the daughter of Avisford's Headmaster) was in the school at the time.

A more unusual story recalls the finding of an abandoned U-boat by the late Fr Jerome on a sea-scouting trip on the island of Islay. The submarine had been abandoned three years earlier and broke loose while it was being towed to the scrapyard. Fr Jerome discovered the craft and opened it with a tin-opener. Yet, more seriously, Ampleforth experienced, as

families across the country did, the numbness and unimaginable emptiness and shock that war brings. Those who fought will never be forgotten.

Finally thanks to Fr Anselm for his help with this article.

Gareth Marken (H)

### A Reputation to Protect!

Ampleforth boys' reputation always has rested and always will rest largely on rumour. The school has no sister school with which to fraternise, no end of term ball or other occasion, and now that the Choral Society seems to have been laid to rest, the only contact that we get with other schools is through rugby matches. This is not an ideal way to meet people, and the losing opposition seems to draw all sorts of conclusions from the fact that we don't wear our shorts in the showers.

An example of the confusion that this lack of contact can provoke is that many schools in the north look on us as "Toffs", while some girls from a well-known southern public school refused to get into a lift with us on the grounds that we were "plebs". In fact, if it wasn't for our annual foray to Rosslyn Park (which many Rugby-playing schools do not forget easily) the reality of Ampleforth would be in doubt. One headmaster of a prep school in the home counties actually had to take a holiday in North Yorkshire just to see that we existed!

This was, of course, before Ampleforth's rise to tabloid fame. Incidents in the school last year brought to a peak the systematic sniping which tabloid papers from the Daily Mail to the News of the World had been making at the "£9000 a year school in North Yorkshire attended by sons of toffs". The problem is that those who read the articles, or hear about them from friends, assume that the school is a den of vice and crime. Wherever we go, we are welcomed with knowing glances all round and a chorus of, "Oh! You're from Ampleforth".

Now the school seems to be branching out. A few weeks ago the International Society held a joint soirée with Queen Margaret's, Epswick; the weekend before last, the Pro Musica played in a joint concert with the Leeds Youth Choir; and a joint debate with Ripon Grammar School took place last Thursday week. These are the kind of contacts that settle the rumours down. The most frequent reply to the statement, "I'm at Ampleforth", nowadays is, "Oh yes, I've read about your yogurt in the paper". The school is stabilising again after last year. We have a reputation to protect and one that is worth projecting.

Nick Studer (D)

7 December

## EDITORIAL

Having just read a copy of, dare I mention it, "The Libertarian", there are one or two things I'd like to point out. Firstly, most of the terribly presented leaflet is, in fact, fairly harmless and predictable Anarchist opinion. I have no doubt that the hard core of the AAM really are mixed up enough to hold these opinions, but what I fear is equally likely is that the "juniors, highly discontented with injustices made against them by their own generation", if they exist, do not realise, let alone understand, the unworkable principles of anarchy.

It cannot be denied that the school would never have produced its high standards of achievement amongst its pupils if some half-cock anarchist movement had attempted to rid us of an overall controlling body. Far be it from me to deny them their correctly claimed right to voice an opinion; I would however simply point out the ridiculous nature of that opinion. How can one begin a new society without changing the nature of the existing one? Finally, let me say that anyone who finds "The Libertarian" a more intellectually stimulating and interesting read than The News is welcome to it. I only hope that they realise their mistake before it's too late.

Swiftly moving on to less controversial matters, let me congratulate Charles Strick on winning the First Year Competition, to which we received a surprising number of entries considering the short notice given. Giving credit where it is due, I would also like to compliment Iwan Barankay on the quality of his article. Not only are his opinions welcome, but they were conveyed in a style of English far superior to that of most attempting to write in their third language. Thanks to Edmund Davis (O) for his typing, and as the holidays draw nearer, have a good'un.

### Headmaster chosen to chair two national educational organisations

Fr Dominic is about to take up two important positions, chairing educational bodies. Firstly from next April he will be chairman of the Conference of Catholic Secondary Schools and Colleges. The CCSSC looks at educational issues which particularly concern the Catholic schools, both independent and maintained. It also tries to interpret changing government policy particularly as it affects R.S.

Secondly, as from January 1992, Fr Dominic will be chairman of the Headmasters' Conference. The HMC is entirely confined to independent schools of any, or indeed, no, denomination. He has recently been elected to this post, perhaps partly because the feeling among more 'secular' schools is that those with a strong religious tradition have a great deal to offer the rest. Many headmasters are finding current educational thinking too materialistic, too narrowly aimed at meeting the needs of the economy.

Being headmaster of an independent Catholic school has made Fr Dominic the best man for both posts. Both conferences show the same fundamental interest: that of shaping education, so as, ultimately, to shape the future.

Since 1992 will be the year of European unification, it will also be a year of deeper cultural and spiritual implications. St Benedict, Europe's patron saint, held a deep rooted sense of what Europe is. This makes a Benedictine headmaster ideally suited to chair the HMC in 1992.

The fact that Fr Dominic was head of languages here (1963-74) and then prior of S. Anselmo, the Benedictine university in Rome, probably helped him in the selection process. He is only the second Catholic to become chairman of the HMC; the first was the present abbot while he was headmaster.

Fr Dominic says that it was a position he "certainly never sought". He believes that it is to the school's honour that these appointments have been made. He counts himself fortunate to have the backing of his staff and of course has the congratulations and support of all of us.

Martin Mullin (B)

### "The Maggie" of Euguesteses

*Messenger:* Eleven years of tyranny have come to an end; my master, the Iron Lady of Dulwich, has sent me to proclaim that the inner conflict has grown beyond control and the time has come to step down. Let me tell how it all came about.

*Iron Lady:* I don't think there will ever be a lady prime minister in my life time.

*Dennis:* Why not you so... Iron!!

*Iron Lady:* But of course, I will be.

*Dennis:* Good show!

*Iron Lady:* Why, I'll show that labour government.

*Heath:* Let's have a general election.

*Iron Lady:* (to one side) He! He!

*Heath:* That would let everybody have equal rights to the position of PM.

*Socialists:* My name is Dan,

My name is Stan,

We both drive a van

And drink out of a can.

You're a Fascist.

Your going to lose!

Yeah! Yeah! Yeah!

*Chorus of Tory supporters:*

What ho!

What a turbulent mob!

Gosh!

How insulting!

Not half!

We shall conquer

With the Iron Lady

On our side!!!!

*Chairman:* Oh Iron Lady you have won! You are PM!!

*Iron Lady:* I have but this to say, we shall strive to fulfil what St Francis of Assisi once said, 'where there is hatred let me sow love, where there is conflict, peace, where sorrow, joy'.

*Tories:* Hear! Hear! Hear!

*Iron Lady:* Now listen: I've had enough of all this crypto-communist post-war consensus nonsense and I think that it is about time we had a radical change.

*Tories:* Hear! Hear! (general raucous)

*Iron Lady:* So here's what I propose: I want a new monetarist economy...

*Socialists:* We're not 'avin' that!

*Iron Lady:* A new monetarist economy that will... (shouts etc...)

that will reduce... (more shouts) ...reduce inflation by tighter control of the money supply.

*Tories:* Hear! Hear! Bravo Iron Lady!!

*Socialists:* (at the same time) Not for us gov. Boo! Boo!

*Iron Lady:* And I want to cut down the power of the trade unions (general all round brouhaha) and I will cut down on taxes.

*Tories & Socialists:* Hoorah! Yeah! Bravo! Right on!

*Messenger:* (addressing the Audience) And my master ruled well over the country lasting through another two general elections, and fighting well and hard in the Falklands for the land that we love. But then:

*Iron Lady:* I don't like the community tax so here's a new idea, the Poll Tax.

*Neil Kinnock:* Oh woe! You blaspheme: this will be your downfall.

*Iron Lady:* It certainly will!! Look I've privatised the market and I've done so much for the good of Great Britain.

*M. Heseltine:* Iron Lady, my hair tells me I should take your place, so I challenge your leadership.

*Iron Lady:* Oh no! I thought this might happen, I resign."

*M. Heseltine:* That means that I am going to be PM.

*Major:* (speaking through his nose) Err no, it will be me.

*M. Heseltine:* Let's have a ballot.

*Messenger:* (addressing the audience) Major won the ballot, much to my master's pleasure.

*Iron Lady:* John Major, the rager, will be a superb leader of the country.

*Chorus of Tories:*

Her face serene, she courageously viewed  
Her fallen position. But bravely  
She wrestled fierce snakes, that she might drink  
Their venom into her:

And fiercer she grew in the spirit  
When faced with defeat. But ruling no longer  
She stepped down in time, gracefully,  
And won another triumph.

\* In some manuscripts: "I reign"

**Alex Guest (W)**

### Having spent a term at Ampleforth on a German exchange, Iwan Barankay compares the differing school systems

I'm a German student (which hasn't caused too many problems, but thanks anyway for those ceaseless reminders that England won the war) who applied to spend a term in the top year at SHAC. On my arrival I was confronted by a completely different school system.

In Germany I attended a mixed day school called the "Gymnasium". That is the highest grade of continental school, preparing students for university. In Germany, you start school at six and attend a primary, or elementary school for four years. After this you decide either to go to the "Hauptschule" (classes five to nine in an extended elementary school), to the "Realschule" (similar

to secondary school, six years leading up to O levels) or to the Gymnasium.

In this article I will try to explain the Gymnasium. For a start there is a completely different marking system, with "1" being the best and "6" the worst. The "Gymnasium" is divided into three stages: "Grundstufe" (basic level), "Hauptstufe" (main level) and "Oberstufe" (top level).

Each level lasts three years. At the beginning of the fifth year you begin to learn a language, the choice of which depends on the school. In addition, in the seventh year, you have to choose a second language and in the ninth year you must choose either a third language or Physics. All these subjects, once begun, must be continued until the eleventh year.

Another difference is that at the Gymnasium the subjects are divided into "Hauptfächer" (main subject) and "Grundfächer" (basic subjects). You must attend two lessons a week in the basic subjects and four or five in the main subjects. Results of the main subjects are twice as important as the minor subjects in the end of year report. As well as languages, more and more scientific subjects (including History and Politics) are added. This isn't as bad as it sounds because, as they are only basic subjects, you only have two lessons a week, and you can drop some of them for a year or two.

Another difference from the English system is that you don't have exams at the end of each term, but instead you have tests, either six or eight in the main subjects, or two to four in the basic ones. The end of year mark is formed from the average marks of these tests, and a mark depending on how well you participated in lessons. Up until the eleventh year, you are with about 20-25 other students, and you attend all classes together. After the eleventh year, you enter the magic world of the last two years. Magic in as far as that everything is different. For these two years you choose your two A-levels, together with a host of basic subjects, in a special system.

Contrary to expectation, you don't have an absolutely free choice of subjects. One of them must be either German, maths or a foreign language, but you have an (almost) universal choice for the second one. Here I must add that your choice of university subject does not depend on your A-levels.

On top of your A-levels, you have more basic subjects. At the beginning of the twelfth year (first

year of A-levels) you begin to collect points for your school leaving certificate. The marking system has now changed from the "1 to 6" arrangement, and is now a 0-15 points system (15 is the best). By the end of your final year you must have at least 280 points (this means an average mark of D), up to a maximum of 840. Anything above 700 is often rewarded with a scholarship.

In the final examinations the students are examined in their two A-level subjects, another subject in writing and a fourth orally. German and Maths must be among these subjects. The tests in the A-level subjects count twice as much as the basic subjects, and the results of the exams count four times. Roughly speaking, your school leaving certificate grade is composed of one third from the basic subjects, one third from A-level subjects, and one third from exams.

I hope I have been able to give you an idea of the German school system. As you can see, we place greater emphasis on general knowledge than in England, where it is more specialised. As far as languages go, may I quote Germany's greatest poet, Johann Wolfgang von Goethe, who said, "He who doesn't know anything about other languages, doesn't know anything about his own". Attending English A-level here, acting in "The Tempest", and reading part of Milton's brilliant and ingenious "Paradise Lost", I have found the practical verification of this quotation. If you could still have any questions, I shall be very glad to answer them before the end of term.

**Iwan Barankay**

### First Term, First Year

Before I came to Ampleforth, I was at Gilling. My expectations of Ampleforth were based wholly on rumours. I had already decided in my mind that on the first day I was going to get beaten up by a gang of drunken top years. I remember clearly those times, while returning from the "vill", when I was confronted by a mob of boys who, upon asking my name, demanded some food. This was my first premonition of Ampleforth. Prospects looked bad as I neared the end of term. I spent many nights turning restlessly in my sleep.

One thought comforted me through those nights: "At least they can't kill me" — or could they? . . .

The summer holidays flew past and soon the

ominous thought of Ampleforth returned once more to haunt my dreams. At last the final day arrived, I said goodbye to my parents and was led into a maze of wood and glass; namely St-Oswald's. We had a talk from Fr Justin, in which I soon learnt the names of the other boys in my year. That night I lay awake in my bed and prayed that the whole of the top year would not burst in and attack me with broken bottles.

They didn't, and when I woke up the next morning I found that I was alive and in one piece. The next shock that sprung from nowhere was the time. It was 7.15, I had never been used to getting up this early before. Nevertheless I managed to get to breakfast on time. The food was really something; after my experiences of Gilling this was heaven!

And so the term progressed, and little by little my fear began to disappear. I got used to the top years in the house, the good and bad alike. "Get the milk!" became a familiar cry and soon I would be walking up to the refectories.

Half term came and went. I found myself working a lot more and the TV ceased to be a prominent feature of my life. Rugby was an excellent remedy for stress and tension, where I could really let loose. The teachers also tended to be a lot stricter than at Gilling. D.C. was no new thing as I soon discovered one Saturday night!

There were always several things to look forward to, for instance the Sunday morning lie-in, a forthcoming Rugby match or perhaps even a Q! Ampleforth hadn't actually turned out quite as I had expected. As I neared the exams I was plunged headlong into a bottomless pool of revision. Hours flew by, and soon it was only a week before the exams. I had a lot to look forward to in the holidays after a very enjoyable first term. It had found out at last what it is like to be at the bottom of the pile, having been a monitor at Gilling. It was an experience to be remembered and I have no doubt that I will enjoy many more years at Ampleforth.

**Charles Strick (O)**

# THE ENGLISHMAN ABROAD

Autumn 1990

## 1. ITALY

Although wrongly attributed, in the Blue Book, to the auspices of the Wine Group, this joint Ampleforth — Millfield trip to the south, *did* touch on the subject of alcohol every now and then. For a couple, the “now” seemed never ending but then most of life is a finding out and where better to do so than in Italy?

We started in Rome. Chronologically this suited as we concentrated on the classical roots of western civilisation before moving onto renaissance/mediaeval Montepulciano and renaissance Florence. In Rome we domiciled ourselves nicely on the edge of a red light district (not part of the planning) and gave ourselves up to thermosed breakfasts of a less than continental nature. But we saw many wondrous things, too many for listing, the most impressive being Ostia Antica, Hadrian's Villa at Tivoli, the monastery of San Benedetto at Subiaco, the Vatican...

We were joined for the Tivoli day by Dr Frank Sear (Prof Classics Melbourne) who took us on a memorably wet tour of Hadrian's Villa. Indeed, the day was so wet that the authorities at the Villa d'Este were slightly embarrassed to say that there was not only no water for the fountains in the gardens but that they were still charging full entry price. Italian bureaucracy when in full swing cannot be thwarted so we left Tivoli fountainless.

Rome is many things to many people. It still retains the aura, somewhat muted by modernity, of the eternal city and it is probably right to say that each member of the trip found a different inspiration from it. The search for the pulse of a city takes time and Rome's is perhaps elusive enough to avoid capture in three days.

The final morning (Sunday) in Rome was spent in the Vatican. The Papal blessing at midday in the piazza was witnessed by all and it was from this that we took to our charabanc for Orvieto and Montepulciano via a motorway stop and the controlled digestion of a bread-heavy packed lunch.

I think we all enjoyed the delights of the Tuscan hill town of Montepulciano. The hotel was welcoming, the food and wines good and although some of us met a certain café proprietress head on, the ambience of the town was in general to our delectation. We used the town as a base to explore Siena, San Gimignano, the monastery of Monte Oliveto Maggiore and the town of Montepulciano itself.

The nature of the group at this stage was such that we rarely met en masse. Each person explored with or without others so that at the end of the day, although we may well all have been to the same place, we had all “seen” different aspects of it. For my part I have a horror of being “guided” and it is possible that this psychosis was relayed to the group. Besides, a certain female member of the party had a notebook into which were placed, at regular intervals, the follies of our linguistic utterances. Those who spoke loudly and often... thus my (and others) reticence so to do.

The road to Florence took us through the centre of Chianti Classico territory and members of the Wine Society (S. Carney, P. Dunleavy, A. Mayer) were at last able to legitimise it from the Blue Book's point of view. We visited the wine estate

of Castello Vicchiomaggio and were given a comprehensive tour and tasting. Our packed lunch was eaten in the vineyards on what was a blissful autumn day.

Florence needs no introduction and it dealt with us as it has done with others for hundreds of years — admirably well. Our hotel, although not salubriety itself, was at least central and this meant that all of us could walk to wherever we needed. Central hotels in cities such as Florence have little need to prove their worth — a shame really, but understandable. Our first night in Florence was spent at the annual Henry Moore Lecture held in the Aula Magna of the University of Florence. The event is financed by The British Institute of Florence (grant from the Henry Moore Foundation) and this year's lecture was on the Italian influence in Turner's watercolours. We enjoyed a reception afterwards and on the next day the Institute kindly venue a wine tasting for the group. We visited Vallombrosa and had the relevant passage of Milton read to us, we climbed domes and hills and wet-walked our way to Bellosguardo. Some of us made the Uffizi, some the Piusi, some both, and others neither. A few made the church of San Miniato al Monte and heard part of Vespers... The possibilities of the town were and are manifold.

Our flight left from Milan and as a result we were able to see the Duomo, the Galleria, the outside of La Scala and the castle. Most of us were a little disappointed by Milan but I am told that the Milanese rather like it.

As a group we were mixed in age, provenance and inclination but it was remarkably homogeneous nevertheless. Trips of this nature are meant to be enjoyable learning experiences and I hope this was one of them.

Hugh Eveleigh

## 2. RUSSIA (reprinted from the Ampleforth News)

Ampleforth took Russia by storm, dividing a week between Leningrad and Moscow. We arrived at Luton Airport in the early hours ready for a 3.15am flight. Mr Galliver was able to while away the time on the quiz machines, providing us with extra finance. Mr Dammann, however, would not oblige Chris Harding in lending him his credit card, despite the earnest promise of its return.

Our first taste of Russia was a bleak, cold Leningrad Sunday morning, each of us far from ready for long waits and stone-faced, gloomy officials. Lunch hardly improved spirits, but in the afternoon an extended unofficial tour around Leningrad, led by our expert but inexperienced guide, Mr Dammann, seemed to cheer us up. When it came to the night life, the “Eldorado disco” will probably never see the likes of SHAC's hip-hop crew again. Nothing was stopping Phil Carney: when asked to “hit the dance floor” he granted the request, literally!

Over the next couple of days we had a general tour of the city, visiting Pushkin Palace, the Hermitage Art Gallery and the Peter and Paul island fortress. When we visited the “Aurora” (the battle ship which had signalled the start of the revolution, G.C.S.E. historians take note) Christoph Warrack's surprise at seeing a photo of Sverdlov which he mistook for one of Trotsky was expressed rather too loudly for one of the Russian school mistresses present; Christoph was however unable to keep the “Captain Tactless” crown from Harry Scrope whose head gear was to produce an even more vigorous reaction in the Moscow underground.

The dance display later that evening brought mixed reactions. Gareth Marken remarked upon the "Chernobyl-like" effects of one of the dancers. Phil Carney was not alone in taking the opportunity to recover from previous exertions. On our last day in Leningrad having been to yet another museum, we were liberated in the afternoon, but by now, the novelty of the black market dealers, renamed "shiffities" by the Ampleforth party, was wearing off.

Once in Moscow we were abandoned by our brilliant guide Anastasia whose replacement soon became notorious for attracting our attention with a peculiar cry of "Yoo-hoo". The circus was nearly as good as the folk dancing, each scene with its own mistake(s). We had the privilege of visiting a Russian school imaginatively named "no. 20", and challenged them to an international football match, in which we were duly beaten, much to Mr Galliver's disgust.

The Kremlin and Red Square had been frequented often enough, so most decided to pay MacDonalds a visit and were not put off by the long queue; others bypassed a similar queue at Pizza Hut to enjoy an equally welcome meal but some, desperate for western fodder, were tempted into doing both.

Our final full day started with yet one more tour, this time of the only efficient element of Russian society: the metro, costing less than 1 pence to travel anywhere, with trains arriving every minute and a half. We returned to Red Square for a final time so as to visit Lenin's Mausoleum: the queue was rather daunting, about the same length for those for cigarettes regularly seen in the street. Long queues were particularly noticeable throughout our week long stay, not that there was anything especially worth buying by Western standards once inside the shops.

On our final afternoon, we were once more let loose in the city, many of us trying to get rid of our remaining Roubles. Another appearance was made at either of the two restaurants, MacDonalds's or Pizza Hut. The last night party was unforgettable: James Thorburn-Muirhead easily beat a rather drunken German "weight-lifter" in an arm-wrestling competition. An Irish group arrived before we left, plenty of time for fresh acquaintances to be made.

Then it was time to return home: no-one really wanted to go. Chris Harding was trying his best to stay behind, leaving his passport on the bus. Twenty-one boys are indebted to Messrs Dammann and Galliver for their much-appreciated leadership and assistance.

Martin Mullin (B)

### 3. FIRST WORLD WAR BATTLEFIELDS OF FRANCE AND BELGIUM

As I write, the world is on the verge of a war with Iraq. To anyone who joined Father Leo on a trip to the 1st world war battlefields around Ypres and Arras, this prospect surely conjures up pictures of vast, primly cut lawns, with identical white or black tombstones, or crosses, insufficient epitaphs, names, ages, and dedications to soldiers "Known unto God". It is easy on such occasions to mourn "the waste, the waste" or to express some patriotic drivel which pretends that there was no waste. The Great War was, as the Iraq war is, avoidable, in some way. There was no glory in the graveyards we saw; everything must be done to avoid it happening again.

The trip took place at half-term. Fourteen members of GCSE set one sailed an overnight crossing from Hull to Zeebrugge. Our first stop on land was at a large monument to King Albert of Belgium, marking the extent of the German trenches westwards at the sea. Next we pulled up at a set of reconstructed front line trenches. Here we undertook unintentionally an exercise in GCSE's favourite historical idea — empathy: since the trenches were closed we climbed over the barbed wire and into the trenches; some members got carried away!

In Ypres there was much evidence of the war to be seen. Although all buildings have been rebuilt since the war, a plan in the museum showed to what extent the town had been damaged. The museum also featured uniforms, weapons, photographs and models which were useful in converting the knowledge acquired in the classroom into an apparatus with which to survey the battlefields.

The Ypres salient saw some of the most concentrated fighting of the war, both when the German advance was stemmed in 1914 and 1915, and during the British offensives of 1917. We saw numerous monuments and graveyards, the famous hills 60 and 62, at the latter of which we saw more reconstructed trenches, the Messines ridge, the fatal Passchendaele, and Mount Kemmel, to mention but a few.

The most memorable moment was attending the ceremony of the blowing of the Last Post under the Menin Gate in Ypres. The gate is covered with the names of those who were not given a grave of their own.

The next two days were spent in Arras which was the base for our studies of the battle of the Somme. This was a very different battle (it was a "big push" over a long line) and was therefore approached in a different way. We went to more places for a shorter time and saw in two days almost all the sites of failed British attacks on the fateful 1 July 1916. We saw Beaumont Hamel, Thiepval, Delville Wood, Sausage and Mash valley, and many more. Here we found more evidence of trenches than at Ypres: although they had not in general been preserved, the obscure ditches and stubborn dents in farmed fields are still to be seen.

Arras was a less pleasant experience than Ypres: modern and less friendly. The proprietor of our hotel was an interesting character, but one from whom one would be best advised to stay away!

Much was attained from the trip: a greater understanding of material covered in class (particularly in my case why the hoped for war of movement turned into the static trench war it did, with both sides moving "as fast as an asthmatic ant with heavy shopping!"); better vision of the geography and scale of battles; perception of how difficult the lack of communication made the commanding of battles. The trip was greatly appreciated. But to return to my first point: surely its main purpose will have been eradicated if in 70 years' time school trips are paying their respects in the Saudi desert at the tombs of yet more unknown soldiers.

Nicholas John (W)

## 4. MEDJUGORJE

For the fourth time, an Ampleforth group went to Medjugorje, from 14 to 21 December 1990 — consisting of: Thomas Armstrong (B), David Blair (W), Charles Crichton-Stuart (E), Peter Foster (T), George Hickman (D), Toby Madden (E), Thomas Spencer (E), Dominic Steel (B), Dominic Wightman (D), Patrick Graves (A. 1979), David Tate (E. 1947) Mrs Susan Stirling, and Fr Francis.

In a letter written a few days after returning from Medjugorje, Peter Foster (T) considered how and why and what had been changed for him: "Perhaps it was only then that I grasped what prayer really is and what it is to be alive through Christ in the Eucharist against being dead with the material. Who knows?" While still there, Dominic Wightman (D) wrote of being "before... in a state of suffocation, and now a breath of fresh air — the meaning of everything became so basic — the banal confusion of our material world loses its point in this place. Whatever we are or are to become, the messages of Medjugorje should be breathed by all and forgotten by no one".

Another largely Ampleforth group, of friends and family, went with John Hickman (A60) 18 to 21 October 1990, and included George Hickman (D), James Hughes (C), Nicholas Leonard (O), Guy Leonard (O) and Alan Mayer (B58).

At Ampleforth, Fr Slavko Barbaric came twice in 1990:

Firstly, on 3 April in the course of a British tour speaking to the young, Fr Slavko spoke to about 300 of the school and others in St Alban Centre — he was brought her by Johnny Eldon (T55) and Robert Toone (C87). In August he came a second time and for 4 days as part of Fr Leo's Ampleforth conference on Eastern Europe 'A Time for Change' — then, in the discussions that followed his talk, Bishop Augustine Harris of Middlesborough said that if one really accepted the teaching of Vatican II (with its emphasis in *Lumen Gentium* on The Church as the People of God), then one must say that The Church had in a real sense already recognised the apparitions as authentic (it is estimated that 20 million have been to Medjugorje since 1981).

Old Amplefordians much involved in the Medjugorje activities include Robert Toone (C87) who was a founder member of a new community of prayer, called the Krisevac Community (after the Mountain of the Cross) at Dalmally in Scotland, and which began on the Feast of the Exaltation of the Holy Cross, 15 September 1990; and he is also involved in Evangelisation Youth 2000, apostolic work in Scotland and throughout Britain — and especially the organisation of the Youth 2000 Retreat at Beckenham for 130 in late December 1990. Richard O'Kelly (C86) was part of the production team for the 1990 Ernest Williams video on the Youth Festival at Medjugorje (August 1989) and the World Day of The Young at Santiago de Compostella with the Pope (19 Aug 1989) called 'Children Clothed with the Sun'.

Of the monastic community, about 20 have been to Medjugorje once or more — these include: Fr Vincent, Fr Francis Vidal, Fr Maurus, Fr Damian (just a few weeks before he died in July 1990), Fr Julian, Fr Theodore, Fr Aidan, Fr Ian, Fr Edward, Fr Cyril, Fr Piers, Fr Alberic, Fr Matthew, Fr Richard, Fr Francis Dobson, Fr Alexander, Fr Cyprian, Fr Bernard, Fr Benjamin.

T.F.D.

## SPORT

THE 1st XV

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It is unwise to expect to go through a season without any injuries but this side had more than its fair share of misfortunes. Codrington's illness at the beginning and Cotton's at the end robbed the team of two of their best players at crucial times. Indeed Cotton's illness on tour, swift and unexpected as it was, caused a problem which could not be solved in spite of the noble efforts of Codrington in the first game and Lamb in the second. The injury to C. Thompson in the Newcastle match deprived the team of the mainstay of the pack and he only played in four matches. Indeed in one early match the whole of the back row was missing. In another N. Duffy who was making an impact as a wing of no mean ability was injured, had to go off and missed the Stonyhurst game. The final straw occurred in the Monmouth game when Mangion had to go off with cracked ribs and Codrington, already deputising for Cotton, sprained his ankle and hobbled thereafter; neither could play against Whitgift. All this was bad enough but from time to time other reasons prevented various boys from playing.

In such circumstances it was remarkable that the team did so well. Until the tour they had lost only once and the patient captaincy of J. Dore had much to do with this. He was a fine captain, much respected by all his team both as player and as person and he got the most out of them all. He never lost his cheerful and sensitive approach. But even he could not work miracles and the psychological blow of losing Cotton and then in quick succession Codrington and Mangion on the tour wrecked the efficiency of the team. There were just too many gaps to be plugged. It is perhaps a fitting tribute to him as a captain and to the players under him that in the final game with their backs to the wall, they never gave up trying for one second and when the whistle blew for full time it was impossible to tell which team had won. He has every reason to be proud of both himself and his team and of his record until the tour, of its commitment to repair damage during it, and of its ability to take disappointment with a smile after it. As a centre he was big, fast, powerful and scored remarkable tries including one in the final minute against Bradford which saved the game. His co-centre was first N. Duffy and when he finally got permission to play, T. Codrington. Again an experienced player the latter had the virtue of running straight, and his quick hands and eye for a gap were a help to Dore. The problem of the wings was never satisfactorily solved: there was nobody of pace and although J. Thorburn-Muirhead tried hard, he was too easily swallowed by the cover. Nevertheless he was a tried and trusted tackler and improved in every game. Duffy was moved to the right wing from the centre almost by accident and was an immediate success. He was not quick but strong and balanced and had an unerring instinct about lines of running and how to beat a man. It was sad that he only played a few games there. J. Acton was a curious mixture at full-back. On some days he was majestic in both attack and defence, not just because of his long and accurate goal-kicking. His displays against Sedbergh and Stonyhurst were at one end of the scale while that against Whitgift was at the other. He worried overmuch about his place-kicking which was in



general excellent. R. Wilson at fly-half was also an enigma. Blessed with rapid acceleration, good hands and a fine kick, he could control matches. His precision kicking in both attack and defence was an important factor in many of the victories. But in running attack, he flattered to deceive; he would see a gap, fail to exploit it perhaps through lack of confidence and lose the ball. His support play was not able enough either but it is hardly fair to criticise a player who had to cope with four different scrum-halves in one season. He is a good player and has potential. The most skilful scrum-half was L. Cotton who lost his place for a while to the more powerful and aggressive J. Lester but he won his place back with stunning displays in the second half of the term in which his speed of pass and foot were self-evident. It is indicative that in only six matches were the first choice backs available for selection.

The forwards developed into a formidable unit even after the injury to C. Thompson. The front row deserved praise: C. Churton was big for a hooker and developed a fast strike but he never mastered the difficult art of throwing-in. A former back row forward he loved to have the ball in his hands. N. Dumbell was a solid loose-head: he has good hands and if he would only develop a desire to have the ball in those hands and be aggressive, he would be some forward. At the moment, ambition, explosion and fire are missing. J. Mangion was the tight-head prop, and it only became apparent how important his presence was when the two or four games were lost. A pushover try was scored against the team in each of those matches. He was powerful in the tight, fast and aggressive in the loose. T. Hickman tried hard and was a fine scrummager: he never managed to dominate the line-outs as it was hoped for he had a spring in him and good hands. His partner, A. Mayer, was more forceful and powerful. He had a sense of anticipation and was ferocious in the loose and tight-loose. He more than anyone must have missed C. Thompson. He was the vice-captain and led the forward more by example than by voice, supporting his captain loyally. Selection for Yorkshire was no more than he deserved. After the injury to Thompson, the back row had to be re-arranged. W. Gaynor, another who was subsequently to represent Yorkshire, was moved to No. 3 with success. He was fast and aggressive and when he begins to win more ball off the ground and develop a finer sense of distribution, he will be a fearsome forward. In the welter of injuries, J. Hartigan surfaced from the depths of LX club Set 2 and nobody could have been more whole-hearted and determined: his astonishment and delight at being in the team was as fresh at the end of the season as it was at the beginning. Much the same happened to D. Lowe later in the season: both were good tacklers and both were fast and unselfish players.

J.G.W.

The team was: J.W. Acton (C), N.R. Duffy (O), J.M. Dore (A), T.S. Codrington (J), T. Thorburn-Muirhead (O), R.M. Wilson (H), L.J. Cotton (J), N.J. Dumbell (H), C.M. Churton (O), J.A. Mangion (D), A.B. Mayer (J), T.P. Hickman (O), T.J. Gaynor (D), J.A. Hartigan (W), C. Thompson (B).

Also played: S.P. Habbershaw (A), J. Lester (A), R. Massey (J), N. Struder (D), D.



1st XV

R.M. Wilson (H), D. Lowe (H), T. Thorburn-Muirhead (O), N.J. Dumbell (H), T.P. Hickman (D), T.J. Gaynor (O), N.R. Duffy (O), L.J. Cotton (J), C.M. Churton (O), J.A. Mangion (D), A.B. Mayer (J), J.M. Dore (A) (Capt), T.S. Codrington (J), J.W. Acton (C), J.A. Hartigan (W).



*1st XV*

*R.M. Wilson (H), D. Lowe (H), T. Thorburn-Muirhead (O), N.J. Dumbell (H), T.P. Hickman (D), T.J. Gaynor (O), N.R. Duffy (O), L.J. Cotton (J).*

*C.M. Churton (O), J.A. Mangion (D), A.B. Mayer (J), J.M. Dore (A) (Capt), T.S. Codrington (J), J.W. Acton (C), J.A. Hartigan (W).*

Wightman (D), H. Erdozain (C), P. Lane-Nott (B), J. Garrett (D), N. Lamb (C), D. Lowe (H).

Congratulations to A. Mayer and T. Gaynor who not only represented Yorkshire but went on to play for the North. The former subsequently was selected for the North/Midlands against Australia (a match unfortunately cancelled) and as a non-travelling reserve for England against Australia on 23 January.

#### MIDDLESBROUGH COLTS 4 AMPLEFORTH 40 on 5 September

The complete dominance of the pack was negated by the frenzied and frantic efforts of the backs to open the scoring and it took twenty minutes before any sort of control and commonsense was exercised to enable Acton to score a fine try wide out on the left. This was followed by the first of three by Dore who contrived to appear, with his speed and power, virtually unstoppable. There was another by Thorburn-Muirhead, playing his first game on the wing, but 16-0 at half-time was rather meagre reward for the superiority of the XV and indeed immediately after half-time Middlesbrough even contrived to close the gap to 16-4. But then Wilson harnessed the wind and the XV began to run away with it. The expertise of the back row and half-backs brought further tries for both wings and both centres and the XV had an encouraging first victory.

#### AMPLEFORTH 43 WEST HARTLEPOOL COLTS 4 on 8 September

Again the captain showed himself to be too fast and powerful for the opposition and scored four tries. There was a distinct improvement at scrum and line-out in spite of the rearrangement in the back row, both Thompson and Habbershaw being injured. Unsurprisingly therefore the loose play was not quite so good but it was disappointing that the half-backs did not function as smoothly as had been hoped. Nevertheless the backs scored all seven tries and there was much fine running instigated by both Cotton and Wilson. Acton's kicking boot was thankfully back in its groove.

#### GIGGLESWICK 6 AMPLEFORTH 38 on 11 September

The pitch looked immaculate and the School had as fair a start as the weather being 16 points up in ten minutes. Wightman scored the first in the left corner after good work by Acton who promptly converted it to give himself the incentive to play a fine game in which his positioning and tackling not to mention his goal-kicking were of high class. An improving Cotton took advantage of his opponent's mistake to score the second and Dore ran under the posts for a third. Whether the School thought that they had then done enough on a hot afternoon or whether they became too individualistic, they made so many mistakes and missed so many chances that they could only score one more try in the first half to lead 22-0 at half-time. In the second half things got worse rather than better: The handling, tackling and alignment of the backs both in attack and defence did not leave room for much praise and although Massey did score one try, it was left to Hartigan,

a prominent figure in the make-shift back row to score two tries in a comprehensive if thought-provoking victory.

#### AMPLEFORTH 35 LEEDS G.S. 9

on 18 September

The opening twenty minutes as the teams probed for weaknesses was not a time for faint hearts. Acton kicked an easy penalty in the first few minutes, immediately nullified by a better one from Leeds whose kicker underlined his expertise by kicking another long one a few minutes later. But now the battle swung dramatically in Ampleforth's favour when another penalty was awarded near the Leeds line. Cotton, Wilson and Dore worked their magic for the captain to score and for the team to take the lead 9-6. Cotton indeed was back to his best and it was he who scored a few minutes later after Gaynor had won a maul and Dore, Duffy, Acton, Thorburn-Muirhead and Duffy again had been involved in a sweeping movement up the left. Acton failed to convert, a miss underlined by the admirable Leeds full-back who converted another penalty to leave Leeds in contention at half-time 13-9 down. But the XV moved up a gear at the start of the second half, Leeds being put under fierce pressure, and Gaynor peeling round the front of a line-out returned the ball to Hickman who crashed over in the corner. Wilson then sent Thompson in under the posts and the team were in the clear. Leeds then held the whip for some time but could not get over and two remarkable tries, one an individual effort by Cotton and the other a fine team effort finished off by Mangion concluded a memorable game.

#### BRADFORD G.S. 18 AMPLEFORTH 18

on 22 September

This was as exciting a game as one could wish to see. The school playing with the diagonal wind dominated the early exchanges and Acton kicked a good penalty. Bradford, by dint of solid defence, kept their line intact and on their first visit to the other end dropped a goal. A horrifying mistake on the stroke of half-time by the Bradford wing who fly-kicked the ball across field for Dumbell to catch, unlocked the defence and Dore raced over. This was a gift but Bradford were not long in drawing level. Their aerial bombardment paid dividends in a touch one yard from the Ampleforth line. The ball was thrown in, the Bradford front man caught it and put it down behind the line before anybody else could move. The try was converted. Worse was to come because Bradford took the lead with an enormous penalty from 50 yards with only a quarter of an hour to go. The School again had ample opportunities in the form of several five yard scrums to score but were frustrated by the iron defence and again Acton had to come to the rescue with a penalty. With four minutes remaining it appeared Bradford had won the game: a naive drop-out followed by a failure to put the ball safely into touch gave Bradford the opportunity to win an easy ruck and score a try near the posts. But with unquenchable spirit the XV raced back to the Bradford line, Acton weaved a way through a crowd of players to open up a route to the line for Dore who, scattering defenders left and right, seized his chance and scored near the posts for Acton to convert.

## MOUNT ST MARY'S 28 AMPLEFORTH 6

on 29 September

It is a long time since the School was beaten by such a margin. The game, collectively and individually, was an unmitigated disaster. The power of the forwards at the set scrum gave early cause for optimism but ball won from a line-out was about as rare as an orange in the desert: and to make matters worse the back row were not in the game in the loose. The XV reaped the whirlwind by making two elementary errors in the first half and one in the second, scoring own goals when not under pressure. Panic set in and to see such good players performing in this way was not a joyful experience. Even when down 3-13 at half-time, the belief was that in the end the School's heavier forwards would triumph but the faster, lighter and more aggressive Mount forwards gave them a lesson in tackling and rucking which the XV will do well to digest.

## AMPLEFORTH 18 NEWCASTLE R.G.S. 4

on 6 October

It soon became apparent that the XV had got over their bad patch against the Mount. Taking advantage of the fierce south-westerly they penned Newcastle in their own 22 and it was not long before Wilson opened their defence with a classic break and enabled Dore to send Thorburn-Muirhead in at the corner for a delightful try which was improved by an equally good kick from the touchline by Acton. An anxious mistake however let Newcastle in for a priceless try against this wind and the XV knew that they had to score again before half-time. That try was not long in coming: Wilson and Codrington harnessed the wind once more to gain a foothold in the Newcastle 22 and a half-fumble by Wilson deceived the opposition just enough for Dore to receive a short pass and burst through to the posts. But even 12-4 at half-time was not nearly enough in these conditions. The team knew this and started the second half with a series of attacks, gaining more possession and controlling the game by pinning Newcastle in the South-east corner. The pressure eventually told and after near misses, Lester scored a gem of a try under the posts which Acton converted. The XV were never again in danger even after the mighty Thompson was taken of with a broken collar-bone and the game ended with the XV in control in an impressive performance.

## AMPLEFORTH 18 SEDBERGH 9

on 13 October

This was the second of two fine matches played by the XV. It was an exciting game on a beautiful autumnal afternoon with the breeze blowing towards the School. The XV used this sensibly in the first half with Wilson and Codrington forcing their opponents back into their own half and often in their own 22 with a series of searching kicks. Acton showed he was on good form with a long penalty which used the right-hand post on its way over and he confirmed this with another from a difficult angle about twenty minutes later. Sandwiched between these two was a neat try scored by the improving Thorburn-Muirhead. The front row forced to scrummage really low against a powerful Sedbergh eight heeled against the head and Dore made the outside break to time his pass to perfection. If the School were satisfied with their 12-0 lead at half-time, they were shaken after five minutes of

the second half when the score became 12-9. First Sedbergh were allowed to win a line-out ball and stroll over unopposed in the corner, a try admirably converted; and a few minutes later muddle in defence at the back of a line-out as opposed to the front led to an equally well-struck penalty. The XV shook off their lethargy although Sedbergh now inspired by the closeness of the score did not want to let them off the hook and were exerting pressure. Gradually their fire faded and the XV's attacks became more frequent. From one of these, swift rucking on right and left gave Dore the chance to score a lovely try and Acton converted to make matters safe. This was an excellent match between two good sides.

## AMPLEFORTH 64 ST PETER'S 0

on 3 November

The showery weather did not prevent the team from playing with much virtuosity. True the opposition was not formidable but many flowing movements were bewildering in their speed and dexterity. St Peter's were 14-0 down in as many minutes and 23-0 down at half-time. When the School turned to play with the wind and the slope an avalanche started, and the exchange of Massey for the injured Duffy who had attracted such attention with his powerful running and two tries early on made little difference... much to Massey's credit. It was good to see Thorburn-Muirhead's developing talent as well as to see a welcome return to form of Habbershaw.

## STONYHURST 6 AMPLEFORTH 22

on 10 November

Fog and drizzle did not make the journey any more appealing than the XV's dull start in this match. They did not look happy starting with such lack of interest, movement and fire that a surprised Stonyhurst dominated the game for twenty minutes, kicked a penalty and kept that lead until well after half-time. Only in the second quarter of the first half did the XV begin to win ball and then poor choices of play allied to worse handling and timing and aggressive Stonyhurst tackling, ruined their efforts. Carelessness at the opening of the second half led to further suffering and only after twenty more minutes did Acton kick a long penalty which made up for his monster effort of the first half which had rebounded from the crossbar. At that the XV seemed to take heart and regain confidence. Wilson's line kicking drove Stonyhurst back into their own half and Codrington at last had the wit to use the blind-side and put Thorburn-Muirhead in for a try. Not even a penalty from Stonyhurst to make it 7-6 could now stop the School. From the kick off, Acton replied with another long and accurate penalty. The XV were now winning ball from everywhere and a heel off the head allowed Wilson to follow in Codrington's footsteps but score on his own on the blindside. Acton sent the conversion kick through the middle from the touchline and repeated the feat a minute later when Dore punished a weak Stonyhurst clearance by scoring a try in the same corner. The final score flattered the School in a match in which the XV were strangely subdued until the purple patch at the end.

## DURHAM 7 AMPLEFORTH 8

on 17 November

The XV reached Durham's 22 on only three occasions in the first twenty minutes. On two of those occasions they scored and on the third they almost did. This was just as well for the School spent much of the first half engaged in desperate defence against a strong and well-balanced team who had taken the lead with a try from a penalty after ten minutes. Thorburn-Muirhead's excellent try from a break by Dore — who was a colossus in both attack and defence — itself instigated by Mayer's courageous fall to win a ball at the back of a line-out, levelled the scores and a few moments later another line-out won at the back by Gaynor and Hartigan enabled Lester to work the blind-side and put Duffy in at the corner. Sadly Acton's kicking was not in the same vein as at Stonyhurst and it was fortunate that the Durham kicker suffered the same malaise. The play was more even after the break and swung excitingly from end to end. The School appeared the more dangerous side and on several occasions appeared to be in at the corners but were denied by covering defence from Durham. The latter for their part could make no similar headway in the backs and had to attempt a pushover try twice but that too was denied. They closed the gap to one point with a penalty under the posts and then were given another from almost straight in front with five minutes to go. It was missed and the XV in their turn thought they had scored a try in the left corner when touch was given. This was a high-class game played at pace and was a credit to all thirty players.

## AMPLEFORTH 21 POCKLINGTON 0

on 27 November

Pocklington arrived with a reputation as a fine team with a record exactly the same as the XV i.e. Played 9, Won 7, Drawn 1 Lost 1. But there was no doubt of the outcome of this match from the earliest moments. The School chose to play up the slope and for a quarter of an hour won all the ball and dominated the game to such an extent that it came as a surprise to realise that the score was only 7-0, a try by the brilliant Mayer and a straightforward penalty by Acton being the only rewards. The match then became more even and the School had their share of defending to do although in truth Pocklington did not look as if they were going to score. But in the second half, the greater power and speed of the XV had a telling effect. A series of mauls ended with Cotton, who made a splendid return, dummied his way over on the blindside and shortly afterwards Duffy was over in the corner from another blindside attack. It was only justice, given the superiority of the XV that Dore should score under the posts in the final minute. With all due respect to a courageous Pocklington, the score even then hardly flattered the home side. Pocklington's tackling, never less than good and weak finishing from the School could not hide the disparity between the teams.

## AMPLEFORTH 10 MONMOUTH 16

on 15 December

This match, played on a cold still day at St Mary's Hospital ground started in disastrous fashion. Codrington deputising for the luckless Cotton, left behind at Crystal Palace with a temperature, sprained an ankle in the first ten minutes and

hobbled thereafter. A few minutes later Mangion had to go off with cracked ribs and these misfortunes turned the game against the XV. Nevertheless a fine Wilson/Dore scissors made space for Duffy to score under the posts, a lead of 6-0 held until half-time. Monmouth closed the gap to three points with an easy penalty but the School in the guise of the excellent Duffy created a try for Gaynor which stretched their lead once more. Sadly Acton's kicking boots had not travelled South with him and he missed this conversion as he did with a simple penalty a few moments later. Monmouth seized their chance and scored two tries and a penalty in the final quarter as their forwards dominated the play.

## WHITGIFT 16 AMPLEFORTH 3

on 17 December

Now without Codrington as well as Cotton and Mangion, the School selected Lamb at scrum half, Garrett at prop and Lane-Nort on the wing. They were soon under the hammer against a very good Whitgift side and in a moment of madness elected to take a shortened line-out right on their own line. The ball was inevitably not controlled, bounced awkwardly for Ampleforth and kindly for Whitgift and the XV were four points down. It was soon seven when a penalty for off-side was awarded under the posts and although Acton negated this with one of his own, he found himself in two minds a moment later, was caught in possession and at the scrum that followed, an Ampleforth collapse to prevent a pushover meant a penalty try. Three minutes later a penalty under the posts made the half-time score 10-3. At that it remained: frantic efforts by the XV to run any crumbs of possession were hindered by uncharacteristically poor handling and bad lines of running. The Whitgift forwards continued to monopolise the line-out and the School had to consider themselves fortunate not to concede two further tries in the last five minutes.

## 2nd XV

P.12 W.11 L.1

307-64

This was a successful side, winning eleven of its matches and losing only one. Throughout the term the team scored freely, inflicting heavy defeats on many sides while amassing 307 points, including 60 tries. In the match against QEGS (Wakefield) each of the backs, from the scrum-half out, scored a try! It was a credit to the leadership of Dominic Wightman that the side coped admirably with often sudden and extensive changes to the team brought about by an unusually large number of injuries at first and second XV level. The boys brought in at the last minute to play never let us down — indeed, the opposite was often the case and we would find ourselves with a surfeit of talent on a Friday afternoon, being reluctant to drop anyone.

The season opened at Leeds. We were by no means organised at this stage and had to struggle to beat determined opposition. There were signs, however, of the potential force of the pack. The indignity of giving away a try in the first half minute against Bradford was sufficient to galvanise us into action and thrilling open rugby produced a final winning tally of 50-4. Mount St Mary's proved a

stern test — although we controlled much of the play, they always looked threatening. We ended a nail-biting match 20-14 ahead. Poor handling let us down at Barnard Castle and we made hard work of our 18-4 win. As we moved toward the eagerly awaited Sedbergh game, the backs were becoming more confident and expansive in their play, and the forwards increasingly powerful. At Newcastle we fielded what was probably our strongest pack, and outstanding performances by Gilmore, Habbershaw and Studer saw us home 26-8. In the build up to the Sedbergh game we lost Gilmore and Habbershaw with injuries, and Erdozain was ill on the day, just to compound the misery! In the match we were always one pace slower than Sedbergh, who eventually, won an exciting match 12-17. After half term we resumed our winning ways with victories over a strong St Peter's side (26-11), Wakefield (50-0), Durham (30-4) and Pocklington (46-3), Stonyhurst provided the toughest test and we were well pleased with the 9-0 result.

The team often played sparkling rugby — inventive, invariably entertaining. They supported each other well, enabling constant movement of the ball. The pack was good — the front five solid and the back row mobile. Gilmore was outstanding, and with Cleary, Murphy (or O'Leary) the front row was never moved backwards. Thompson always threatened in the loose, McFarland superb in the line-out. Erdozain, Studer and Lowe provided a well balanced back row, each in turn having individually outstanding performances. Lowe led the pack with success, and always by example. Everyone worked hard to get fit and stay fit.

We were blessed with two excellent scrum halves! — Lester for the first half of the term and Cotton for the latter part. Cotton 'sold' more dummies than I have seen from one player in a season. They always worked! His partner at fly half, Nick Lamb, gained in stature and had an impressive season. Wightman and Harding were regular centres and played well as a pair, Harding using Wightman's pace to good effect with the timing of his pass. The strength of Lane-Nott and the pace of FitzGerald completed an effective back division. Knight at full back was solid and safe — particularly resilient under the high ball. It was a good side.

C.G.H.B.

Results:	v Leeds G.S.	(A)	W	18-4
	v Bradford G.S.	(H)	W	50-4
	v Mount St Mary's	(A)	W	20-14
	v Barnard Castle	(A)	W	18-4
	v Newcastle R.G.S.	(A)	W	28-6
	v Sedbergh	(A)	L	12-17
	v St Peter's	(A)	W	26-11
	v Q.E.G.S.	(H)	W	50-0
	v Stonyhurst	(H)	W	9-0
	v Durham	(H)	W	30-4
	v Pocklington	(H)	W	46-3

The team was: E.W. Knight (D), J.W. FitzGerald (E), C.J. Harding (J), D.M. Wightman (Capt) (D), R.B. Massey (J), P. Lane-Nott (B), N.R. Lamb, J.R. Lester

(A), R.J. Gilmore (O), J.P. Cleary (A), P. Murphy (H), B.P. McFarland (E), D.A. Thompson (D), H.G. Erdozain (C), D.A. Lowe (H), N.M. Studer (H). Also played: J. Garrett (D), R. O'Leary (D), A. Oxley (A), G. Smith (T), L.J. Cotton (J), S.P. Habbershaw (A), M. Ayres (B), G. Lascelles (A), A. Clapton (A), J. Towler (D).

## 3rd XV

P.10 W.8 L.2

241-76

The first games always tend to be untidy, that with Giggleswick 2nd XV being no exception. It was clear that we had a strong pack even if the forwards did not get to the breakdowns in either the numbers or at the speed desired. D. Lowe (H) was an exception: at open-side flanker he was first at the breakdown and was always constructive. The backs tended to drift across and did not show what they were capable of. In the end Ampleforth deserved their 20-10 win. Next they came up against a strong Leeds Grammar U17's side. The forwards dominated in the scrummages but could not take advantage of this, and Leeds were superior in every other phase. Eventually they went down 11-30. In the match with Mount St Mary's, the side were outstanding: the forwards produced good clean ball and supported the ball-carrier so as to maintain possession; the backs had a wonderful time playing behind this, and the team won 62-3. The side started reasonably well against Newcastle going 16-0 up quickly. They were not, however, playing well. They seemed to be going through the motions. The Newcastle side seeing a chance charged forward and were gaining in confidence. Ampleforth lay down before them and were 20-16 down before they could pick themselves up. In the dying seconds Ampleforth ran the length of the pitch but failed to give the scoring pass. The boys can feel themselves a little unlucky; however they have only themselves to blame for their earlier loss of concentration. Sedbergh dominated us in the tight; however, in the loose Ampleforth were most committed in the tackle. J. Towler (D) having moved from the wing to open-side flanker had an outstanding game. The half backs E. Willcox (E) and C. Williams (B) kicked intelligently in defence and set their line going when they won good ball. The backs handled well to create two overlaps for G. Smith (T) who outpaced the defence to score two tries. He was to end the season as top points scorer with 64 points. The side held on to win 10-4. The next three games saw the side hone its game against committed but outclassed sides, beating St Peter's 32-0, Stonyhurst 17-0 and Durham 20-6. The game against Yarm 1st XV was a close fought affair. The team defended well in the first half against a strong wind. The pack dominated the scrummages and therefore could defend their line and also had a base to attack from. A. Zino (C) kicked a vital penalty to level the scores at 3-3. Ampleforth saved their best until the last minute. A flowing move in which the forwards linked well with the backs ended in G. Smith (T) scoring in the corner. The side ended the season with a fine 46-0 win against Sir William Turner's 1st XV.

The attitude and commitment of the side was exemplary the captain N. Daly (H) and vice-captain L. Campagna (J), lead by example on the field and were prepared to devote time in organisation off the field.

D.W.

Results:	v Giggleswick 2nd XV	(A)	W	20-10
	v Leeds G.S. U17's	(A)	L	11-30
	v Mount St Mary's	(H)	W	62-3
	v Newcastle R.G.S.	(A)	L	16-20
	v Sedbergh	(A)	W	10-4
	v St Peter's, York	(A)	W	32-0
	v Stonyhurst	(H)	W	17-0
	v Durham	(H)	W	20-6
	v Yarm 1st XV	(H)	W	7-3
	v S.W.T. 1st XV	(H)	W	46-0

Team: T.J. Maguire (B), G.B. Smith (T), G.J. Lascelles (A), G.V. Andreadis (A), P.A.J. Hussey (B), C.P. Williams (B), E.J. Willcox (E), P.J. Murphy (J), N.M. Daly (H), J.P. Garrett (D), M.W. Hurley (W), A.J.C. Clapton (A), M.A. Ayres (B), J.D. Towler (D), L.N. Campagna (J). Also played: R.A. Crossley (B), A.J.P. Zino (C), R.B. Massey (J), B.J.E. Guest (W), D.J. Robertson (W), P.E. Fiske de Gouveia (T).

## 4th XV

P6 W5 L1

147-50

There has been an excellent spirit in LX. The players have commitment, industry and determination. At times players had to be left out and without exception they responded well. When called upon, 5th XV players did not let the side down. In R. West (B) the side had a solid and adventurous fullback. As a last line of defence his tackling was first rate, he was secure under the high ball and he had more pace than others suspected. P. Kirby (O) played at both winger and fullback. He was a quick and elusive runner with the ball. He ended the season as top scorer with 28 points. D. Madden (E) was the other regular winger, whose interception against Barnard Castle where he had to run the length of the pitch to score was the turning point in that match. S. Gallway (C) captained the side, a quiet but effective leader, and a penetrative runner with the ball. Unfortunately the backs tended to drift across the field and therefore limited his impact. P. Hussey (B) was his partner in the centre early in the season: strong, quick and possessed a good pair of hands. N. Irven (C) played at both centre and wing, a solid defender and a regular points scorer. At scrum half A. Oxley (A) had a fine season: he improved the speed of his pass, he is robust for someone of his size. At fly half J. Jenkins (J) had a good pair of hands. He worked hard at his line kicking early in the season to good effect and as the term progressed he gained confidence. The pack was a good scrummaging unit. They worked hard at learning the techniques necessary to produce good clean ball. In D. Reitzik (B) and J. Pace (C) the side had two solid and reliable props. J. Tolhurst (C) is a tenacious character: always one of the first at the breakdown, his abilities in the loose won him a place in the back row later in the term. A. Daly (A) came in as hooker to replace him. He was slow around the field but, he threw in well to the lineout and had a quick strike in the scrummage. M. Mullin (B) and J. Ryland (B) were the locks. Neither is great in stature, but what

they lack in size they more than made up for in commitment. The back row of D. Blair (W), H. Boyd-Carpenter (B) and A. Zino (C) dominated the opposition and provided the platform that the rest of the team used so well. C. Hickie (A) showed that he was a most difficult opponent to stop. The team can be proud of the way in which they pulled together. It was unfortunate that they lost their unbeaten record to Pocklington in the last game.

D.W.

Results:	v Bradford G.S.	(H)	W	26-0
	v Mount St Mary's	(H)	W	48-0
	v Barnard Castle	(A)	W	13-8
	v Sedbergh	(H)	W	20-12
	v Stonyhurst	(A)	W	32-0
	v Pocklington	(H)	L	8-10

Team: R.F. West (B), P.N.Y. Kirby (O), D.S. Gallway (C), P.A.J. Hussey (B), D.J.W. Madden (E), J.E.T.M. Jenkins (J), A.P.M. Oxley (A), D.H. Reitzik (B), J.C.R. Tolhurst (C), J.A.F. Pace (C), M.J. Mullin (B), J.G. Ryland (B), D.J. Blair (W), H.T.D. Boyd-Carpenter (B), A.J.P. Zino (C). Also played: W.F.C. Hickie (A), A.J. Daly (A), N.P.D. Irven (C).

## U16 Colts

P10 W7 L3

120-84

The season began with the team facing a serious confidence problem but ended with them giving a display of confident and forceful rugby. The first outing to Leeds demonstrated a determination to succeed, and did so despite glaring weaknesses. After such a positive start the game against Read School was disappointing as both sides failed to establish any rhythm in wild conditions. The team was fortunate to win with the only try of the game by D. Woorton. The challenge of Bradford appeared daunting after this, but the team faced it with character and pride. Indeed the tidal wave of Ampleforth pressure saw the team leading by a 'goal' to nil for much of the game. The tackling of both sides was ferocious, so it was sad when the deciding try for Bradford resulted from a missed open field tackle. This game had given the team belief in their capabilities and this was needed against Barnard Castle as they found themselves trailing 8-4 with 10 minutes to play. The team transformed itself and produced the best rugby of the game to win through a try by T. Spencer converted by F. Op den Kamp and a further penalty by the same boy.

Newcastle R.G.S., proved to be an aggressive and enthusiastic side but the team managed to get ahead early, and the forwards began to control the game. Our two trips either side of half term were disappointing as the team lost to sides they were capable of beating. These set backs appeared to spur the team on and a strong Durham team was beaten in a closely fought contest. Pocklington too were beaten as the side one again took the lead early and never gave away this advantage,

although the margin of victory could have been larger had the team adopted different tactics.

The best performance was saved until the last game when Ampleforth faced a successful Hymers team. Ampleforth started hesitantly, but once they had mastered their nerves the play was exhilarating. Forward pace and power provided quality possession which the backs used to devastating effect scoring six tries through M. Dumbell and J. Hughes (two each) L. Hickman and T. Madden with Op den Kamp converting four of them.

The team was led by J. Channo from the centre, a new position for him which made his job all the more difficult. He not only improved as a player but as a captain too, and the boys had no doubt as to who was in control on the pitch. His partner in the centre M. Dumbell always offered a threat and scored spectacular tries. As a combination the two boys were never beaten in defence. J. Hughes developed into a reliable fly half, he has quick hands but needs to try and read the game. He received a consistent service from E. FitzGerald who worked ceaselessly at improving his game. Both wings had good seasons Op den Kamp quickly made the right wing position his own; he also proved to be a good goal kicker. G. Hickman came in at half term and showed a genuine will to improve; he has talent but must guard against lapses in concentration.

The forwards were eager to work and became a forceful pack. The front row belied their size and became a formidable trio. G. Banna, S. Easterby and J-P Pitt were never equalled in the set scrum and all three were driving forces in the loose. J. Flynn and A. Crabbe completed the front five and both were tireless. The determination to return after injury shown by Crabbe epitomised the spirit of the set. The back row were hindered by an injury to M. Ward, although T. Cooper proved to be an able replacement. Both T. Spencer and S. McGoldrick improved to form a forceful pairing on the flanks.

The 'B' team had an unbeaten season and made huge strides forward in the quality of their play. Senior rugby at Ampleforth can be assured that there are a lot of talented players joining their ranks.

Results:	v Leeds G.S.	(A)	W	20-17
	v Read School	(H)	W	4-0
	v Bradford G.S.	(A)	L	9-12
	v Barnard Castle	(A)	W	11-8
	v Sedbergh	(A)	L	6-15
	v Stonyhurst	(A)	L	3-16
	v Durham School	(H)	W	9-0
	v Pocklington	(H)	W	9-0
	v Hymers College	(H)	W	32-0

The team was: G. Hickman (D), F. Op den Kamp (J), J. Channo (J), M.R. Dumbell (H), T.B. Madden (E), J.A. Hughes (C), E.J. FitzGerald (E), G.R. Banna (H), S.H. Easterby (H), J-P Pitt (T), A.B. Crabbe (E), J. Flynn (H), T.B. Spencer (E), M. Ward

(T), S.P. McGoldrick (C). Also played: C. Holmes (A), D. Wootton (H), T. Cooper (C), P. Howell (J), N. Marshall (C), A. Crossley (B), O. Mathias (C), J. Holmes (A).

## U15 Colts

P.15 W.14 L.1

371-68

This has been a successful and rewarding season. A transformation took place with this group of boys for while power and physique were always present, control and discipline were not. At the outset, bickering and bad nature were so prevalent that they were capable of destroying each other. Lessons had to be learnt the hard way, and it took longer than it ought to have done to get things tight.

The power of the forwards was considerable. The thought of 'yet another' set scrum must have been a frightening experience for such as the Stonyhurst front five. FitzGerald, Middleton and Melling were outstanding props and Minchella's hooking started and finished well. Even against the strongest scrummagers i.e. Pocklington and Sedbergh, push over tries were scored and fifty per cent against the head was taken. The ability of these boys at close quarters and the power in the upper bodies of each one of them meant that a mauling game was not only possible but desirable. Their ability at close quarters saw them win line-out ball through strength, timing and the ability to capitalise on the ricochets despite their lack of real size: Murphy harassed and won back a major share of any lost possession; Kennedy took to the timed-throw instantly; Dilger won more and more as the season went on; McConnell's timing meant that he was consistently reliable, and the Richter/FitzGerald double act at the back was a daunting prospect for the unfortunate opposition stand off.

The backs played against a number of quality back divisions and while the defensive alignment has not always been as orthodox as one might have liked, they reduced each of them to mediocrity. They created and scored scintillating tries, none more so than in the tightly contested Pocklington game. The number of interchanges and amount of backing up in that move alone underlined their talent. Zoltowski was a tower of strength; Ferrari has had to overcome a lack of confidence; Martelli at scrum-half is an outstanding passer of the ball; Little has been a 'find': He started as the 'fill in full back' and a possible weak link; when moved to fly half he added stability and control. Codrington is a natural at full back: the timing of his runs into the line getting better and better; Crowther has been patient and uncomplaining, playing all of the positions in the three quarters — apart from scrum half — as the whim of the coach and the availability of players prescribed; the wings, Mostyn and Slater, became quicker and were an increasing threat.

The platform the front five created was well used by the breakaway forwards. McConnell revelled in his role as an initiator of attacks and Murphy had an equal amount of enthusiasm and talent to exploit the openings thus created. Richter though not being a natural open side, adapted to the situation and proved to be effective. He was also capable of launching attacks himself as in the Sedbergh game. Once the back row were on the move they were well backed up by all of



the front five, major contributions from FitzGerald and Kennedy in particular.

A season in which a lot of progress has been made and enjoyment gained needs a note of caution. The high percentage of possession gained meant that only a small amount of defending had to be done. Would the standard of tackling shown against Sedbergh have been sustained in the same way as some opposing sides managed against us? More of a worry is whether the discipline and control which developed is a veneer or has genuinely been adopted. The evidence of the house matches suggests that, for some, progress has been made, but for others? — there is a long way to go.

The side had the best record of any under fifteen side I have taken. The fixture list is stronger. It could be the best combination that Ampleforth has seen at this level for some time. Their success has been achieved without any planned moves in either the forwards or the backs; the only signal or calls used were for throwing the ball in at the line out. The way the boys are now able to react to situations that confront them (instead of performing robot like) is encouraging and a testament to their willingness to listen and learn.

A.T.H.

Results:	v Leeds G.S.	(H)	W	32-0
	v Scarborough Coll.	(A)	W	34-8
	v Bradford	(A)	L	4-8
	v Barnard Castle	(H)	W	27-18
	v Mount St Mary's	(A)	W	36-4
	v Newcastle R.G.S.	(A)	W	28-6
	v Sedbergh	(H)	W	20-0
	v St Peter's	(H)	W	22-4
	v Hymers Coll.	(H)	W	25-3
	v Stonyhurst	(H)	W	25-7
	v Durham	(A)	W	32-0
	v Pocklington	(A)	W	15-4
	v Gordonstoun	(A)	W	20-0
	v Sir Robert Gordon's	(A)	W	26-0
	v Gordonstoun	(A)	W	25-6

Team: A.D. Codrington (J), M.J. Slater (C), M.J. Zoltowski (H), L.S. Ferrari (B), W.M. Crowther (H), C.C. Little (H), S.D. Martelli (E), M.G. FitzGerald (C), C.J. Minchella (H), M.J. Middleton (A), J.E. Dilger (O), J.F. Kennedy (D), J.S. Murphy (C), J.F. McConnell (T), A.A. Richter (B). Also played: D.J. Melling (A), D. Telford (A), T. Mostyn (J).

## U14 COLTS

P.12 W.5 L.7

127-209

On the face of it, this is not an impressive record for this year's under 14 XV, but the results do not tell the whole story. To begin with, the system is against the

junior side since, barely three weeks after joining the school, they are pitched in against the likes of Bradford Grammar, the toughest fixture on the list. Moreover, this particular side was cruelly hit by injuries: the first choice fly-half, Walsh, missed six games owing to concussion; Record, the captain, was ill for two; and Pace, potentially the best player, appeared in just four games before breaking his collar bone. Thus, it was not until after half term that anything like a settled side emerged. It is to the credit of the team that they recovered from five successive losses to win the last three games of the season against tough teams — Hymers, Durham and Pocklington. Having said that, there were two disappointing results when the team did not do itself justice, v. Newcastle and St Peter's.

The front row remained constant: Massey was steady at loose-head, Russell-Smith adapted well to the role of hooker, and Marcellin-Rice performed admirably, considering that he had never played the game before. Human progressed well in the second row, at times impressively aggressive and his handling improved. He had a number of partners, Prendergast, Cane and Horth who, although the smallest, was the most committed of the three. Strick played on the blind-side and began to give of his best towards the end. Thorburn-Muirhead played well at times on the open-side but he will have to practise with commitment if he is to do his talent justice. Record was a tower of strength at number 8. He led the side by example, both in matches and in practice — a commendable effort in a difficult season.

Several scrum-halves were tried before Holmes, a converted hooker, made the position his own. He learned well, and never shirked the physical responsibilities. However, he will have to become a more effective passer. Walsh at fly half read the game well, kicked intelligently — especially out of defence — and played with enthusiasm and commitment. Bowen-Wright and Greenwood — both converted flankers — performed commendably in the centre. They tackled effectively — no side scored against us as a result of a missed tackle in the centre. Quirke was another whose attitude was exemplary. He accepted any imposition placed upon him and served the team well whether he played in the centre, at fly-half or on the wing. Goslett, the most talented runner, lost his place because of his reluctance to tackle and practise. Billett progressed from being a liability at the beginning to being a competent performer by the end: his concentration is weak and his handling needs practice. At full-back, Johnston-Stewart was courageous and his ability to kick with both feet proved valuable in defence: he needs to work on positional play.

Thus, once the team settled down, progress was made; they learned quickly. They were not helped by the fact that competition for places was not as keen as it should have been. The B team was disappointing in both practice and performance. However, there are several players who, given a change of attitude, would push hard for places in the A team.

H.C.C.

Results:	v Leeds G.S.	(H)	L	4-16
	v Scarborough	(A)	W	48-6

v Bradford G.S.	(H)	L	0-39
v Barnard Castle	(H)	W	12-8
v Mount St Mary's	(H)	L	4-32
v Newcastle R.G.S.	(H)	L	0-12
v Sedbergh	(A)	L	4-18
v St Peter's	(A)	L	7-36
v Stonyhurst	(H)	L	0-24
v Hymers College	(A)	W	10-4
v Durham	(A)	W	28-10
v Pocklington	(A)	W	10-4

Team: D. Johnston-Stewart (D), H. Billett (C), M.C. Bowen-Wright (H), R.W. Greenwood (T), P. Quirke (B), T. Walsh (A), J. Holmes (A), L. Massey (D), D. Russell-Smith (H), H. Marcelin-Rice (D), N. Inman (T), J. Horth (J), N. Thorburn-Muirhead (O), R.O. Record (C) (Capt), C. Strick von Linechoten (O). The following also played: M. Goslett (W), B. Godfrey (O), S. Hulme (D), D. Pace (C), R. Lucas (E), D. Prendergast (W), D Roberts (O), A. Cane (C).

#### GOLF

The Vardon Trophy competition was played on the first weekend, and it was combined with the Daily Telegraph Junior Golfer of the Year competition, postponed from the Summer Term. Max von Habsburg (E) won with 74 (12 over par), the same as last year's winning score. His nearest rivals were Anthony Havelock (T) 76, Peter Foster (T) and Matthew Fox-Tucker (T) 79, and Scott McQuestion (O) 80.

The match against Sandmoor was as usual one of the highlights. We only won one of the four matches (Ray Gilmore and Ian Morrison), but even that was an achievement against excellent golfers on their own course. Sandmoor is a magnificent course and the Club trains and manages a strong junior section; we gain a lot by having this annual match even though our successes are few. The conditions this year (unlike 1989) were perfect, but the same could not be said of the Golf Foundation Schools Team Championships played on an adjacent course at Headingley. A strong wind made scoring difficult, but even so our team (Peter Foster, Max von Habsburg and Matthew Gilman (W)) played below their best. None of them beat 90 and 16th out of 24 was a poor result. The other match was at Ganton against the Old Amplefordian Golfing Society. The format for this is different from any other match we play. The players go round the course in fours, but each four consists of two singles matches. Of our 8 team members only Dominic Thompson won, so the result was a heavy defeat. Actually it was not quite so one-sided: Peter Foster, Max von Habsburg, Luke Hawkesbury (O) and Matthew Gilman all lost by only one hole.

From all the above it may be deduced that this year's golfers are not a strong group, but there is plenty of enthusiasm and 30 or so play most days of the week. Andrew Marshall, the professional from Thirsk & Northallerton G.C. has given weekly lessons, mainly for the better golfers. But one of the strongest influences

aiming to raise standards has been a generous member of the O.A.G.S., Dick Whedbee (O44), who has for the third year provided prizes which have been competed for over much of the term. The conditions of the competition allow individuals to play any number of rounds over the course, with the best only counting. This year the first prize was a set of 'Mizuno' irons. In the end Peter Foster, the captain, was the lucky one scoring 3 over par for the one round of 10 holes. (He was lucky also in sinking his second shot at the 8th for an eagle 2!) Max von Habsburg won the second prize, a leather golf holdall, with 4 over par. Dick also provided lesser prizes in the form of 2 dozen golf balls; Matthew Gilman, Julian Robertson (W), Angus Graham (C), Dominic Thompson (W) and Roger Evans (C) among the seniors, and Christian Minchella (H), James Lowther (O) and John Kennedy (D) among the juniors, won these. A long running competition which encourages many to go on trying to improve their score, is a good way to bring on young golfers; we are grateful to Dick for his generosity.

S.P.T.

## ACTIVITIES

### COMBINED CADET FORCE

New recruits to the CCF are always given a brief explanation of the three Service Sections so that they can opt for the one most likely to interest them. This year, for the first time, the briefing session was in the Alcuin Room, which allowed a rather more sophisticated presentation than usual. In particular it included an excellent 6 minute video compiled by Tom Waller (A) from the full length video made of the 1990 Inspection by Fr Justin's video unit team. This gave a short but exciting glimpse of some of the things done in the CCF and it may be the beginning of a new capability — not just a means of publicising, but a means of making our own training aids.

The pattern was the normal one for the Autumn term. The first year, instructed by Csgt T.J. Gaynor (D), Sgt THCDER Channer (D) and Sgt C.A. MacDermot-Row (H), and assisted by NCOs of 10 CTT, were trained in Drill, Weapon Training, Map Reading and Fieldcraft. By the end of the term they had all been tested in and passed Weapon Training.

The Second year competed for the Irish Guards Cup. Three sections did Battlecraft, instructed by their section commanders and supervised by members of 10 CTT. Towards the end of the term they had a test exercise at Strensall for which marks were awarded out of 550:

No 1 Sec (UO N.C.L. Perry (E), WO L.A.J. Brennan (E))	449
No 2 Sec (UO E.B.C. van Cutsem (E), Sgt P.A. German-Ribon (C))	462
No 3 Sec (UO A.B.A. Mayer (J), WO L.N. Campagna (J), Sgt A.R.D. Freeland (J))	430

The other four sections did campcraft and 1st Aid. They were unlucky in having a wet afternoon and evening for their test, but most did well, though one made a map reading mistake which caused them to reach the bivouac site late. The marks were:

	1st Aid	Campcraft
	(100)	(500)
No 4 Sec (WO J.N.R. Flanagan (D), Sgt R.S.L. Leach (D))	65	312
No 5 Sec (WO P.B.A. Townley (T), Sgt A.B. Havelock (T))	58	380
No 6 Sec (WO J.D. Browne (D), WO D.J.B. McDougall (B), Sgt W.W. Gordon (J))	56	377
No 7 Sec (WO N.J. Collins (W), Sgt J. Mitcalf (B))	54	349

There were a record number of third year volunteers — 35 — and these were trained in an NCOs' cadre by Sgt Thompson and Cpl Wallace of 1st Bn The Green Howards. This regiment has kindly taken over the Cadre which for the last 3 years has been run by 1st Bn The Prince of Wales's Own and have well maintained the high standard which they set. We are grateful to both regiments.

### ROYAL NAVY SECTION

As is normal in the Autumn term, the Section has been committed to basic training of the New Entry Cadets and to the theoretical side of Navigation with the Second Year. Thanks to Lieutenant-Commander Wright, most Second Year cadets know, in theory, how to read a Chart and take bearings in order to plot a ship's position. We were visited again by the RN CCF Liaison team; Captain Masterton-Smith, Deputy Director of Naval Recruiting also paid us a visit. The term ended with our first visit as a Section to our 'Mother Ship', HMS AMBUSCADE. While some Cadets grumbled at the prospect of a journey to Birkenhead and back, all enjoyed the visit.

### R.A.F. SECTION

The highlight was a visit by Wg Cmdr West, officer in charge of Head Quarters Air Cadets, R.A.F. Newton, to present U.O. Layden (J) with a unique award. This was the Sir Geoffrey de Haviland Flying Foundation medal, which he was awarded for obtaining the highest individual score in the Air Squadron Trophy, a national competition. The R.A.F. section's team came third in the overall competition. Congratulations to all concerned.

R.A.F. Leeming once again accommodated us for air experience flying, despite intense pressure on resources and flying time due to the international crisis in the Gulf. Sixteen cadets were flown in the Chipmunk trainer, several of them over flying the college. The section also went to R.A.F. Linton-on-Ouse to gain experience in the R.A.F.'s new Grob 109 glider; unfortunately gale force winds kept us grounded.

U.O. J. Robson (A) on a visit R.A.F. St Mawgan was invited to fly in a Nimrod maritime patrol aircraft, while it exercised with a German Type 206 submarine. The flight lasted six hours. He deserves recognition for being the first R.A.F. cadet in this school to take part in the Colts Canter March and Shoot competition.

### SHOOTING

R.E.E.A. Lorriman (H) was appointed Captain of Shooting 1990-91. Four weeks into term we took part in the North East District Skill at Arms Meeting. The team used the Cadet General Purpose Rifle (5.56mm) and won Match 1, Match 2, The Falling Plates, Champion Contingent, The Pool Bull was won by the Captain.

The following week the team took part in the annual North East District March and Shoot Competition Exercise Colts Canter at Catterick. Overall we were placed 3rd.

On the Small bore scene 3 Teams of five entered the British Schools Small Bore Rifle Association Autumn Leagues. We won two of the leagues and came second in the other. The 1st eight took part in the Staniforth competition and were placed 32nd out of 56 teams. In the Inter House competition, St Aidan's were first with 450, St Cuthbert's 2nd with 444, and St Dunstan's 3rd with 440. Best individual scores were as follows, 122, J.T.E. Hoyle (H), 121, J.R.P. Robson (A), D.G.S. Bell (E), 120, R.E.E.A. Lorriman (H), J.F.C. Maxwell-Stuart (C), 119, B.A. Luckhurst (T), P.A. Ford (A).

THE AMPLEFORTH JOURNAL  
DUKE OF EDINBURGH'S AWARD

Expedition activity commenced with the assessment of two groups of Silvers, coordinated by Mrs Melling and by Miss I. Whittaker of the North York Moors Expedition Panel. These were followed by two groups of Bronze participants, who were assessed by Messrs Astin, Billett, and Marshall, assisted by senior boys from this year's Award Leadership group.

A Gold Expedition group, L.A.J. Brennan (E), F.P. Gotto (H), R.E.E.A. Lorrinan (H) and Brendan Rouse (an old Stonyhurst boy assisting in the Junior House) undertook their assessment in the Swaledale-Wensleydale area. They were supervised and assessed by Corporal Canavan and Sergeant Major Carter (IO CTT).

The Day Conference for residential establishments operating the Award in the North East of England was a success: the conference, consisting of delegates from 24 residential institutions of all kinds (boarding and special schools, community homes and other custodial establishments) was addressed by the Duke of Edinburgh North Eastern Regional Officer, Mr Andrew Reade, and by Mr Richard Goddard, the Award Liaison Officer for Independent Schools (a Housemaster at Malvern) as well as by leaders from the various operating units. The theme was the challenges facing the Award Scheme in residential units, and the new Award Handbook and Record Books were introduced. Thanks are due to Father Dominic for supporting the conference, and to Father Charles and the staff of the Guest Room and Upper Building for the welcome and hospitality they extended to the participants.

Many other Award activities took place. Examples included a Youth First Aid course conducted by Stuart Carney (A) and examined by Mrs Dean, a swimming course run by Father Julian, and a Physical Achievement course under Mr Gamble. Our thanks to all these instructors, and to all others who have helped the Award Scheme.

A presentation ceremony was held in Malton on 30 November. The following have achieved Award standard:

Gold Award: S.M. Carney (A), J.B. Louveaux (B90), E.J.B. Martin (J90), D.T. McFarland (W90), M.J. Tyreman (T90).  
Bronze Award: C.A. Carney (C), E.A. Davis (O), J.F. Fry (E), T.E.E.A.G. Kerrigan (O), M.R.M. Parnell (C), A.N. Russell-Smith (H).

THE CLASSICAL SOCIETY

The term began with a visit by Professor Peter Walsh of Glasgow University, who showed both his kindness and breadth of interest by giving a class on mediaeval Latin love lyric, before going on to lecture on the Roman historian Livy. Professor Walsh defended Livy against his many critics without in any way trying to conceal the weaknesses in Livy's historical method. This learned and interesting treatment was a challenge to those wits who express relief at the fact that much of Livy's work is lost. Mr Christopher Megone of York University gave the second lecture, a clear and valuable introduction to the ethics of Aristotle, useful to both classicists

and theologians. It is a pity that Aristotle, whose works were so influential in the development of Catholic philosophy, has found no place on any A level syllabus I am aware of. Finally Mr Nicholas Purcell of St John's College Oxford gave a fascinating talk on Augustus and the city of Rome, showing how Augustus created the legend of Rome as the grand capital of an organised empire, and how it is important not to impose anachronistic principles on our understanding of the ancient world. Our thanks to Fr David and Fr Charles, and for the continuing work of the Society's officers under A.D. O'Mahony (D).

A.P.R.

FILM SOCIETY

This term's films represented a cross section of international cinema, and their popularity proved that America was not the only source of delectation for our society.

INTERNAL AFFAIRS was well received. It proved to be a fast-paced thriller emphasising the corruption within a seemingly well-run police force. This was a perfect starter. THE KRAYS was the best British film of the season and followed the lives of the famous gangster brothers from childhood to their imprisonment. Despite its slight over-reliance on the symbolic, THE KRAYS is a bold film with memorable performances from the Kemp brothers who were ideal in creating the sense of fear and power the Krays once exuded. THE MUSIC BOX, starring Jessica Lange, was a courtroom drama concerning a daughter defending her father's war crime charges. It was a bleak reminder of the Nuremberg trials combined with the emotional father-daughter relationship.

CINEMA PARADISO was our best film leaving the audience captivated by the character and brilliance of director Giuseppe Tornatore. The film follows the childhood of Salvatore in a small Sicilian community. He is enthralled by the cinema, aided and abetted by the old projectionist. Between them they keep the local community entertained. It is the cinema's tribute to its own.

BORN ON THE 4TH OF JULY was Oliver Stone's second Vietnam epic, an allegory of America's loss of innocence in the war. There is a fine performance from Tom Cruise. The fact that it is a true story provided a notable impact on the audience. It ended with the all American boy discovering America's true values through the suffering which he endured after his return.

Our final film was Pedro Almodovar's Spanish classic "WOMEN ON THE VERGE OF A NERVOUS BREAKDOWN". This was a stylish fast-paced comedy on the theme of faithless lovers. It was too odd to appeal to many of our audience.

The A.F.S. would like to thank Fr Stephen for his work in running the society and the increasingly successful Inner Circle discussion group. Also to Mrs Margaret Moorhouse who brought STAND AND DELIVER to the Inner Circle. (Fr Stephen adds: Please remember Margaret in your prayers. She died of cancer on 15 January 1991, and this visit was her last to Ampleforth since the early 1970s.) I would also like to thank Mr Motley and the Cinema Box for showing our films and for all their hard work for us.

Mark von Westenholz (E)

THE AMPLEFORTH JOURNAL  
WINE SOCIETY

The formal introductory wine course finished on the summery side of half term and all the participants sat the written and tasting examination. The majority passed and those who didn't could probably put it down to circumstances beyond their control — non attendance at all the sessions being the major reason. As a result of the course we now have a small, relatively knowledgeable, group of boys who understand something about wines. This equips them for the meetings of the Society, which are designed to put the boys into contact with many different wines and styles so as to equip them for the future. A number of guest speakers have been arranged and this will further their contact with the wine world. A few boys went on the Italian trip at half term and visited a winery as part of the proceedings. The fact that we arrived on the last day of harvest made it particularly memorable. The boys (S.M. Carney (A), P.J.H. Dunleavy (T) and A.B.A. Mayer (J)) also helped in staging a wine tasting in The British Institute of Florence. Members of the Society — (those who have passed the examination) are entitled to wear the A.C.W.S. tie. The Society stays "open" for those who have left Ampleforth and there is now a twice yearly newsletter which is sent to all members wherever they may be. There is much to be said for knowing something about wine. It helps at dinners, is a useful conversation piece and stimulates discernment in the palate. Shakespeare can finish: "A man cannot make him laugh; but that's no marvel; he drinks no wine". King Henry IV Pt2.

F.H.E.

MUSIC

HEADMASTER'S LECTURE: Sir Charles Groves 5 October

Although the lecture was both instructive and entertaining, it was probably the members of the Pro Musica who gained most from Sir Charles's visit. It had been clear from the outset that it would be appropriate for Sir Charles to be able to call on the services of this group to illustrate his talk and so several hours were spent in rehearsal with him earlier in the day. The playing, initially tentative, had grown in confidence in response to Sir Charles's encouragement and advice. Selected movements from symphonies by Haydn, Mozart and Britten were performed during the course of the lecture and the standard of playing was as good as at any time since the formation of the Pro Musica.

THEATRE Recital by David & Helen Watkins 7 October

David Watkins has been a regular visitor to Ampleforth. Last year he and Sean Evans were the soloists in a memorable performance of the Mozart Concerto for flute and harp. His return, this time in conjunction with his sister Helen, was eagerly awaited and lived up to all expectations.

Helen's contribution consisted of songs by Stradella, Pergolesi, Mozart, Gounod and Mendelssohn as well as works from the twentieth century. Her rich mezzo voice projected easily in the helpful acoustic of the theatre, although there were moments when faulty intonation threatened to mar the performances. Sensibility for the words was aided by excellent diction and the enjoyment of the pieces was enhanced further by her well devised introductions.

The programme also featured first performances of two pieces by Peter Dickinson. The first, "Strings in the Earth", had been written in the 1950's but the second, "A Waltz of Roses", is to form part of a cycle commissioned by the Watkins' but as yet incomplete. The text is a catalogue of all the varieties of roses in David's garden and the music was written in Memoriam of the American critic Virgil Thompson, who had a particular penchant for waltzes.

The harp solos proved to be the highlight of the evening. Included were David's transcriptions of pieces by Peerson and Dowland as well as one of his own works, the Petite Suite which had won first prize in an international competition in the United States. David's researches into the harp repertoire had led to the recent discovery of hitherto unknown works by Philippe Jacob Meyer, a contemporary of Mozart and the great nineteenth century harpist, Elias Parish-Alvars. The latter, a test of technical virtuosity was dispatched with consummate ease.

David and Helen concluded their programme with three evocative Hebridean songs and David's arrangement of Scarborough Fair provided the encore.

PRO MUSICA St George's Church, York 4 November

Last night's concert was in aid of St George's refurbishment appeal. The new marble altar steps are a striking addition to this attractive Victorian building.

Happily, Ampleforth College Pro Musica String Ensemble proved that the new-look church is as easy on the ear as on the eye. The acoustic has a bright clarity ideally suited to strings and this building must surely be considered again for future concerts by other groups.

Pro Musica is a group of 18 string players who are scholars at Ampleforth. Under their conductor William Leary, late of the Royal Liverpool Philharmonic and now head of strings at the College, they gave us an intelligent and skilful performance of works by Handel, Britten, Telemann and Mozart.

The Simple Symphony was based on tunes which Britten wrote when he was 12 years old, but is surely far from simple to play, requiring particularly nimble fingers in the pizzicato. This performance had a lively energy throughout.

Tom Gaynor, a member of the Ampleforth Piano Quintet, was the soloist in the Telemann Viola Concerto. He approached the work with a casual elegance. The ensemble was joined by two excellent horns and two excellent oboes for the performance of Mozart's symphony 29. This was a beautifully controlled reading with clean cut-offs which showed both the orchestra and the church at their best.

(Charles Hunt: Yorkshire Evening Press)

#### SAINT ALBAN HALL

25 November

This lengthy concert given entirely by members of the College bore witness to the wealth of corporate instrumental music currently taking place at Ampleforth. For some groups it was the first opportunity to perform this academic year. Of the many noteworthy performances, those given by the Pro Musica and the College Orchestra must be singled out for special mention. That the latter seemed to have found its true identity, if that is ever possible in a school situation where numbers and talent vary from year to year, was proved by an outstanding performance of Beethoven's first symphony. Full details of the programme appear below.

#### WIND BAND

Two pieces from Baroque Trumpet Suite

George Frederic Handel (1685-1759)

Anglaise : Hornpipe

Solo Trumpet : Adam Wright

March from Folk Song Suite

Ralph Vaughan Williams (1872-1958)

#### JUNIOR BRASS ENSEMBLE

A Hanukkah Festival . . . Traditional

arr. Ted Blumenthal

#### WIND QUINTET

First of Trois pieces breves . . . Jacques Ibert (1890-1962)

Beethoven's Fifth Bossa Nova . . . Terence Greaves

#### JUNIOR HOUSE WIND BAND

Last of the Summer Wine . . . Ronnie Hazelhurst  
Sound Machine . . . Paul Young

#### JUNIOR HOUSE STRINGS

The flowers in the Valley . . . English folk song  
My love, she's but a lassie yet . . . Scottish folk song

#### JUNIOR HOUSE ORCHESTRA

Momentous Minuet . . . Darrell Wade  
St Anthony Chorale . . . Joseph Haydn (1732-1809)

#### CAMERATA

Trio Sonata in G BWV 1039 . . . Johann Sebastian Bach (1685-1750)

#### BRASS QUINTET

Two pieces for Brass Quintet . . . Ludwig Maurer (1789-1878)

#### PRO MUSICA

St Paul's Suite for String Orchestra . . . Gustav Holst (1874-1934)

Viola Concerto in G . . . Georg Philipp Telemann (1681-1767)

(Soloist : Tom Gaynor)

#### COLLEGE ORCHESTRA

Symphony No. 1 in C . . . Ludwig van Beethoven (1770-1827)

#### SCHOLA CANTORUM

The Autumn Term is always dominated initially by the need to lick an essentially new choir into shape and finally by preparation for the Christmas oratorio. 1990 was no exception to this pattern (though see below), if more prone to disaster than most. Music new to the Liturgy, or re-introduced after a gap of some years, included a motet by Byrd, the *Gloria* of Haydn's *Little Organ Mass* and movements of Faure's *Requiem* (for All Souls' Day). All this was despatched with aplomb.

However, the first major disaster struck as early as 24 September when a major malfunction of the organ made a proposed BBC recording of Choral Mass for Epiphany impossible. However, Radio 4's *The Daily Service* was broadcast live on this day and received with approval. Immediately before half-term came the second 'extra' (problem-free this time) — a major Ecumenical Service in the Abbey as a contribution to Ryedale Christian Council's *Mission '90*. The Schola led the singing of the large congregation in eight classic hymns, the anthem was Britten's *Antiphon* and Fr Abbot was the preacher.

The term should have ended gloriously with Bach's *Christmas Oratorio* — the choir had never, in the Choirmaster's opinion, been better prepared for any major concert. But, simultaneously, the weather was bad; there was a 36-hour power cut and several of the younger boys were considered insufficiently fit, following bouts

of sickness, to participate. Thus the Headmaster took the fateful decision to cancel the performance.

There was, however, some consolation as the Schola took off at the end of term for a second trip to the USA to perform a series of carol concerts.

Following his appointment to the Mastership of St Benet's Hall, Oxford, Fr Henry reluctantly severed his long connection with the Schola at the end of this tour. Mr Hansell also signed off at this point, to take up his appointment as Director of Music at Cranleigh School, Surrey.

### JACK BERNER MEMORIAL CONCERT

8 January 1991

St James' Piccadilly

This piano recital by Stephen Hough was both a Memorial for Jack Berner, father of Timothy (W71) and Simon (W74), and a fund-raising event for the Lourdes Pilgrimage of which Jack had been an enthusiastic and diligent supporter and official over 19 years before his death on 20 April 1990. As the Pilgrimage Director, Fr Bernard Green, put it in his welcome address at the beginning of the evening, a quality for which Jack will be remembered by his friends and fellow-pilgrims was his single-mindedness, which is a mark of humility, in carrying out tasks given to or assumed by him. In this, Jack was able to make good use of his long experience as a diplomat in and with the French language and French-speaking people.

The additional link with Ampleforth was that Stephen Hough, who had generously offered his services without charge, was a past member and organist of the Ampleforth Parish of St Mary's, Warrington, before leaving to pursue his professional career. Father Maurus Green had there received him into the Catholic Church. Sadly, Father Maurus himself was suffering from influenza and so was unable to attend.

Humility was also the key note in Stephen Hough's performance. It is a characteristic which he is well able to combine with spell-binding technical mastery in such brilliant, sparkling and thrilling works as Liszt's arrangement of Gounod's 'Valse de l'Opera Faust' and Tausig's 'Ungarische zigeunerweisen', the pieces which, respectively, concluded the two halves of the concert. From Czerny's 'Variations brillantes', Op. 14, which opened the concert, to the mazurkas and a scherzo by Chopin, through the long, trackless but ultimately blessedly serene Nos 2, 3 and 4 of Liszt's 'Années de Pèlerinage - Troisième Année - Italie', there was a rich romantic profusion of moods, exactly and fully described in their varied shades and colours. No 4 (Les Jeux d'eaux à la Villa d'Este) with its bright and generous cascades, brought to mind the living water of St. John's Gospel.

It was an evening to be treasured. Organised and hosted by Joan Berner, Jack's widow, and her children, it brought together some 250 friends of Jack and of Lourdes in a convivial tribute to both and to values which are close to the hearts of many friends of Ampleforth.

T.J.B.

## THEATRE

### THE TEMPEST

17 November

On 17 November A.C.T. put on a production of Shakespeare's *The Tempest*. It was any director's nightmare. One of the leads, Caliban, injured in a rugby match, lay concussed in an infirmary bed. Yet understudy or no the show, representing a term's work for almost 40 boys and staff, had to go on. Fr Justin was to do a 'voice-over' from the wings while James Hartigan (alias Boatswain) would perform the actions. It worked! — creating no real obstacle for the audience to overcome. A tribute to the team.

*The Tempest*, Shakespeare's last play, was an ambitious production under any circumstances. The play's themes, ranging from the political to the psychological, are numerous and intricately inter-woven: the language polished and distilled from over 20 years of inspired dramatic writing. A.C.T. did not target their production at a single theme. They rather left the audience to the considerable mercies of the text. Unavoidably, much was lost (though much remained) not least by some unclear delivery of the spoken text. However the totality of the production surpassed its weaker components, unforeseen or otherwise. There were memorable moments: Stephano and Trinculo, the comic element, must be singled out. Warrack and Corbett played the drunk Butler and Jester with a natural comic touch. Their timing went far beyond the 'well-practised', showing feel for the text. Corbett displayed remarkable talent for high speed delivery whilst retaining crisp cut consonants. Prospero's rebuking of Ariel, though a little stormy in places, was effective. The screeching sound effects co-ordinated with Ariel's spinal convulsions had the audience shifting tensely in their seats. Other notable moments include the singing talent of Thomas and George Walwyn, Prospero's calling up of Ariel, and the looks of startled guilt on the faces of Sebastian and Antonio as their victims-to-be, Alonzo and Gonzalo, awoke in the nick of time.

The production was an evening's entertainment and in places more than this. Perhaps towards the end Blair's Prospero was not strong enough to hold the reconciliatory swing on all the personal, political and psychological levels. Though, as is inevitable with Shakespeare, much remained for the audience. This was a production carried through under difficult circumstances with wonderful high-points.

Peter Foster (T)

*Prospero*: David Blair (W); *Miranda*: Claire Hewitt; *Antonio*: Robert McNeil (O); *Alonso*: Benedict McKeown (H); *Ferdinand*: Iwan Barankay (D); *Sebastian*: James Martelli (E); *Ariel*: Benjamin Guest (W); *Caliban*: James Thorburn-Muirhead (O) (James Hartigan); *Gonzalo*: Matthew Harvey (D); *Trinculo*: Charles Corbett (J); *Stephano*: Christopher Warrack (W); *Boatswain*: James Hartigan (W); *Spirits*: David Greenwood (T); James Carty (H); Thomas Walwyn (W); Harry Brady (W); Charles Joynt (O); George Walwyn (JH)

### THE REAL INSPECTOR HOUND

Downstairs Theatre 12 October

Having been involved in the Junior Plays every year since I came to Ampleforth,

I was delighted to be asked to review one with which I had not been involved: I have nothing but praise for a brilliant production. Credit must first go to the directors, George FitzHerbert (E) and Philip Fiske de Gouveia (I), who were assisted by a strong script and an excellent cast.

The play was an ambitious choice, on account both of its length and of its complexity of plot and dialogue. The achievement of the directors and cast was therefore doubly impressive: many of the lines required perfect timing and due conviction to be amusing, and this challenge, with a script certainly not written for teenagers, must have been particularly demanding. The cast was intelligent and mature enough to deal with these problems, and the play's hilarious sending-up of pretentiousness was enhanced by being presented so acutely by young actors.

The theatre critics, played by Alexander Cross and Malachy O'Neill, were superb. Cross's maligned and chippy Moon did full justice to his lines, and he achieved a pretentious pomposity so accurate that I am taking great pains not to expose myself to being accused of it. O'Neill's Birdbood dominated. His presence, physical and dramatic, was strong, and his lines were delivered with an assurance and maturity that were impressive. The three ladies – Mark Berry's Mrs Drudge, Patrick Badenoch's Felicity and Alistair Russell-Smith's Lady Cynthia – were also played impressively, especially when one remembers that these boys were acting women in front of their friends. Berry's Jeeves-like Mrs Drudge did much with few lines, as did Badenoch's indignant bright young thing. Russell-Smith was convincing as Lady Cynthia and gave a strong lead to the action. Simon Martelli's mean and moody man-of-few-words Gascoyne, was an entertaining philandering coward (a role filled later with consummate ease by O'Neill's Birdboot) and, along with Benedict Godfrey, as the original, but not 'real', Inspector Hound, he gave solid support. John Scanlan's metamorphic Magnus Muldoon was a joy to watch and very funny.

Andrew O'Mahony (D)

Cast: *Moon*: Alexander Cross (H); *Birdboot*: Malachy O'Neill (C); *Mrs Drudge*: Mark Berry (T); *Simon Gascoyne*: Simon Martelli (E); *Felicity*: Patrick Badenoch (O); *Lady Cynthia*: Alistair Russell-Smith (H); *Magnus Muldoon*: John Scanlan (O); *Inspector Hound*: Benedict Godfrey (O); *corpse*: David Russell-Smith (H).

Theatre staff: *Stage Managers*: James Elwell (J) (*The Tempest*) and Charles des Forges (W) (*The Real Inspector Hound*); *Asst. Stage Managers*: Richard Fattorini (O); Michael Thompson (B); Thomas O'Connell (O); Philipp Neher (O); James Savile (E); *Lighting*: Charles des Forges (W); Guy Hoare (W); *Sound*: Hugh Milbourn (B); *Props*: Timothy Reid (O); *Video production*: Thomas Waller (A); *Asst. and publicity*: Nicholas Leonard (O); *Cameras*: Nicholas Myers (A); Alexander Brunner (O); Hugh Smith (H); Simeon Dann (H); *Photographs*: Charles Guthrie (W).

*Reviews of these two plays, taken from the Ampleforth News, appear on Pages 138 and 136.*

## JUNIOR HOUSE

### OFFICIALS

Head of House  
Monitors

C. Rogers  
D. Beary, C. Blackwell, P. Field, G. Furze,  
A. Hemingway, P. Hollier, A. Hughes, L. MacFaul,  
J. Parnell, B. Pennington

Master of Ceremonies  
Chapel Ushers

J. Parnell  
J. Parnell, A. Hughes, A. Hemingway, B. Pennington

Sacristans

J. Glynn, P. Hollier, D. Thomson

Art & Craft Monitors

D. Paterson, A. Alessi

Music Monitors

A. Wright, E. Leneghan

Librarians

L. McNeill, M. Kelsey, C. Marken, A. Aquino

Postmen

L. MacFaul, A. Hughes, G. Walton

Captain of Rugby

P. Field

Three members of staff were with us for the autumn term only: Linda van Lopik was our science teacher, shared with Gilling Castle, Brendan Rouse, ex-Stonyhurst and Stephen Cunningham, ex-Downside, were resident, and helped with sport and supervision. Mr Rouse also taught Religious Studies and left us to teach in a Jesuit mission school in South Africa. Mr Cunningham introduced the house to Current Affairs, in which he stimulated a passion for writing to the newspapers, leading to four letters appearing in the national junior press. We valued the contributions of all three.

### HOUSEMASTER'S REPORT

The house and parents coped surprisingly well with the necessarily sudden change of housemaster just before term began. Of the 95 boys in the house, there were 38 newcomers, 24 of them in the first year. Fr Henry had done a thorough job in preparing them for their arrival. We spent the first three weekends making sure they were pleasantly occupied, and became acquainted with one another. Unfortunately, the planned camp at Redcar farm was not possible, due to a misunderstanding over the booking, but instead we took them to Eden Camp, a Second World War Theme Museum in a former PoW camp near Malton, and to Flamingo Park, a zoo and funfare. On the second weekend we travelled by the North Yorks Moors Railway to the seaside at Whitby, and on the third we visited the adventure park at Lightwater Valley, with a lavish tea given by the Holroyds near Harrogate. This brought us safely through homesickness to the first holiday weekend.

Some changes were made in the way the house was run during this first term. Mrs Dean and Mrs Dammann took over as first year tutors since, in a very practical sense, the youngest in the house still need some motherly attention. They have the first period daily with their sets in order to make sure they all know what they are doing that day, and where. This has saved much confusion and anxiety among the little ones. Early rises were abolished, and 'extra work' was transferred from before breakfast to after supper in order to improve the quality both of their sleep



and of their work. Monitors were denied power to punish other boys; they refer cases of indiscipline to the housemaster, who alone imposes penalties. Some periods in the timetable which were called 'Creative Activities' are now called 'Reading', in order to provide supervised time to encourage them to take more interest in books. Activities take place, as before, three evenings a week. A Science prep was introduced for all years. Snooker and television were forbidden before morning classes. All this was designed to give high profile to academic discipline and progress.

The retreat was organised by Fr Stephen who invited Mr Ken Madine from CAFOD to lead it. He started with an upside-down map of the world, and encouraged us to look at the world and its needs from the point of view of the gospel, rather than from a complacent European standpoint. The different years concentrated on various themes of 'bread', 'water' and 'community' to find an answer to the question: "What do men and women hunger and thirst after most?". What they learnt about justice and love turned into prayer in the form of the Stations of the Cross, and the Rosary, and a meditation before the exposed Blessed Sacrament. This in turn was reinforced by each year learning and performing a relevant little play, and a song, and producing their own poster of what they thought the retreat had meant for them.

During half term we had extensive work done: the kitchens were given a new dishwasher and walk-in refrigerator; the roof of the pantry was replaced; the refectory and lower classroom gallery were redecorated; the upper classroom gallery was carpeted. The boys started a tuck shop so that the proceeds could go towards improvements. Generous donations from parents made it possible to buy a hand-drier for the lavatories, and lampshades for various parts of the house.

After half-term, the first year were taken by their tutors to a Bakery in Harrogate. They were shown the baking and selling process and they asked embarrassing questions about the waste of imperfect loaves when so many were hungry. They were mollified by the gift of dozens of cakes and doughnuts, and proceeded to York to see a dramatic production of 'The Voyage of the Dawntrader'. Our own dramatic talent became evident when a group called the 'JH Play-boys' started putting together informal productions such as 'The Banana' and a regular satirical feature, a cross between 'Week Ending' and 'Spitting Image', which they call 'The JH News'. Their Christmas play was original and amusing. J Townley and A El Jundi seem to be the leading lights. In a different vein, we were flattered to have the expertise of both Fr Justin and Mrs Warrack, the director and manager of the upper school theatre, for more formal drama classes.

Her Majesty's Inspectors paid a brief visit, concentrating only on Geography and Boarding. They were supportive of everything we were doing, approved of the way in which the boys had arranged their bunks to provide their own personal space, with posters on the walls, and noted with pleasure the friendliness between the years and the relaxed atmosphere of the house generally.

The JH Debating Society discussed important and trivial motions with growing confidence. They were in favour of a certain amount of corporal punishment (though that will not be re-introduced!), denied that too much fuss

was made about green issues, affirmed that they would fight for Queen and country, and that keeping animals in zoos was indefensible; but they threw out the motion that the world could look forward positively to the next 60 years. A match was arranged against Queen Mary's Junior School, Topcliffe with the motion: 'This house believes people would be better off if they stopped watching television'. We were to oppose, but illness caused a postponement.

In the last three weeks of term, we were racked by illness. First measles came, but only a handful of cases appeared. The real epidemic was a vomiting bug which afflicted all but 20, several falling prey to it twice. In the aftermath, the boys were physically exhausted. I cancelled swimming for fear of spreading infection, closed the tuck shop to protect their digestion, prescribed a walk for games, and recommended light exercise in PE. For one group, all the same, even badminton was too much and they had to be sent back to the house. It was while they were in this condition that, for the final weekend, the electricity failed, leaving us without light, heat or hot water from early Saturday morning until suppertime on Sunday. They were kept in the refectory on the Saturday night for safety and warmth. The entertainment of silly number games, Fr Stephen's clarinet, hot cocoa, ghost stories, singing rounds and treble solos of Christmas carols gave what many thought was the most enjoyable evening of the whole term. The kitchen staff heroically produced Christmas lunch on the Sunday.

The weakness of the boys, the projected tour of the USA by the Schola the following Tuesday, and finally the lack of light and heat in the Abbey Church led to the cancellation of Bach's Christmas Oratorio. It was prudent to abandon the last three exams to allow boys to end term a day earlier than planned. That last night of term, with only a few overseas boys left around us, one of our domestic staff, Joseph Irwen suffered a stroke and was taken to hospital. All in all, I don't think anyone had an easy term, but the spirit of the house, — among boys, teachers and domestic staff — was, despite everything, good-humoured and generous.

J.A.S.

## SPORT

Unfortunately, the number of fixtures we could play was restricted by measles and other illnesses which afflicted the house in the second half of the term. In the matches that were played the boys showed potential, even though this was not reflected in the scores. The backs, in particular, made progress under Peter Field's leadership. Sadly, they were not always given the necessary service by the forwards, who, in the main, lacked commitment. All too often we found ourselves with the bigger pack, but gaining little ball, especially in the loose. Some deserve special mention for the effort they made: Loughlin Kennedy, who ran and tackled tirelessly; Diego Herrera, who only started playing the game this term but quickly established himself as a first rate forward, and John Wade, who took on the role of full-back, adding pace to the backs in attack, and tackling stoutly.

Under Thirteen	v St Olave's	H	L	24	-6
	v Pocklington	A	L	28	-4

v Bishop's Stortford	H	L	32 - 0
v St Mary's Hall	H	L	24 - 8
v Cundall Manor	A	W	28 - 0
v Barnard Castle	A	L	42 - 0

The following played for the Under Thirteens team:

P. Field, H.F.A.R. Burnett-Armstrong, G.D. Camacho, G. Camilleri, R.U. de la Sota, G.E. Furze, J.A. Hemingway, D. Herrera, A.E.J. Hughes, L.A.M. Kennedy, E.R.A. Leneghan, L.B. McNeill, D.E. Massey, A.J. Osborne, J.L. Parnell, E.D.J. Porter, C.G.M. Quigley, C.A. Rogers, T.F. Shepherd, R.J. Simpson, J.R.F. Wade, G.P.E. Walton.

#### Under Twelve

The Under Twelves only played one match against Pocklington but showed that they have talent. The forwards worked hard, gaining about 90% possession but, unfortunately, this was only translated into one try, after a five metre scrum, while Pocklington, who grew in confidence as the match progressed, made three breakaways to win the game 12-4. The team was:

L.A.M. Kennedy, H.F.A.R. Burnett-Armstrong, G.D. Camacho, M.P. Camacho, R.U. de la Sota, J.C.N. Dumbell, M.J. Hassett, D. Herrera, O.P. Hurley, C.J. Marken, D.E. Massey, G.J. Massey, J.D. Melling, A.J. Osborne, E.D.J. Porter, L.G. Charles-Edwards.

#### Under Eleven

Considering that hardly any of the boys had played rugby before and that they played against teams who had had two years more experience, the fact that they were not heavily beaten in any of their three games reflects their positive approach, as well as the hard work put in by Mr Cunningham as coach. The forwards worked hard as a unit and were well-supported by a quick-moving set of backs, among whom Oliver Hurley, Matthew Camacho and Mark Hassett were outstanding.

Under Eleven	v St Olave's	H	L	18 - 0
	v Cundall Manor	H	D	10 - 10
	v Gilling Castle	H	L	8 - 6

The following boys played for the Under Elevens team:

O.P. Hurley, J.H. Arthur, H.M. Bennetts, R.E.D. Chamier, M.P. Camacho, F.P. Dormeuil, J.C.N. Dumbell, B.W.G. Mc.N. Hall, M.J. Hassett, G.E. Heining, D.E. Massey, G.J. Massey, J.D. Melling, J.C. Mullin, J.J.S. Tate.

T.A.

### MUSIC

Since the Schola were leaving for America before the end of term and the retreat took on a different form from previous years, specifically musical events were

centred on the year concerts, St Cecilia concert, and the termly Trinity College practical music examinations. The year concerts which monitor boys' progress also give peers a chance to hear others and give each a marking post for standards and competition.

On the whole the standard of performance was reasonably good, especially and unusually so from the first year boys. Notable performances came from James Arthur, Jack Brockbank, Frederic Dormeuil and Richard Chamier who all displayed confidence as well as aptitude essential for solo exposure. Amongst the second year boys, best performances were by Alistair Stephenson, Damien Massey, Edward Porter, Loughlin Kennedy and Myles Joynt, each displaying a grasp of the musical content of their pieces. Damien Massey and Edward Porter were further able to accompany this with a good tone of the instrument. In the third year there were several good performances but the best were from Piers Hollier, Adam Wright (as polished on the piano as on the trumpet), Edward Leneghan and Douglas Thomson.

On Sunday 25 November, the annual St Cecilia concert was held in the St Alban Centre. The school was well represented by all years, and boys in the Junior House played their part no less convincingly than upper school boys. The Wind Band played two pieces: 'Last of the Summer Wine' by Ronnie Hazelhurst, and a creation especially written for them by their director which gave each department a chance to shine and let their hair down at the same time. The Strings performed two folk songs with appropriate contrasts of style and attack, everybody making a contribution. The Orchestra played two pieces: a minuet and the St Anthony Chorale which had moments of dynamic content, control and ensemble. Adam Wright had a solo slot in the upper school Wind Band's 'Hornpipe' and carried it off with his usual calm.

In the same week, six boys achieved passes in T.C.L. practical examinations:-

Piers Hollier	cello I	85 (honours)
Giancarlo Camilleri	horn II	70 (pass)
Dominic Beary	piano I	83 (merit)
David Stuart-Fotheringham	cello I	83 (merit)
Damien Massey	guitar I	82 (merit)
Giles Furze	oboe II	81 (merit)

Adam Wright achieved a good pass in the grade V theory exam for the Associated Board in preparation for his taking grade VIII trumpet next term. Including these, there were 67 boys playing instruments in the Junior House, and twelve of them played more than one instrument.

P.A.Y.

### ART AND CRAFT

The art room contributed to the half-term retreat by making posters on the themes of Community, Bread and Water, which were hung in the chapel as a visual focus to the culminating liturgy. For the most part, classes were spent developing basic

drawing techniques so the hat and decoration constructions invented at the end of term were viewed by many as welcome light relief. In the event they provided much-needed colour and gaiety in the black-outs and blizzards of the last few days. The final Christmas party was the usual bizarre and extravagant spectacle. In woodwork, Father Edgar has continued to maintain high standards of carpentry with second years making pine benches, and the third years producing chairs. S.B.

## SCOUTS

The Autumn Term began with a change of adult leaders, Brother Raphael and Father Henry having left for Oxford.

The first camp was held at Kirkdale where Trangia cooking and map-reading skills were tested. Some live First Aid was required when Nick Grimshaw fell onto the dry river-bed whilst scrambling on the banks. Fortunately his injuries proved to be not serious. After an open-air mass said by Fr Barnabas in the shadow of St Gregory's Minster, the scouts hiked to Kirkbymoorside to join the start of St Chad's annual parish walk and act as guides. The day ended at the house of Dr and Mrs Mulson for a welcome barbecue.

A highlight for twelve senior scouts was the Patrol Leaders' Camp. Father Alban returned from his new parish, giving up some of his holiday to prepare and lead the camp. Several challenges were set by him which the prospective leaders had to solve in order to demonstrate their leadership potential. All the participants tried hard and after careful consultation and consideration J.P.F. Townley was chosen as Senior Patrol Leader, with A.Z. Murombe-Chivero, G. Camilleri and T.F. Shepherd as Patrol Leaders and A.J. El Jundi, C.M.J. de Bournazel, R.G. Waddingham and A.J.J.S. Alessi as Assistant Patrol Leaders. Once the new patrols had been formed the Patrol Leaders held regular P.L. Councils where they helped to plan weekly troop meetings and organise future events.

One weekend saw a group of five volunteers assisting the National Trust in conservation work in Bransdale. Several boys completed their swimming proficiency badge, a pre-requisite for canoeing activities. Several day hikes were completed and any spare time was spent at the College Lakes developing patrol sites and building bivouacs. A visit to the new 'Megabowl' at Clifton, York, proved popular. Sadly, a planned visit to the cinema to see 'Teenage Mutant Ninja Turtles' was snowed off.

With the demise of Scouts in the main school, J.H. Scouts now come under Ryedale District. Mr G. Simpson is to be our new Group Scout Leader.

H.D.

## GILLING CASTLE

STAFF AUTUMN 1990

Headmaster	Mr G.J. Sasse, M.A.
Deputy Head. 5th Form tutor	Fr Christopher Gorst, BA
Head of R.E.	
Assistant Head (Admin & Juniors)	Mrs P.M. Sasse, MA
2nd Form Tutor	
4th Form Tutor. Head of History	Mr F.J. Maguire, BA, Cert.Ed.
3rd Form Tutor. Remedial Adviser	Mrs P.M. Sturges, BA, Cert.Ed.
1st Form Tutor. Induction Year	Mrs M.M. Hunt, Dip.Ed.
Head of English. Day Boy Adviser.	Mrs E.D. Nevola, B.Ed.
Head of Mathematics	Miss S.E. Nicholson, Cert.Ed.
Head of Classics. President of Common	Mr C.A. Sketchley, MA, PGCE
Room Society	
Head of French	Mrs R.M. Wilding, BA, PGCE
Director of Music	Mr G.H. Chapman, BA, FRCO, GBSM, ABSM, LLCM, PGCE
	Mr K. Evans, BA, PGCE
	Mr M.H. Beisly, B.Sc., PGCE
	Mr S.J. McKeown, BA

## PART TIME STAFF:

Assistant R.E.	Fr Bede Leach, ARICS, MCIOB, MCIARB.
Art	Mrs P. Elliot, Cert.Ed.
Carpentry	Mr R. Ward
Art	Ms J. Burns, BA
Music (violin/viola)	Mrs J. Bowman, GRSM, ARCM
Music (flute/piano)	Mrs R. Greenfield, ARCM
Music (trumpet)	Mr D. Kershaw, B.Sc.
Music (brass)	Mr N. Blenkiron, LTCL, Cert.Ed.
Music (clarinet)	Miss K. Stirling, BA
Music (piano)	Mr O. Greenfield, M.Ed, LRAM, LGSM
Music (Oboe)	Mrs P.J. Wright, LRAM
Music (Cello/Piano)	Mrs P.J. Armour, GRSM, LRAM
Music (Piano)	Mrs L. van Lopik, B.Sc.ALCM
Music (Guitar)	Miss S. Madeley, G.Mus.RNCM, PG.Dip.RSAMO

## ADMINISTRATION

School Secretary	Mrs M.M. Swift
Medical Officer	Dr P.R. Ticehurst, MB, BS, MRCS, LRCP
Matron	Mrs M. Clayton, SRN
Nurse	Mrs S. Heaton, SRN
Domestic Supervisor	Mrs V. Harrison
Housemother	Miss H.C. Smith

The death of Pat Callighan last year marked the end of an era. For generations of Gilling boys Mr Lorigan, Major Blake-James and Mr Callighan were an integral extension of the monastic community at Gilling. To say that each of them was a colourful character in his own right is an understatement, and no-one who witnessed the rivalries between Mr Lorigan's and Mr Callighan's respective teams will ever forget their intense though good humoured enthusiasm and fanaticism.

Pat was born in a small village near Halifax in 1916. He went to the village school and there he quickly discovered the love for Rugby football that was to colour his whole life. On leaving school he joined a woodworking firm, but Rugby was his main interest. He built a large shed in the garden which he fitted out with what body-building equipment he could afford and trained nightly. In 1938 he married, and as he was by now attracting the attention of more important rugby clubs he decided to settle where he could play for his local side, Halifax. On the outbreak of the war Pat joined the Royal Engineers, but within a month had been transferred to the Army Physical Training Corps in which he served for the next five years, rising to the rank of Regimental Sergeant Major Instructor, playing rugby meanwhile, first for Halifax and then for Leeds whenever he was available.



After the war Pat obtained the post of P.E. Master at Welbury School near Hitchin in Hertfordshire. There the Headmaster and his wife, Mr & Mrs Kenworthy-Browne, became the most important single influence on his life. It was they, he maintained, who were responsible for converting the natural and rather aggressive rebel that he was into the most devoted and loyal of Catholics. And it was Fr Paul Nevill who, on a visit to Welbury and at the Kenworthy-Brownes' instigation, invited him to run the P.E. at Gilling and teach woodwork. This was in 1952, and he never looked back. At Gilling the influence of his new Headmaster, Fr Hilary Barton became equally formative. Not that the rebel in him disappeared; if he disagreed with a proposal he said so, but once a decision was made it was final, and his loyalty absolute and unswerving.

Pat's loyalty to and affection for Gilling were overwhelming and total. Hours were immaterial to him and the needs of the boys paramount. P.E. and boxing and rugby he loved; no-one who heard him shouting on the touchline will ever forget it; but they were never ends in themselves; they were means to the over-riding end of teaching boys to develop those gifts that God had given them. The academic side he left to others; the physical side he saw as equally important in the overall education of the whole man in the service of God and his fellow men. Every Gilling boy of the past 35 years will hear Pat's repeated calls for self-discipline ringing in his ears for the rest of his life.

Like so many military men Pat was that strange mixture of hardness and softness. He had the softest and most sentimental of hearts, often masked by a show of bravado and toughness that was absolutely genuine and sincere and yet which did nothing to disguise his fundamental understanding and compassion. He was soft-hearted yet he couldn't stand softness. He loved tradition, liked men to be men, and prized loyalty and reliability, honesty and whole-heartedness above everything.

Pat's involvement was not only with Gilling. For years he organised the Judo at Ampleforth, and more recently he had been working in the Range. He helped to form the Gilling branch of the British Legion and was its President at the time of his death.

Whoever worked with Pat quickly learned to value his commitment to whatever he was doing and to recognise the warmth, interest and affection he had for those he was working with. Throughout his life he strove to make Christ's values his own and to instil those same values into his own family and into the hearts of the countless boys who passed through his hands over the years. To Elvey, his wife, and his family we offer our deepest sympathy.

P.A.C.

The following boys joined the school in September 1990: -

A. Baigorri, B.K. Bangham, J.E. Borrett, J.D. Entwisle, E.N. Gilbey, M.A. Hamilton, J.P. Hogan, W.A. Leslie, S.S. Lukas, N.P. McAleenan, J.N.B. McNamara, C.P.K. Mukasa, L.M.S. Mukasa, J.D.H. Newbound, C.A. Pacitti, D.E. Pacitti, P.A. Rafferty, G.A.A. Rochford, P.G. Thornton, M. Wilkie, R. Worthington.

We welcomed Mr Michael Beisly as the new Head of Science and Mr Simon McKeown onto our resident team. We said goodbye at the end of term to Mr John McKenzie who now has too full a timetable at the College.

#### SCHOOL MONITORS:

House Captains: David Freeland, James Pearson, Luke Morgan, James Dudzinski. Monitors: Conrad Bem, Harry Blackwell, Joseph Brennan, Nicholas Cala, Jonathan Davies, Jeremy Fattorini, Jonathan Gavin, William Guest, William Evers, Rupert Greig, Michael Hamilton, Jonathan Howard, Gerard McAtamney, Morcar McConnell, Thomas McSheehy, Marcus Stewart, John Strick.

#### DIARY

The Autumn Term opened with 95 boys and launched us into a period of activity and change. We arrived back to find that the Castle kitchens had been stripped, retiled and re-equipped with stainless steel shelving, work surfaces and new equipment. A new three weekly menu was introduced incorporating the changes in diet introduced in recent years. Another change has been the adoption of a new supplier of new clothing: Frank Harrison Limited, a firm near Leeds, has been able to overcome many of the problems we have encountered in past years.

This Autumn saw the launch of Fencing as a school sport alongside the now traditional Judo. A basic kit of masks, jackets, plastrons and foils was bought and has set us up for years ahead. The following boys achieved Judo gradings in November: - James Newbound and Jeremy Lyle - 1st Mon, Richard Edwards and James Dean - 2nd Mon, Tommy Todd - yellow belt and 3 Mon.

In the Indian Summer we continued tennis coaching and our Golf Professional, Mr Marshall, assisted by Mr Richard Ward, kept up golf lessons throughout the term.

Our Sponsored Walk for Save the Children Fund last May raised a record total of £1,580 and this term a volunteer group went on the Castle Howard World Wild Life Fund walk and raised £170. Twenty four boys took part with parents and staff and Patrick Orrell and John-Paul Hogan earned W.W.F. Pandas in recognition of their efforts. Mr Maguire took the 4th Form on a day outing to Durham Cathedral and Castle, and then the 5th Form for a two-day field weekend in the Lake District assisted by Mrs Maguire and Mr and Mrs Stanwell. They had a glorious time and did useful geography and geology. The half-term entertainment put on by the Junior half of the school was a musical on a W.W.F. theme about an elephant's struggle for survival entitled "Big Momma". Parents

who could attend enjoyed the lively singing and swaying elephant heads. On our return we held our annual bonfire despite inclement weather. Judicious rearrangement put the barbecue supper indoors and by the time we lit the fire the skies were clearing and we were able to complete the firework display under reasonable conditions, although a chill flurry of rain reminded us what we had escaped. The display organised by Miss Nicholson aided by many staff was impressive and owes a lot of its success to the generosity of parents in contributing to the firework fund.

A visit by Gresham's School, on tour, who spent their time with us between fixtures, established some firm friendships for the future. It is encouraging to meet an increasing number of schools that believe in playing good rugby rather than winning at all costs.

Much time was spent reorganising the timetable. A new pattern of day has emerged which avoids evening teaching and further modifications should improve our overall effectiveness, whether boys or staff. The process of reorganisation has been long and wearing and the pattern of late afternoon activities, options, and projects has taken time to evolve satisfactorily but the struggle has been worthwhile.

In November we received a visit from Her Majesty's Inspectorate, who were looking into the ways in which the Children Act, coming into force next September, will affect independent boarding schools. No formal report was drawn up, but at their departure they declared themselves happy with what they had seen.

At Mr Chapman's encouragement the Third Form entered for the Sunday Times Mozart Competition and won seats for next January's Mozart Show. A Natural History evening for the whole school given by Mr and Mrs Bishop allowed us a close-up view of bats and hedgehogs which they had rescued from injury and were now ready for release back into the wild.

On 11 November we welcomed back some 60 old boys currently at the College to tea in the Hall with a tour of some of the changes since their day. As the term drew to its close the wisdom of the installation of our new kitchens was revealed when the storms cut off all our light and heat for a day. For, thanks to a by pass round the electric control valve, built in for just such an emergency, we were able to have hot meals almost as normal while spending the day trunk packing in the morning and with a story-telling marathon round the log fire in the hall later on.

The Carol Service in Gilling Parish Church was a crowded occasion with several original carols and a resounding brass fanfare. The Mass in our Chapel enabled visiting parents to hear a shorter form of the same programme. This was further evidence of the way Gilling music is currently flourishing and another impressive set of music examination results prove it. In the November Grade Examinations the following boys were entered and passed with these results: -

George Bunting	Piano	Grade 2	80% Merit
James Dean	Trumpet	Grade 2	78% Merit
Richard Edwards	Violin	Grade 1	70% Pass
Stephen Langstaff	Recorder	Grade 1	72% Pass

Christian McDermott	Piano	Initial	72% Pass
James Pearson	Flute	Grade 2	78% Merit
William Sinclair	Cornet	Grade 2	85% Distinction
John Strick	Viola	Grade 4	77% Merit
James Tarleton	Flute	Grade 2	85% Distinction
Tom Telford	Clarinet	Grade 3	85% Distinction
Tommy Todd	French Horn	Grade 5	77% Merit

The House Competition result for the Autumn Term was: -

1st	Barnes	743	This result brings credit to the four captains
2nd	Etton	723	and their Houses for establishing a great spirit
3rd	Fairfax	668	in the school this term.
4th	Stapleton	643	

G.J.S.

## ASSOCIATION FOOTBALL

For the first time in many years it was decided to play a half-term of football in order to give the boys variety in winter games and to counteract the dangers of rugby on the bone hard autumn pitches. Despite little success in terms of results, the experiment proved to be a winner as the boys enjoyed the change and improved with every game played. The 1st XI lost all four games but with a close 3-2 defeat at Woodleigh the boys showed they were not without ability and there were some outstanding individual performances from David Freeland and William Evers in midfield and attack respectively as well as a series of outstanding saves from Conrad Bem in goal. The under 11 side managed to win handsomely, 7-0, against Woodleigh and played exciting games against experienced opponents. There were a number of excellent and promising performances, notably from Mark Wilkie who scored a hat trick at Woodleigh, Robert Worthington, Alejandro Baigorri and the commanding figure of Nicholas McAleenan, a naturally gifted performer.

## RUGBY FOOTBALL 1st XV

As last year, Gilling has taken to the field with a small side, although the boys have made up for their lack of stature with skillful and determined rugby. Of seven games played, two have been won five lost, albeit against excellent opponents. Mention must be made of the forwards in general who have shown tremendous spirit and technical skill in supplying an even share of ball even against such fearsome opponents as Howsham Hall. Individually there have been outstanding performances from Luke Morgan who earned his colours for his ceaseless tackling and covering in the back row; and David Freeland for similar work under severe pressure at outside half.

## UNDER 11

This has been a mixed half-term for a rather inexperienced side with two victories and three losses. Despite heavy defeats at the hands of Greshams and Malsis, the boys have stuck to their task well and are improving all the time. Credit must go

to J.P. Hogan, N. McAleenan for their defensive work, particularly as they are new to the game, as well as J. Dean and W. Mallory for their work rate in the forwards. The highlight of the term was the fixture against the touring Greshams side who played excellent rugby and who proved friendly opponents.

Results: Association Football

1st XI			Under 11 XI		
v Bramcote	lost	6-1	v Bramcote	lost	4-0
v Woodleigh	lost	3-2	v Woodleigh	won	7-0
v Terrington	lost	4-0	v Terrington	lost	3-2
v Aysgarth	lost	11-0	v Aysgarth	lost	4-0

Aysgarth 5-a-side Competition: losing Plate Finalists

Results: Rugby Football

1st XV			U.11 XV		
v Howsham	lost	24-0	v Greshams (on tour)	lost	24-0
v Pocklington	won	16-4	Moorlands	won	48-0
v St Martins	lost	40-4	v Junior House	won	8-6
v Malsis	won	40-0	v Malsis	lost	48-0
v St Olaves	lost	20-4	v Barlborough	lost	12-0
v Howsham	lost	30-12	U.10 XV		
v Barlborough	lost	18-14	v St Olaves	lost	24-4

K.H. Evans



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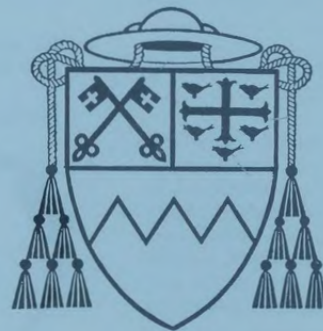
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# THE AMPLEFORTH JOURNAL

AUTUMN 1991

VOLUME XCVI PART II



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Abbot Patrick Barry OSB, 6th Abbot of Ampleforth

This portrait of Fr. Abbot Patrick Barry was painted  
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## THE AMPLEFORTH JOURNAL

Volume XCVI

Autumn 1991

Part II

### 150 DAYS OF RENEWAL

STEPHEN WRIGHT O.S.B.

In 1991 Archbishop Carey was called the first charismatic Archbishop of Canterbury; in July he opened the first conference of all Christian Churches involved in this Charismatic Renewal; and also in July Ampleforth celebrated the 150th Day of Renewal. World-wide there are thought to be 405 million charismatics or pentecostals (25% of all Christians).

Many Catholic bishops are involved, Pope John Paul is supportive and encouraging, as is our Bishop Harris. Cardinal Suenens, a major Bishop at the Vatican Council, is personally involved, Cardinal Hume says it is one of the growth points of the Church. Perhaps the time has come to put all this in some context.

### END OF THE CATHOLIC-PROTESTANT WAR

The start must be the 16th Century Reformation. With the failure of the Reformers to get the positive aspects of their reforms accepted by the Church, the Christian community in Europe broke into two competing and conflicting blocks, the Protestants and the Catholics. For 4 Centuries this conflict continued with decreasing violence, until the Vatican Council (1965) brought an end to the war with its declaration on Ecumenism. In brief, while still affirming Catholicism's ancient claims, this declaration established that Catholics and Protestants were brothers who shared a common faith in Jesus Christ and face 'out there' a hostile and secular world. Co-operation and greater understanding was not only common sense, but it was a responsibility and obligation for every Catholic.

### RENEWAL IN THE REFORMED TRADITIONS

By this time (1960s) the Reformed traditions had already experienced a new outpouring of the graces of the Holy Spirit as mentioned by St. Paul in I Corinthians. These not only included prophecy and words of knowledge, but also praying in tongues and healing. The Tongues' issue soon became a bone of contention in reformed communities and those so gifted were asked to leave and form their own churches. These are the Pentecostal Churches. The strength of these Churches was Scripture and the power of the Holy Spirit to change lives, bring healing and lead members into a deeper experience of Jesus Christ.

Like the early Apostolic communities they had a new enthusiasm for evangelisation (or spreading the gospel), and a simple message – faith and trust in

the person of Jesus and the scriptures. They were powerful in signs and wonders so their communities grew quickly especially in Africa and South America. Sadly they also carried from their reformed background a great distrust of Catholics and the Sacramental tradition.

#### THE NEEDS OF CATHOLICS AFTER VATICAN II

After 1945 these gifts began to be experienced by Anglican and other mainstream Christian communities. Here too congregations began to grow but not without stresses and even divisions within them.

It was in the lowest moments of Catholic experience after the Council when the Latin liturgy was changing, the old devotions declining, and there were severe losses to the Church of priests and religious, that, in 1967, as a result of a novena of prayer by some Catholic lecturers in the University of Ann Arbor, Michigan, the first experience of the renewal of the graces of Pentecost appeared amongst Roman Catholics. Its spread around the Catholic world was startling. Prayer groups experiencing these blessings appeared quickly in every continent. This renewed grace was called the release of the Holy Spirit, or the Baptism of the Holy Spirit and latterly, the Renewal of Pentecost (Cardinal Suenens' phrase). This experience which in the early days often happened suddenly, brought the believer to a new knowledge of Jesus Christ, and new confidence in him, a new desire to pray and join others in praying, a call to take part in the ministry of healing, a desire to spread the gospel by the evangelisation of friends and the young, and finally a concern for the Church and the parish.

New parish programmes such as Renew, and R.C.I.A. were soon to appear in which these graces could be channelled for the upbuilding of the local Church. They were not of a different order from the more traditional Catholic gifts of prayer, preaching, authority, administration etc.; rather they completed the range of gifts of the Holy Spirit available to Catholics.

There proved to be as many ways of being blessed by the Holy Spirit as there were people and spiritualities, and this was soon seen round the world. Indian Catholics were different from S. Americans but it was palpably the same Spirit working in both. However in the English speaking world, the influence of the early American experience was strongly felt because Catholics turned to these communities to explain and guide them. However, good leadership encouraged by National Service Committees, which were obedient to bishops and strong in the Catholic tradition, prevented Protestant inadequacies such as fundamentalism, Sacramental rejectionism, and uncontrolled individualism from gaining a distorting foothold.

#### CATHOLIC PENTECOSTALS ARE STILL CATHOLICS

What quite stunned the Pentecostals was the fact that Catholics could receive the Spirit in the same way as they had done and remain Catholics believing in the doctrines of the infallibility of the Pope, the Mass, Mary and the Saints.

It amazed them that these aspects of the Catholic Faith not only did not decline but seemed to have greater value and depth among Catholics. However some more or less neutral commentators observed that at least the Charismatic or

pentecostal dimension had "come home" when it came into the Catholic church because the respect for obedience, for theological reflection, and for tradition was now a force which could resist the centrifugal and fragmenting tendencies of the Spirit in fallible human beings and less rooted communities.

#### BAPTISM IN THE HOLY SPIRIT

Monthly Days of Renewal became the main moments when Catholics involved in this Renewal met together. I first encountered one at Harrogate in 1973 – but it was only after some months that I first recognized that something new and profound had happened in my spiritual life – I too had received the grace of the Renewal of Pentecost. From that time, I came to spend a week of my holidays at conferences with laypeople and priests to share the gifts, to experience the encouragement of others, to learn more about the unceasing outpouring of God's graces and how to minister them myself. I became ever more convinced that God was doing something new in the Catholic Church to enable it to cope with the new stresses of the period following the council. Also to restore to it graces which had not been much in evidence before. Now before my eyes I saw ordinary people, laity, priests and sisters growing into extraordinarily graced persons – so blessed to meet the difficulties they experienced as Christians in the parish, religious community and workplace today.

#### THE AMPLEFORTH DAY OF RENEWAL

In 1977 with the permission of Abbot Ambrose, we began the first Ampleforth Day of Renewal. It occurred in the East Wing classrooms, then moved to the Old House and finally to the Postgate room, using the Crypt as the spiritual centre. By the early 1980s a community of laypeople formed each September to run the days and carry out the 30 or so different jobs or ministries needed. These could be running sharing groups, coping with tea, organising the liturgy, supervising and assisting youth groups and youngsters. Links were established with the choir for midday office, and monks came to minister the Sacrament of Reconciliation and act as spiritual directors. Speakers were invited from all walks of life and all spiritual traditions. To emphasise the importance of every aspect of the day, we developed the custom of not announcing the name of our speaker beforehand.

#### RESULTS

What are the results? Healings of many kinds have taken place, some even dramatic; numerous Catholics have come back to the faith, and most know that something special happened to their faith on the Day. For some it is an experience of a Catholic community which fulfils their spiritual needs; some see in it a picture of the parish which theirs at home might become; some come to bring their mothers, others their sons and daughters; some find in the day the fullness of the Christian faith which leads them to become reconciled to the Church. If I am asked what is a Day of Renewal for, I have four points – it is a day of prayer in the Catholic tradition for all Christians; it is a day for experiencing and exercising the gifts of the Holy Spirit especially the healing of the body, mind and spirit; it is a living illustration of what the parish community could be like; and it is a time

for all Christians to share their faith and deepen their knowledge of it.

#### THE RENEWAL AND BOOKS

A veritable library has developed during the last 20 years. It covers a wide area of Catholic life. Some are pamphlets which give personal experiences. *Anointed By The Spirit* has a number of essays by a group of priests of their experiences. (Ampleforth contributions from Fr. (now Abbot) Luke Rigby, and Fr. Ian Petit), *Baptism In The Spirit* is by Fr. (now Abbot) Mark Dilworth of Fort Augustus; paperbacks include *Miracles Do Happen* by Sr. Briege McKenna, and *A Parish Renewed* by Fr. Brian Sullivan. Theologians like Heribert Muhlen of Germany have tackled *Charismatic Theology*, Francis Sullivan SJ (Gregorian University, Rome) *Charisms and Charismatic Renewal*. The most significant recent book is *Christian Initiation And Baptism In The Holy Spirit* by Kilian McDonnell OSB and George Montague S.M. (1991). This indicates that the signs which we know as being those of the Renewal were present in the Baptismal experiences of Christians in the first centuries. Rene Laurentin has written on different extraordinary experiences from the multiplication of loaves in Juarez, Mexico to apparitions at Medjugorje. Fr. Peter Hocken has explained the ecumenical significance and written up the spread of this Pentecostal renewal among the reformed tradition in England. New books on spirituality in English coming from all round the world appear monthly.

#### ECUMENICAL SIGNIFICANCE

Because Baptism in the Holy Spirit is a grace which spans all Christian communities, it is an experience which unites the whole spectrum of Christian Churches and theologies. Greek Orthodox, Roman Catholics from Europe, India, Philippines, South and North America, High Anglicans in London, Anglican Evangelicals from St. Michael le Belfry in York, the House Churches of Bradford, the Full Gospel Businessmen (from round the world), the free independent Churches of the United States find they have a common language and a common spirituality. They experience a new sense of unity as Christians, and are loath to argue over their different Sacramental practices. In the early days evangelicals were very hostile to Catholics, but when it became apparent to them that the Holy Spirit can even give his gifts to Catholics, most of them echoed the Jewish believers at the house of Cornelius who said "Could anyone refuse the water of baptism to these people now they have received the Holy Spirit just as much as we have?"

#### BRIGHTON 91

This acceptance was demonstrated most clearly in the Brighton Conference of 1991 when 3,500 'Renewed' Catholic, Orthodox, Reformed Christians met to learn and share about evangelising the World in the last decade of the 20th Century. Cardinals rubbed shoulders with leaders of Asian Churches, Catholic and Anglican Bishops met the founders of free Christian Churches; theologians of all traditions listened to papers on the working of the Holy Spirit; the great evangelists gave of their best in several languages; evangelising societies had stands in the foyer including the International Catholic School of Evangelisation and the

PRO LIFE Group – a moral issue which unites Catholics and all evangelical Christians round the world. Links were forged across the world and for me it was a delight to hear the stories from Poland, Czechoslovakia and Hungary. The overall impression for a Catholic observer was that all this was a real empowering of the laity for the next stage of the Church's journey, and it brought to reality the teachings of Pope John Paul II in 'Christi fideles Laici' by releasing in a new way the power of the Spirit. Of the 800 Catholics who were there about 40 were priests and 6 were Bishops.

One series of statistics which came from the International Catholic Charismatic Renewal Office in Rome was that of the larger 200 members of the United Nations, 72 had national service committees for Charismatic Renewal, 115 had some Catholic Charismatic Renewal activity. A survey quoted in the International Bulletin of Missionary research put the number of Catholics in the Charismatic Renewal in 1985 at 50 million, 5% (with a projected rising to 9% by 2000) of all Catholics world wide.

#### OBSERVATIONS FROM AN OUTSIDER

Like the experience of marriage, many have tried to catch in words the experience of the Baptism of the Holy Spirit. For some it is like a television picture going from black and white to colour – the same image but somehow more real, or, following Newman, the analogy of going from notional to real assent to the person of Christ.

This can be expressed better in the statement 'before, I knew *about* Jesus; now I really know him'. For most Catholics the words and deeds of the faith take on a new depth of meaning; for others the local expression of their faith in the parish is too formal to hold and feed them spiritually so they join local house Churches, finding there a more developed community life and stronger Scripture teaching. Most Catholics find themselves being active in the local Catholic prayer groups, reading Scripture more, saying the Prayer of the Church regularly and attending a yearly conference for further teaching and inspiration. Many become special ministers and active in RCIA groups for the parish. They are more ecumenical than before and are open to the Scriptural riches of the Reformed traditions. Parish priests in the Renewal have to be prudent so that their parishes do not divide on for/against lines. The gifts of the Holy Spirit are for all, but sometimes the impression is given that some are being raised above others. Our Catholic tradition has always accepted that the Holy Spirit blows where he wills, raises up priests, religious, hermits, catechists, deacons without explanation but for the upbuilding of the Church, and the same is true of Charisms. The Catholic teaching on Baptism in the Spirit today sees that it is a grace available to everyone as Jesus said to Luke – 'if you who are evil know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him.'

Perhaps in our time the Holy Spirit is doing a new work in order to equip the Churches for the task ahead. The world of the Middle Ages of Christendom is ended, the struggles and battles of the Reformation times are now at an end, so a renewal of Charisms, which have been sleeping in the soil while other challenges have been faced, other battles raged, is now appropriate for the uniting and extension of the Kingdom of God.

## EDUCATION AND SPIRITUALITY A Comparison of Newman's Ideas

IAN KER

On 22 January 1991 Pope John Paul II declared Cardinal John Henry Newman to be 'Venerable', the first stage towards beatification and canonization. Clearly, this event is of great significance, since it represents not only the Church's formal recognition of Newman's personal sanctity but also its official approval of his thought and writings. This is a fact of major importance for the Universal Church since Newman is not only often called the Father of the Second Vatican Council (which Pope Paul VI said was 'Newman's Council'), but he is also seen increasingly as a guide for the Church in this post-conciliar period. Standing for development and progress and openness, Newman is also a champion of the Church's tradition and doctrine. Transcending the usual conservative and liberal positions, he has a peculiar importance for our time.

This is true especially in theology, but also in the areas of education and spirituality which have undergone such revolutionary changes since Vatican II. In both, Newman's ideas are remarkably similar and may shed light on our difficulties today.

The idea of a university church had been foremost in Newman's mind ever since he had been invited by Archbishop Cullen to be the first Rector of the new Catholic University of Ireland. Newman, of course, had himself once been Vicar of the University Church in Oxford, St. Mary the Virgin. He felt the importance of such a church in Dublin because it would symbolise 'the great principle of the University, the indissoluble union of philosophy with religion'.<sup>1</sup> In June 1855, after a scheme for using a local parish church had failed, Newman bought some ground beside the University House in St. Stephen's Green. After various difficulties the new church was finally opened on Ascension Day, 1 May 1856.

On the Sunday after the opening, Newman delivered the first of eight university sermons he was to preach in the course of the coming year, 'Intellect, the Instrument of Religious Training'. It is the most important of the sermons, concerned as it is to oppose those 'who would set knowledge against itself, and would make truth contradict truth, and would persuade the world that, to be religious, you must be ignorant, and to be intellectual, you must be unbelieving'.<sup>2</sup> As a pastor of students, Newman admits disarmingly that 'from the disorder and confusion into which the human mind has fallen, too often good men are not attractive, and bad men are; too often cleverness, or wit, or taste, or richness of fancy, or keenness of intellect, or depth, or knowledge, or pleasantness and agreeableness, is on the side of error and not on the side of virtue'.<sup>3</sup> What was once joined together by God has been put asunder. And in a famous passage Newman set out his purpose in presiding over a Catholic university:

It will not satisfy me, what satisfies so many, to have two independent systems, intellectual and religious, going at once side by side, by a sort of division of labour, and only accidentally brought together. It will not satisfy me, if religion is here, and science there, and young men converse with

science all day, and lodge with religion in the evening. It is not touching the evil ... if young men eat and drink and sleep in one place, and think in another: I want the same roof to contain both the intellectual and moral discipline. Devotion is not a sort of finish given to the sciences; nor is science a sort of feather in the cap, if I may so express myself, an ornament and set-off to devotion. I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual.<sup>4</sup>

Apart from wishing to integrate the intellectual and the spiritual, Newman saw the cultivation of both not so much as the pursuit of opposites, but as an enterprise of remarkable similarity. I should like to explore what I believe to be an important and fruitful comparison, and I shall begin with education.

In the fifth Discourse of the *Ideal of a University*, 'Knowledge its own End', Newman defines 'the end of University education', which he calls 'special Philosophy', the 'Liberal or Philosophical Knowledge', as 'a comprehensive view of truth in all its branches, of the relations of science to science, of their mutual bearings, and their respective values'.<sup>5</sup> What does he mean by this? Essentially, he means nothing more than what he defines as 'real cultivation of mind' in the Preface to the Discourses: 'the intellect ... properly trained and formed to have a connected view or grasp of things'.<sup>6</sup> Although it is true that the more branches of knowledge we know the more comprehensive will be our actual knowledge, Newman's intellectual ideal is not *quantitative*, as some have supposed. 'Science and philosophy,' he says, 'in their elementary idea, are nothing else but this habit of *viewing* ... the objects which sense conveys to the mind, of throwing them into system, and uniting and stamping them with one form'.<sup>7</sup> The 'Architectonic Science or Philosophy' is the same, albeit on a grander scale.

Newman's language seems to have misled at least one critic into assuming what is really the very opposite of his meaning. In his *The Imperial Intellect: A Study of Newman's Educational Ideal*, Professor A. Dwight Culler has, as I have argued elsewhere, seriously misinterpreted Newman's theory.<sup>8</sup> According to Professor Culler, the 'Architectonic Science or Philosophy' is what he calls a 'recombination' of all the sciences - 'not the same as all the sciences taken together but ... a science distinct from them and yet in some sense embodying the materials of them all'. It is not surprising that he feels that 'this discipline has a rather mysterious character'. The mystery is only deepened by his unhappy attempt to distinguish between Philosophy or Liberal Knowledge as a 'recombination of all the sciences into a unified vision of reality' and the Architectonic Science or Science of Sciences as a discipline discriminating between 'the methods, purposes and interrelationship of the sciences themselves'. Newman himself never makes any such distinction, and if there is a confusion it is due to Culler himself confusing a 'generalized knowledge of all things', which he alleges to be 'Newman's answer to the problem of a liberal education', with that capacity for critical thought and judgement which in fact constitutes the ideal 'philosophical habit'.<sup>9</sup> It is perfectly true that Newman refers rhetorically to 'the philosophy of an imperial intellect',<sup>10</sup> but this does not mean that Newman has in mind, as Culler supposes, some 'super science' or master 'mode of knowing'. All that Newman envisages is surely what

we often call a 'well trained mind'. This may be a disappointing conclusion, but after a discussion of the various traditions which are supposed to have influenced Newman, even Culler is forced to admit that in the last analysis it is 'the ability to think' which 'is independent of particular subject matters and so is the instrument of all'.<sup>11</sup>

It is necessary to insist that for Newman to aspire to an educated intellect and the philosophical habit is certainly not to attempt to pursue every branch of knowledge. It is something much less spectacular than that. He is quite explicit on this point when he advocates enlarging 'the range of studies which a University professes, even for the sake of the students':

and, though they cannot pursue every subject which is open to them, they will be the gainers by living among those and under those who represent the whole circle. This I conceive to be the advantage of a seat of universal learning, considered as a place of education. An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought, by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. They learn to respect, to consult, to aid each other. Thus is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude. He profits by an intellectual tradition ... which guides him in his choice of subjects, and duly interprets for him those which he chooses. He apprehends the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and its shades, its great points and its little ... Hence it is that his education is called 'Liberal'. A habit of mind is formed which lasts through life ... or what ... I have ventured to call a philosophical habit.<sup>12</sup>

If, then, the end of education is a mind qualitatively not quantitatively distinct from the uneducated mind, what kind of specific training does Newman advocate for the formation of such a mind? If the 'imperial intellect' is the counterpart of sanctity, what is the particular kind of formative training which is the *sine qua non* for intellectual growth and which corresponds to the rudiments of spirituality?

So far our quotations from the *Idea of a University* have been of a somewhat abstract and theoretical nature. To learn more about the concrete actuality of Newman's education theory, it is necessary to turn to the most relentlessly practical part of the book, the paper called 'Elementary Studies', which is to be found among the essays and lectures which form the second half of the *Idea*.

Newman begins by declaring that 'one main portion of intellectual education ... is to remove the original dimness of the mind's eye; to strengthen and perfect its vision; to enable it to look out into the world right forward, steadily and truly; to give the mind clearness, accuracy, precision; to enable it to use words aright, to understand what it says, to conceive justly what it thinks about, to abstract, compare, analyze, divide, define, and reason, correctly'. He allows that there 'is a particular science which takes these matters in hand, and it is called logic; but it is not by logic,' he explains, 'certainly not by logic alone, that the

faculty I speak of is acquired'. The fact is that 'accuracy of thought' cannot be learned by studying logic text-books. What true education consists in 'mainly, or at least pre-eminently', is 'discipline in accuracy of mind'. And the curse of 'all who have not had a really good education' is a 'haziness of intellectual vision' which affects just as much those who can read and write as those who cannot. Indeed, says Newman, it is possible for illiterate people to have what literate people lack – clear intellectual vision. I think the point can be readily taken when we reflect on the academically 'uneducated' people we have met who sometimes are much more intelligent and shrewder than many a highly trained university graduate. The reason is quite simple: it is not information or even knowledge *per se* which educates the mind; sometimes, as Newman observes elsewhere in the *Idea of a University*, a lot of undigested knowledge may actually damage the mind in the sense of overloading it. Education is, in a sense, the process of digesting knowledge. Newman proceeds to give a highly practical and specific example in the form of a real live oral examination for university entrance. He prefaces it with the following general rules for learning:

... really know what you say you know: know what you know and what you do not know; get one thing well before you go on to a second; try to ascertain what your words mean; when you read a sentence, picture it before your mind as a whole, take in the truth or information contained in it, express it in your own words, and, if it be important, commit it to the faithful memory. Again, compare one idea with another; adjust truths and facts; form them into one whole, or notice the obstacles which occur in doing so. This is the way to make progress; this is the way to arrive at results; not to swallow knowledge, but (according to the figure sometimes used) to masticate and digest it.<sup>13</sup>

Various points emerge in the course of the examination. We learn that the good student 'shrinks from a vague subject, as spontaneously as a slovenly mind takes to it; and he will often show at disadvantage, and seem ignorant and stupid, from seeing more and knowing more, and having a clearer perception of things than another has'.<sup>14</sup> Even if a formal education does not guarantee a well-educated mind, still 'to be self-taught is a misfortune, except in the case of those extraordinary minds, to whom the title of genius justly belongs; for in most cases, to be self-taught is to be badly grounded, to be slovenly finished, and to be preposterously conceited'.<sup>15</sup> Nor is it a problem only for the self-taught, for 'in all learning, you must not trust to books, but only make use of them; not hang like a dead weight upon your teacher, but catch some of his life; handle what is given you, not as a formula, but as a pattern to copy and as a capital to improve; throw your heart and mind into what you are about, and thus unite the separate advantages of being tutored and being self-taught, = self-taught, yet without oddities, and tutored, yet without conventionalities'.<sup>16</sup> We may appropriately here conclude what Newman has to say about the rudiments of education by quoting a well-known passage on an instance of clear intellectual vision on the part of an uneducated person – a passage which, admittedly, flies in the face of much modern education, including religious education, but which reminds us of

the danger of what Pope John Paul II has called 'the desert ... of a memory-less catechism'.<sup>17</sup>

I recollect, some twenty-five years ago, three friends of my own, as they then were, clergymen of the Establishment, making a tour through Ireland. In the West or South they had occasion to become pedestrians for the day; and they took a boy of thirteen to be their guide. They amused themselves with putting questions to him on the subject of his religion; and one of them confessed to me on his return that that poor child put them all to silence. How? Not, of course, by any train of arguments, or refined theological disquisition, but merely by knowing and understanding the answers in his catechism.<sup>18</sup>

If we turn now to look at what Newman has to say about holiness, I believe we shall find some illuminating parallels. The most obvious place to begin is the *Parochial and Plain Sermons*, that great quarry of spirituality. Resounding through these volumes of Anglican sermons is the clarion call to perfection. The ideal is uncompromisingly, undisguisedly lofty; there are no concessions. The sanctity of Christ himself is our inspiration. Let me quote a well-known passage:

Let us not be content with ourselves; let us not make our own hearts our home, or this world our home, or our friends our home; let us look out for a better country, that is, a heavenly. Let us look out for Him who alone can guide us to that better country; let us call heaven our home, and this life a pilgrimage ...

Blessed are they who give the flower of their days, and their strength of soul and body to Him; blessed are they who in their youth turn to Him who gave His life for them, and would fain give it to them and implant it in them, that they may live forever. Blessed are they who resolve – come good, come evil, come sunshine, come tempest, come honour, come dishonour – that He shall be their Lord and Master, their King and God! They will come to a perfect end, and to peace at the last.<sup>19</sup>

Holiness is insisted on not as a dream but as a wholly attainable ideal:

We dwell in the full light of the Gospel, and the full grace of the Sacraments. We ought to have the holiness of Apostles. There is no reason except our own wilful corruption, that we are not by this time walking in the steps of St. Paul or St. John, and following them as they followed Christ. What a thought this is! Do not cast it from you, my brethren, but take it to your homes, and may God give you grace to profit by it!<sup>20</sup>

In another sermon, Newman says that if we want to know 'what is the true life of the Spirit, the substance and full fruit of holiness', then we must look at the lives of the Apostles.

To love our brethren with a resolution which no obstacles can overcome, so as almost to consent to an anathema on ourselves, if so be we may save those who hate us, – to labour in God's cause against hope, and in the midst of sufferings, – to read the events of life, as they occur, by the interpretation which Scripture gives them, and that, not as if the language were strange to us, but to do it promptly, – to perform all our relative daily duties most

watchfully, – to check every evil thought, and bring the whole mind into captivity to the law of Christ, – to be patient, cheerful, forgiving, meek, honest, and true, – to persevere in this good work till death, making fresh and fresh advances towards perfection – and after all, even to the end, to confess ourselves unprofitable servants, nay, to feel ourselves corrupt and sinful creatures, who (with all our proficiency) would still be lost unless God bestowed on us His mercy in Christ; – these are some of the difficult realities of religious obedience, which we must pursue, and which the Apostles in high measure attained ...<sup>21</sup>

When we were examining Newman's theory of education, we found that the 'Architectonic Science or Philosophy' or 'the philosophy of an imperial intellect' subsisted in hardly more than a well-trained mind. The rhetoric then, however, was not empty rhetoric because for Newman a properly educated mind was an invaluable and even rare end in itself. But nevertheless we saw how the constituent elements of a liberal education, far from involving abstract generalizations or sweeping syntheses, consisted in the painstaking pursuit of accuracy and precision of thought; and the resulting 'connected view or grasp' of reality was far removed from any kind of bird's eye view gained from 'general knowledge'. In other words, the ideal and accompanying rhetoric were superficially incommensurate with the concrete realism of the method and nature of the actual educational process in question.

Similarly, the lofty vocation to transcendent holiness should not mislead us into imagining that the response Newman has in mind is particularly characterized by any sublime feelings or ecstatic devotions or even heroic actions. Certainly Newman stressed the indispensable importance of prayer and he held a very high view of the sacraments as an Anglican; but the fact is that for him the pursuit of holiness is inextricably bound up with very concrete and even mundane practices. In the passage, for example, from which I have just quoted, we hear that 'to perform all our relative daily duties most watchfully' is an important part of the religious obedience we are called to.

As an Anglican, Newman was in conscious reaction against Evangelical preaching which seemed to him to undermine our own personal moral responsibility. In 1835 he wrote that his sermons deliberately dwelt on our own 'sanctification' rather than the 'Spirit of regeneration'. He was convinced

that we required the Law not the Gospel in this age – we want rousing – we want the claims of duty and the details of obedience set before us strongly. And this is what has led me to enlarge on our part of the work not on the Spirit's. For it is matter of fact that we are bid labour as much as if we had no assistance – it is matter of fact that Christians do labour in detail ... we know it is through the Spirit nevertheless, as a fact, *they do it* – and this age forgets they do it – and therefore it is necessary to bring out the fact in all its details before the world. In truth men *do* think that a saving state is one, where the mind merely looks to Christ ...

He complained characteristically that there was nothing 'definite or tangible' in Evangelical preaching.<sup>22</sup> When he wanted to persuade people of the beauty of

holiness, he did not speak glowingly of the power of the Holy Spirit to change us, but of our own capacity to change ourselves. And how was this change to be wrought? Not by feelings or words, but by deeds, and especially by actions of the most humdrum and unspiritual kind. For he believed that real spirituality, like real education, was distinguished by its very unpretentiousness. Thus in his sermon 'Self-Denial the Test of Religious Earnestness', he preached that 'the self-denial which is pleasing to Christ consists of little things ... in the continual practice of small duties which are distasteful to us'. He warned his hearers not to be 'content with a warmth of faith carrying you over many obstacles even in your obedience', but to remember that real self-denial lay 'in those little things in which obedience is a self-denial'.<sup>23</sup> Indeed, he reminded them in another sermon that

Nothing is more difficult than to be disciplined and regular in our religion. It is very easy to be religious by fits and starts, and to keep up our feelings by artificial stimulants; but regularity seems to trammel us, and we become impatient.<sup>24</sup>

The admonition is reminiscent of the condemnation in 'Elementary Studies' of a love of vague generalities in education, true intellectual training consisting in the unexciting and painful application to a particular defined subject-matter. Just as the 'imperial intellect' is formed not out of thinking imperially over a wide range of subjects, but out of a close mastery of a circumscribed subject, so true holiness arises from particular small acts of obedience, for 'how mysteriously little things are in this world connected with great' and 'single moments, improved or wasted, are the salvation or ruin of all-important interests'.<sup>25</sup> The counterpart to logical thought is consistency of conduct, for 'conscientiousness' in 'all things, little and great' is the criterion of true spirituality.<sup>26</sup> As a Catholic, he was to say, 'I have ever made consistency the mark of a Saint'.<sup>27</sup> Just as a 'Liberal or Philosophical Knowledge' does not come from philosophizing, so self-denial lies not in 'literally bearing Christ's Cross, and living on locusts and wild honey, but in such light abstinences as come in our way'.<sup>28</sup> The greatest mortification, he once wrote, is 'to do well the ordinary duties of the day'.<sup>29</sup>

After he became a Catholic, Newman did not in any way retract the simple practicality of his view of spirituality. In fact, he developed it further. In an address to his Oratorian community in 1850, he warned against trying to advance too fast in the spiritual life (the warning, incidentally, elicited from him one of the most striking images in his writings):

Unless you prune off the luxuriances of plants, they grow bare, thin and shabby at the roots. The higher your building is the broader must be its base – So it is with sanctity – Acts, words, devotions, which are suitable in saints, are absurd in other men ...<sup>30</sup>

The caution may be compared with his reminder in 'Elementary Studies' that 'Rome was not built in a day, that buildings will not stand without foundations, and that, if boys are to be taught well, they must be taught slowly, and step by step'.<sup>31</sup> In his Oratory address, he also condemned the 'fearful hazard' of 'attempting to be a saint' on one's 'own capital' – a criticism which recalls the danger of being self-taught. And he concluded by claiming that the minute

observance of daily obligations can almost make a person a saint:

... if we would aim at perfection, we must perform well the duties of the day, I do not know any thing more difficult, more sobering, so strengthening than the constant aim to go through the ordinary day's work well. To rise at the exact time, to give the due time to prayer, to meditate with devotion, to assist at mass with attention, to be recollected in conversation, these and similar observances carried duly through the day, make a man, as it is often said, half a saint, or almost a saint.

His conclusion, 'It gives our aspirations too a definite scope',<sup>32</sup> fits the advice given in 'Elementary Studies' to 'do a little well, instead of throwing [oneself] upon a large field of study', for the intelligent student 'shrinks from a vague subject, as spontaneously as a slovenly mind takes to it'.<sup>33</sup> In another address to his community in 1856, Newman was if anything more emphatic that, 'if we wish to be perfect, we have nothing more to do than to perform the ordinary duties of the day well'. After rehearsing in greater detail the various daily obligations and duties of a priest, he ends with the typically blunt words, 'Go to bed in good time, and you are already perfect'.<sup>34</sup>

As a Catholic, of course, Newman was reacting not against the indefinite spiritual-mindedness of Evangelicals, but against an over-elaborate and dramatic devotionalism of the kind particularly favoured by other Oratorian converts like Faber. Indeed he had warned Faber personally in 1850 (using the same striking image which he had used in his community address) of the 'necessity ... of pruning luxuriances, lest we get thin and shabby about the roots'.<sup>35</sup> Both Evangelicals and Italianate converts tended to emotionalism, but whereas the former encouraged a spirituality of inner spiritual feelings, the devotions the latter cultivated were all too explicitly externalized. As in other respects, Newman's difficulties as a Catholic were the opposite to his problems as an Anglican. While he had felt frustrated and helpless in a church unable to make up its mind whether it was Catholic or Protestant, as a Roman Catholic he deplored the lack of flexibility and freedom in the Church, as much in educational as in religious matters. But although he was in reaction against two very different spiritualities in fashionable vogue, his own answer was the same in both contexts. Just as his philosophy of religion may appropriately be seen as belonging to the 'common-sense' tradition, so his views on education and the spiritual life bear the same hallmark. And whether it is the acquisition of an 'imperial intellect' or the growth into sanctity, the same principles of concrete practicality and realism hold good. The undoubted power of Newman's rhetoric should never be allowed to overwhelm us into thinking either that the ideals in question are unattainable or that they are attained by any means other than the way of severely practical action. In our own times, when the pretentious and the unreal are at least as common as in his, Newman's constant appeal to the actual and the real can cast a critical shadow over the contemporary shibboleths of educational and spiritual theory and practice.

Newman used to remark that after every Ecumenical Council of the Church there is a great deal of confusion and conflict, sometimes leading to schism. The



period after Vatican II has been no exception. Inevitably there was a violent reaction against the rigidity of Tridentine and Ultramontane Catholicism. This was seen not least in religious education and spirituality, where catechetical learning by rote and the old penitential disciplines went right out of fashion. The new emphasis was on personal experience and on self-affirmation. Obviously there is much that is true and good in the new approaches. But there is also the danger of an exaggeration and imbalance. Newman's own reaction against the comprehensive vagueness of Anglicanism and against the emotional introversion of Evangelicalism can be very useful in restoring a balance. After all, no one can accuse Newman of fundamentalism or of neglecting the importance of personal experience. But Newman, like T.S. Eliot, knew that if the letter without the spirit killeth, equally the spirit without the letter dieth.

<sup>1</sup> *My Campaign in Ireland, Part I* (privately printed, 1896), p. 290.

<sup>2</sup> *Sermons preached on Various Occasions*, p. 5. References to works by Newman are to the uniform edition unless otherwise stated. <sup>3</sup> *Ibid.*, p. 8. <sup>4</sup> *Ibid.*, p. 13.

<sup>5</sup> *The Idea of a University*, ed. I.T. Ker (Oxford, 1976), pp. 96-7. Hereafter referred to as *Idea*.

<sup>6</sup> *Ibid.*, pp. 10-11. <sup>7</sup> *Ibid.*, p. 75. <sup>8</sup> *Ibid.*, pp. lvi-lvii.

<sup>9</sup> A. Dwight Culler, *The Imperial Intellect: A Study of Newman's Educational Ideal* (New Haven, Conn. and London, 1955), pp. 182-3. <sup>10</sup> *Idea*, p. 371. <sup>11</sup> Culler, *op. cit.*, pp. 185-6, 200-3. <sup>12</sup> *Idea*, pp. 95-6.

<sup>13</sup> *Ibid.*, pp. 272-5. <sup>14</sup> *Ibid.*, p. 293. <sup>15</sup> *Ibid.*, p. 299. <sup>16</sup> *Ibid.*, p. 302.

<sup>17</sup> Pope John Paul II, *Catechesi Tradendae* (Rome, 1979), 55. <sup>18</sup> *Idea*, p. 308.

<sup>19</sup> *Parochial and Plain Sermons*, viii. 242-3. Hereafter referred to as *P.S.* <sup>20</sup> *Ibid.*, i. 82. <sup>21</sup> *Ibid.*, p. 344.

<sup>22</sup> *The Letters and Diaries of John Henry Newman*, ed. Charles Stephen Dessain *et al.* (London, 1961-72; Oxford, 1978-), v. 21-2. Hereafter referred to as *L.D.*

<sup>23</sup> *P.S.* i. 67, 69. <sup>24</sup> *Ibid.*, p. 252. <sup>25</sup> *Ibid.*, ii. 114.

<sup>26</sup> *Ibid.*, p. 159. <sup>27</sup> *L.D.* xi. 191. <sup>28</sup> *P.S.* iii. 211. <sup>29</sup> *L.D.* xiv. 153.

<sup>30</sup> *Newman the Oratorian: His unpublished Oratory Papers*, ed. Placid Murray, O.S.B. (Dublin, 1969), p. 235. Hereafter referred to as *N.O.* <sup>31</sup> *Idea*, p. 291. <sup>32</sup> *N.O.*, p. 235. <sup>33</sup> *Idea*, pp. 287, 293.

<sup>34</sup> *N.O.* pp. 359-60. <sup>35</sup> *L.D.* xiv. 144.

## LECTIO DIVINA Encountering the word of God

JONATHAN PERRY (C84)

There are essentially two approaches to the Bible: we can read with the mind and we can read with the heart. With our minds we can view the text with an eye to the historical situation in which the Word is addressed. This requires a more academic approach and is invaluable. With our hearts we can explore the Bible as an encounter with God. We listen to the Word and consider the Gospels, especially, as the ground of an intimate communion with Christ. There should really be no conflict between the two approaches. Indeed they should complement each other. The greatest Biblical scholar, who spends a good deal of his life taking the first approach, must be careful to devote much time to the second for his own spiritual growth. Yet, in the Church today there seems to be a dangerous imbalance in our treatment of the Bible which threatens to restrict the Word of God to the realms of dry intellect. There is a burning need to redress this situation through rediscovering the Word as a personal, inner-experience of the Lord. Meeting this challenge in our daily lives is our duty as Christians and our *raison d'être* as a Movement: "the Word of Life - this is our theme". (1 John 1:1).

Drawing on the richness of the Benedictine tradition, we find there that reading the Scriptures has always been a matter of listening directly to God. Together with manual work and the Divine Office, St. Benedict arranged his monastic associations by making a daily encounter with the Word of God the foundation of our lives as lay men and women living in the spirit of the Holy Rule. For *Lectio* is a powerful vehicle for deepening our personal lives in the Word, as individuals making up the body of a Church in need of continuous renewal in the source of Life itself. Through *Lectio* we grow in the strength of love in Christ, we learn what it is to listen to God and therein discover the direction of our vocation, as we open ourselves to the action of the Holy Spirit in the Word.

*Lectio Divina* is what it says: divine, or sacred, reading. It is the contemplative absorption of the Word of God into the rhythm of our minds and hearts. It is to open the Bible and find ourselves in the presence of the Lord. It is to listen to His Word searching us in the ground of our soul and to meet Him there in a dialogue that bears the dignity and quality of a sacrament. We try to arrive at this point in the slow, prayerful reading and re-reading of the Scriptural text, specifically the Gospels. We try to chew upon each syllable allowing the Word to sink gently to our depths, where the Holy Spirit opens the ear of our hearts. We strain to discern the echo of the voice of God speaking to us in the context of our different lives. The Bible becomes something of a tabernacle, a tent of encounter, like the tent in which Moses would confront Yahweh "face to face as a Man talks to his friend" (Exodus 33:11). More than this, when we read the Gospels we are brought into intimate contact with the Lord through dwelling not only on His command, but on His every action. We ponder the very manner in which He slept, in which He ate, prayed and spoke; we truly begin to know the mind of Christ Jesus (Phil 2:5). In such way we can begin to "let the Word of Christ, with all its richness, find

a home within us" (Col 3:16). Through *Lectio* we can breach the walls of an over-intellectual approach to the Word and so open the path to a greater understanding of the action of God's love in our hearts.

Our weekly meditation in community should spring from our personal life in the Word. For in our communities we each set up a "tent of encounter" as individuals, venturing out during the meditation to give expression to the "echo" of the Word reverberating within us. When we speak we share in community a glimpse into our deepest selves: one moment in a continual process of self-discovery that should be the substance of our daily lives beyond the weekly meeting. Indeed, it is essential to understand that our first responsibility is to the vitality of our personal relationship with Christ in the Word. Everything else flows from this: the "quality" of our weekly meditations, our praying the Divine Office, our appreciation of The Rule, strength in community life, the fulness of life in the Church and its Sacraments, indeed, the vigour of our very vocations as individuals within a Movement. In this light *Lectio Divina*, as the absorption of Life-giving Word into the pattern of our daily lives becomes the primary condition for our growth in the true Knowledge that is born of a profound inner-transformation of Love through the Holy Spirit, beyond a mere change of thinking.

St. Benedict is careful to set aside at least two hours a day for *Lectio Divina* (ch 48 of the Rule). If we can manage just ten minutes we can begin to tap the richness of this "sacred reading". We can begin by choosing a Gospel, working our way, day by day, passage by passage, through to the end, approaching the text in the slow, contemplative way described above. We should have a pencil and paper at hand to jot down our thoughts as we descend through the different levels of meaning, straining for the "echo" on our way. We should use a Bible with footnotes and cross-references (preferably the standard edition of Fr. Henry's New Jerusalem Bible). For all its bulk this is invaluable for coming to know our way around the Bible, our "new home". We can substitute our Gospel "passage of the day" for the reading given in of the daily Office (Lauds, Midday or Vespers). We need to work at all forms of prayer; *Lectio* is no exception and building it into the Divine Office in this way helps us to establish it as part of our daily prayer life.

As we develop in our practice of *Lectio*, the Word fills and enriches our hearts rather than merely exercises our minds. We come to appreciate it as a vital artery through which our growth in the Love of Christ is nourished and sustained. Indeed, *Lectio Divina* should not be seen just as "something monks and nuns do". It is a timeless means for laity and religious alike to draw on the source of Life that binds us in community and leads us to the Father.

MOVIMIENTO APOSTOLICO MANQUEHUE. SANTIAGO

## SAVE THE HUMANS!

### A Christian perspective on the Green movement

SIMON HUME (T84)

Readers of the Ampleforth Journal will have been interested to read Jonathon Porritt's recent articles on the Green movement and the state of the environment (Autumn 1990/Spring 1991). He predicts nothing less than global catastrophe and the end of life as we know it unless we "change our lifestyles, our patterns of wealth creation, our systems of social and political organisation and go profoundly Green"! Stirring stuff, and a bit unnerving if you consider how improbable it is that people in the West are really going to give up their high standard of living for the sake of "the planet".

If Jonathon Porritt's analysis is correct then we are looking at the collapse of the ecosystem in the next few decades. It has to be said that there is a lot of support for this view from all stratas of society, from the Royal Family and Church leaders to the mainstream political parties and the pundits of the media. However, we still need to ask ourselves if such a dramatic and doom-laden view of the future corresponds to our observation of the world around us.

Of course there are problems in the world, just as there always have been, and many of them could be described as environmental problems. The question is whether or not these problems are becoming more or less severe, and whether we have the will and the ability to tackle them. Are human beings better off or worse off than they were fifty or a hundred years ago? Does the growth in population and the rising in living standards pose a threat to the existence of 'the planet' or 'the biosphere'?

By any reasonable assessment, we must admit that life on earth has been getting better, and furthermore that the rise in the standard of living and the quality of life, not only in the rich countries but in the poor countries as well, has increased more rapidly in the last fifty years than at any other time in history. The most obvious proof of this is that we are living longer, healthier lives. Many traditionally fatal diseases have been brought under control or eliminated. Cholera and typhoid – perfect examples of 'environmental problems' because they were carried by infected water supplies – are all but wiped out.

This rise in the quality of life is, of course, the reason for the much discussed 'population explosion'. Since the Second World War medical advances which had taken place over two hundred years in the West have been introduced into third world countries in the space of one generation. Mortality rates have plummeted, particularly infant mortality, and as a result the population has grown. However this is a triumph for mankind, not a disaster. The people who constitute the 'population explosion' do not regard themselves as a 'problem', because we would all rather be alive than dead.

Some Greens take a dim view of the progress of the human species, as they regard it as having been achieved at the expense of 'the earth'. Our activities are supposed to have been so damaging to 'Gaia' (the ancient Greek goddess of the earth) that the ecosystem is said to be on the point of collapse. We are supposed

to have polluted the seas, poisoned the land and choked the atmosphere. Taking the view that this process cannot continue, the Greens warn us that everything is about to change. We may have been able steadily to improve our standard of living so far, but the process will go into reverse in the next generation or two and then disaster looms.

It is not unreasonable to ask if this scenario has any truth in it, "Where are the bodies?" Where is the evidence that the 'ecosystem' is stressed to the point of breakdown? The Greens are more enthusiastic about prophecies for the future than they are with analyses of current scientific data, and for one good reason—the data does not support the prophecies.

Let us consider that most famous of Green rallying cries, global warming. Who does not 'know' that the temperature of the atmosphere is heating up owing to the emission of greenhouse gases like carbon dioxide? And who does not 'know' that this will lead to the disruption of agriculture, the melting of the polar ice cap, and the flooding of low-lying territories?

It is sobering to reflect that there is no evidence that global warming is taking place. Even the single 'fact' which the Greens present – that over the last one hundred years the earth's temperature has risen by half a degree Celsius – is contentious. It all depends on where you put the indicators for the beginning and end of the calculation. For example, between 1930 and 1970 the average temperature fell sharply. We all remember (fondly I suspect!) the steaming hot summers of the 1980s. These were regarded at the time as indicators that global climate was changing. However satellite data analysed in *Science* (30.3.90) revealed that the hottest years were (in descending order) 1987, 1988, 1983 and 1980. The coolest years were 1984, 1985 and 1986. All this tells us is that some years are hotter than others. There is no 'trend' to indicate warming.

In spite of the rhetoric about saving the planet from warming, there is little evidence to suggest that we in the West would be prepared to accept the drop in the standard of living which reductions in energy consumption would entail. There is, however, considerable evidence that Western Greens are prepared to obstruct development projects in the Third World in the supposed interests of the planet, since any attempts by the developing countries to imitate Western lifestyles would entail greater energy consumption – and more 'greenhouse effect'. Greens often argue that the people of the developing countries don't really want our standard of living anyway – they only think they do because of what Jonathon Porritt describes as "television and radio, bearing with them those glittering, glitzy, seductive images which tell of the ... delights of Western civilisation".

This view assumes that white, Western environmentalists know more about what is 'good' for the peoples of the developing countries than they know themselves. Such condescension is both patronising and unwarranted. Poor people who are striving for a higher standard of living deserve assistance and respect. They do not need lectures on what they 'ought' to want. It is morally unjustifiable to condemn them to continued poverty through fear of the impact which their development might have on the environment.

Fortunately, there is no need to balance poverty against environmental purity: it is a false antithesis. Western materialism is not a threat to the environment, as the recent opening up of the formerly Communist countries of Eastern Europe has shown us. Environmental degradation in countries like Poland and Czechoslovakia has reached such terrible levels that whole stretches of country – in Silesia for example – are literally uninhabitable. Pollution of rivers, beaches and atmosphere has reached levels which would be unimaginable in the capitalist West. However the problem was not human activity or the process of industrialisation, but the corruption and incompetence which is inherent in the Communist system. In the West, where industrial activity is both more intense and strictly profit-orientated, pollution is controlled by public health measures. These in turn reflect the willingness and the ability of the population to pay a bit more for products which are produced safely. Communism offered the people neither the political mechanisms to protest about pollution, nor the material prosperity to pay for the solutions.

Environmental problems, like most other problems, are caused by inefficient political and economic systems. Any deterioration of the environment in, for example, Africa is much more likely to be due to the almost total suppression of free markets throughout the continent than to any attempts by the people to better their lot. Indeed, unless Africa can break out of the straitjacket of central planning which has strangled economic growth, it is difficult to see how any improvements can be achieved either for the environment or for the people.

I have tried to suggest that the Green movement, whilst claiming to be based on scientific research, is in fact hostile to the genuine spirit of scientific enquiry. It is much closer to science fiction than science. The real dynamic for Greenery is not scientific but ideological: it is based on a value system which is profoundly hostile to human beings and their interests. Green literature is full of the most negative images of humanity, which is described as a sort of cancerous pollution on the face of the earth, getting in the way of plant and animal species. According to this view, everything we do is wrong, because we are disrupting natural systems. As Jonathon Porritt puts it, "living is polluting".

This view is far removed from the Christian view of Man made in the image of God, and set by Him over the rest of creation (Gen:1.26 & 28). The Bible leaves us in no doubt that men and women are not just part of the 'ecosystem': they are unique, irreplaceable individuals made for eternal life with God. Plants and animals can no more have 'rights' against us than we can have 'rights' against God. We are of different orders of Creation.

Christians who attempt to blend Christianity with Greenery come up against problems which often give rise to controversy, because they are mixing two incompatible elements. This was recognised as long ago as 1967 in an article by American historian Lyn White for *Science*. Entitled *The Historical Roots of our Ecologic Crisis*. The article described Christianity as "the most anthropocentric religion the world has ever seen" and blamed environmental degradation on the fact that "present science and present technology are so tinctured with orthodox Christian arrogance towards nature".

White's article was extremely influential and is still frequently quoted by Greens. He believed that we would not escape what he calls the "ecologic crisis" until "we find a new religion or rethink our old one". In an extraordinary passage which presages the principal obsession of modern Greenery he writes: "To a Christian a tree can be no more than a physical fact. The whole concept of the sacred grove is alien to Christianity ... for nearly 2 millennia Christian missionaries have been chopping down sacred groves, which are idolatrous because they assume spirit in nature."

As Greens have told us over and over again, the fate of the rain forests is the principal issue for them. Concern for the rain forests is the touchstone of a person's environmental credibility, or political correctness. From the most publicly conscious backbench MP to the most idealistic view of *Blue Peter*, it seems that our hearts collectively bleed for the trees which are being cut down in Amazonia. Why is this? Are people afraid that the world will run short of wood? If so, this is a groundless fear. The area of the earth's surface covered by forest is increasing slightly. Should we even begin to run short of any type of wood, forest plantations, which are extremely efficient compared with the use of natural forests for supplies of timber, can easily make up the deficiency.

One leaflet published by Friends of the Earth spoke of the "murder" of the rain forests. But how can you murder a forest – unless it is a living, spiritual being? The emotional language which people use when speaking of the rain forests derives from something much more profound than any fears concerning supplies of timber: it goes back to the deference towards the spirit of the forest which characterised the pagan religions prior to the dawn of Christianity.

Green spirituality is pagan in its origin and sits oddly with the trappings of Christianity. This explains the hostility of the Green movement towards human beings and their interests. In pagan terms, humans are nothing special. They have no unique character, no particular rights, and no exclusive destiny in eternity.

The Christian churches have a most important contribution to make towards the current debate on environmental issues, but it is a role which would not make church leaders popular with the Greens and their friends in the media. We urgently need to re-state the supreme importance of human beings, made in the image of their Creator and redeemed through His blood. There can be no question of making human needs and interests secondary to the supposed 'needs' of the plants and animals.

The word environment means something which environs or surrounds – but what does it surround? The traditional understanding would be that it surrounds Man and provides a framework for his activities. Unless the Christian churches can emphasise this important dimension of the environmental debate, it is difficult to see how they will stop the slide which we are witnessing in Western societies towards cults of every description – many of them originating from a pagan base.

We need to state, clearly and without equivocation, that the environment was made for man, not man for the environment.

## BOOK REVIEWS

FACING UP TO REALITY : A Pastoral Approach to the Modern World  
A Review Article

BONAVENTURE KNOLLYS O.S.B.

Good Friday People – Sheila Cassidy (DLT 1991/£5.95)

Behold the Man – Brian Thorne (DLT 1991 £4.95)

Walk to Jerusalem In Search of Peace – Gerard W. Hughes (DLT 1991 £7.95)

It is said sometimes that the day of the priest is over: that in all the conceivable situations where a person might look for help, it is the therapist, or social worker, who can best address the perplexities that we suffer from today. Small wonder, then, that the priest himself suffers so often from a crisis of identity. Is he merely a social worker, finding this-wordly solutions to the problems of inadequacy and loneliness? Or is he the spokesman for a foreign enclave labelled "Church", where he dictates the problem, guilt and sin, to which he provides solutions in words of other-wordly piety, or by reference to an authority which cannot be questioned? In either case those he seeks to serve are being cheated of reality. A world where mankind is the measure of all truth, and human happiness the only goal, cannot meet the aspirations of any serious searcher after the meaning of birth, or suffering, or bereavement. No more can a spiritual realm, whose standards are so remote from human experience as to be unattainable, free us from the guilt that stems from the gulf between such standards and our messy lives, a guilt that can only be escaped by suppressing our real feelings and motives, and taking refuge in a "spiritual life" that has little reference to reality.

The only hope for the pastor, I suggest, is to return to basics. If the rôle of the Christian is to be Christ in the world, then that of the priest is to enable this, pointing to the place where Christ is hidden, and to the actions that make him present for others. In other words, our pastoral approach must always be grounded in the Incarnation: the God we preach has become flesh; the world we deal with is not only created by God, but He dwells in its very heart.

The divide between religion and reality was brought home to me by someone referring to artificial birth-control: "I know it's a sin, Father, but I've got to do it for my family's sake." The point is not my answer, but the schizophrenia present in the assumption that God is absent from a situation where necessity leaves no choice. If Christ is present in our world then the dictates of reality cannot lead to sin. Of course, we must be careful to assess reality correctly. We all know the businessman who says, "We must live in the real world, Padre," when he really means that he has got to do a bit of cheating in order to maximise his profit. To assess reality correctly will entail not only keeping one's feet on the ground: what can be realistically expected of a young couple, dogged by ill health or poverty, and trying to keep their marriage together. It will also expand reality to include Christ present in every Christian, whose openness to the Spirit enables the disciple to do "even greater things than I do".

The starting point to any pastoral solution must be what are the real facts.

The commonest cause of guilt is feelings: of jealousy, rage, depression or whatever. To face up to the fact of what we feel is the first step to dealing with the guilt. The second is to realise how little control we have over our emotions. It is rarely more of a sin to feel jealous than it is to feel hot. If our feelings are our natural reaction to threatening 'facts', then the only way to cope with them is to reassess the facts, to see them more positively. Sometimes this is all but impossible. However positively one may regard the philanderings of an unfaithful spouse, there may be little one can do except share the anguish that Jesus felt when he wept over Jerusalem. So often the words 'pastoral solution' are taken to mean ignoring those bits of the law which are too hard to be borne. They should mean centring Christ at the heart of the problem, though His loving presence may imply the mercy He showed to others, or the readiness to be vulnerable, to suffer at the hands of others, which He so often chose for Himself.

When we speak of facing up to reality, the one irreducible piece of reality which is at the heart of every problem is ourselves. If we cannot see clearly what we ourselves consist of, then our view of every problem will be warped. One of the commonest tasks of every priest is the need to reassure someone in despair that they are indeed loveable. Here we seem to be on the same ground as the therapist whose task is often also to assure someone of their own worth, to affirm their sense of being of value in themselves. At this point I will turn to the first of our books for review: *Behold the Man, a Therapist's Meditations on the Passion of Jesus Christ* by Brian Thorne. One might say that the author's thesis, though that is too strong a word for this short book, originally talks given in Church on Good Friday, is that Jesus was a man whose sense of worth was never diminished by guilt, who was always in touch with Himself. The Passion narrative is then seen as a series of encounters with those who professionally almost destroy the dignity and value of others: religious authorities, the government, the army. The message is at once simple and profoundly moving, taking the reader through many occasions where others have caused him to doubt his own worth, or indeed where he has inflicted such feelings on others. To be told that the Apostles were in large part responsible for the sin of Judas, since they left him to his own devices when they could have drawn him back into the heart of their community, is typical of his approach. His main message, though, is that Jesus' possession of self, undiminished by the assaults of the authorities, and itself the source of His love and forgiveness, constituted both the fullness of humanity and His divine sonship. To say 'I am' before the High Priest denoted the fullness of human personality and the knowledge that he was loved and affirmed by God. My only concern with the therapist's approach that we are of worth in ourselves is in its failure to acknowledge that personhood consists in one's relation to another. To know we are loved by God is the beginning of spiritual growth; its perfection, by which with Christ we become most wholly a person, is surely the total self-emptying in love, so that our existence is of value only in reference to another. To be assured of the value of the self is essential for the healing of the spiritually wounded, but we gain ourselves, only to lose them in the love of another.

This sense of the need to be vulnerable, to be open in trust to others, to be

in touch with reality, runs through all the books I am reviewing. Gerard W. Hughes' *Walk to Jerusalem in search of peace* is both a travel story, where the author recounts with engaging honesty his experience of walking from Holland to Yugoslavia, and then further travels to Jerusalem, and a series of meditations to which events on the way give rise, concerning the roots of violence and the need for global disarmament, particularly for nuclear weapons. Were I not already a pacifist, I hope I would have been convinced by his demonstration of the absurdity of Christians trusting to weapons to protect their material interests, while following Christ whose message was total vulnerability and trust in others. However, I must confess to a feeling of irritation at the constant repetition of these arguments, so that at the end his entry into Jerusalem became not the climax of a pilgrimage, but the pretext for another meditation on the need for trust being contradicted by reliance on nuclear weapons. Still, his arguments are often hard-hitting and backed up by confessions of his own journey from the traditional Public School outlook of the '40s to his present radical demand that we follow Christ in all things. I would recommend this book for one other reason: his account of a detour to Medjugorje, where he reluctantly went at the insistence of friends. The natural scepticism of a liberal Catholic was clearly won over by the facts of this place of apparitions, by the sense of prayer and faith he experienced there. True to his theme, he contrasts the call from Mary for a peace which is demanding of all we have to give, with the 'private peace' offered by escape into devotion, which he detected in some of the homilies preached at the shrine.

Our third book, Sheila Cassidy's *Good Friday People*, starts out like Brian Thorne's to trace Jesus' journey through that first Holy Week. Her approach is to ask with total honesty what was Jesus like, and what would He have experienced. But rather than bring general psychological insights, she looks at the lives of others who have undergone arrest, imprisonment and torture, so as to empathise with Jesus whose full humanity she has no doubts about. Archbishop Romero, priests and nuns in El Salvador who were the victims of death squads, sufferers from cancer or AIDS: these are her Good Friday people who have faced suffering and death like Jesus, and made of the experience an opportunity to be opened up to the reality which is God. It is not a nice book; she brings up the most harrowing examples of suffering and cruelty, and says, in effect, this is what those who are called to follow Christ must face, and, at the same time, this is what an all loving God allows. There is nothing theoretical about the book: with concrete cases and the most direct and vivid language she faces the problem of suffering head on. Unless one has been stripped of all illusions, and experienced total vulnerability, one cannot see suffering as the point where one meets reality at its most direct. Rejecting all pious phrases and glorification of suffering, she names it as the place where God is, "both terrifying and supremely wonderful". This is an untidy book. Where one expects a meditation on Jesus, one finds the letters and poems of Carla Piette, a close friend of the author, who died tragically in El Salvador. Her fate and that of three companions runs like a thread through the book. Like Brian Thorne, she finds the task of entering the mind of Jesus at the moment of His death impossible. Where the former fails, I think, Sheila Cassidy

switches to a different plane of thought. We now follow Christ through the liturgy of Good Friday, Holy Saturday where she is fascinated by the old tradition of the Harrowing of Hell and significance this can have for the tortured and imprisoned, and finally the Baptismal Liturgy of Easter Night where the power of the signs is linked with Sister Carla's death by drowning. But throughout the divergent strands of this book, I am constantly brought face to face with reality: problems of faith, of bereavement, of the difficulty of forgiveness, are presented with a twist that makes one see them again as real. For example, seeing forgiveness as a gift, rather than a task, relieves one of pointless guilt but leaves it clear that the demand is still there. We live in an exciting time. A new generation is demanding of religion that it copes with the problems of a real world. This is the world where Christ is incarnate. These books in their different ways help us to see Christ there.

#### TERESA OF AVILA

Rowen Williams

(Chapman: Outstanding Christian Thinkers 173pp 1991)

Teresa of Avila should have appeared on trial before the Inquisition. How does a woman and a Jewess undergoing ecstatic experiences and claiming certain kinds of authority come to be accepted or even taken seriously in sixteenth century Spain? And yet after considerable opposition from even her closest friends she was eventually taken seriously and eventually very seriously indeed as the proliferation of the Carmelite reform, her canonization and her recognition as a doctor of the Church all testify. The social prejudices that were ranged on every side against her and the insecurity of the Church at that time make her impact upon the church all the more remarkable.

Teresa's conviction was "a simple case of a headstrong teenage eroticism being disciplined from outside." Probably true but Professor Williams does not go into detail. If you wish to read about Teresa's introduction by her cousins to the world of fashion and sensuality, the details of her life as a young religious or the intrigues of her adversary the Princess of Eboli, this book might not be for you. Professor Williams does not pursue these lines of inquiry. Instead he provides a concise sketch of Teresa's life which serves merely as an introduction to a collection of scholarly essays on Teresa's social and religious life and on her contribution to mysticism and Christian spirituality. Nor is he anxious to give a detailed chronicle of Teresa's extraordinary spiritual experiences. Williams is interested not so much in these phenomena in themselves but in the more fundamental realities which give rise to the extraordinary manifestations of Teresa's mystical prayer life.

Emphatic in this book is the incarnational character of Teresa's spirituality. As the author traces Teresa's inward journey towards God at the centre of the soul her experiences appear at first sight to become less and less relevant to an incarnational Christian life as she encounters successively loss of control, ecstasy and finally rapture. But these are merely markers of spiritual growth towards a

final state characterized at one and the same time by an intellectual vision of the Trinity and a full integration into the ordinary Christian life of human relationships in which joy, misery and weakness are still encountered but are registered by the soul with a "strange forgetfulness." Ultimately for Teresa the vocations of Martha and Mary are fused: love for God and love for man become indistinguishable.

The soul is a garden which needs watering, a task which is increasingly taken over by God. The soul is a castle with many rooms, the central room being the abode of God towards which the contemplative must inwardly journey. Two very different metaphors that Teresa gives for the life of contemplation. Professor Williams attempts to identify congruities. Where necessary he is prepared to be quite frank about confusions in Teresa's writing. Nor does he hesitate to criticize the inconsistency of her terminology.

Two interesting comparisons are made with Teresa's spiritual experiences. On the one hand they are found by Professor Williams to be reminiscent of the mysticism of her predecessors, most notably Evagrius and Eckhart. On the other hand they are equally symptomatic of recognisable psychological and physiological conditions. The loss of control for example that she experiences at one stage in her contemplation is symptomatic of a physical shock to the central nervous system. Such a broad critical approach to Teresa's spiritual experiences and to spiritual experiences in general is refreshing.

One of the criteria that Teresa gives for the authenticity of a spiritual experience is that it be not simply a recomposition of elements derived from existing experiences, but that it confounds the intellect transcending all previously formulated categories. Whereas in other places he does not hesitate to criticize, Williams appears to give his tacit acceptance to this criterion. Later however in the final chapter he clearly contradicts this when he insists that a spiritual experience, to be authentic, must have some intelligible connection with the language and tradition by which the contemplative is informed. If this is a difference of opinion between Teresa and Williams then, given the authenticity of Teresa's own spiritual experiences, her own interpretation of what constitutes a spiritual experience would attribute to her a prophetic charism whereas Williams's interpretation would locate her in the theological tradition.

The conclusion of the book subtitled "*Teresa's legacy today*" gives the unfortunate impression that Teresa is of little relevance to the Church in the twentieth century. Williams selects three areas of controversy upon which Teresa might be thought to throw some light: the rôle of women in the Church, the relationship between Church and society and the rôle in the Church of authority. With regard to the first Professor Williams frankly admits that "Teresa has no conclusions to offer us." Nor it seems did it ever occur to Teresa to question the subordinate status of women in the Church. Her caution against striving for higher forms of prayer was directed particularly towards women who, presumably unlike men, are susceptible to illusions. "It is better they stick to their sewing." The question of the relationship between Church and society is also, Professor Williams concedes, one to which Teresa gave little thought. She simply accepted the status quo as fixed. It is apparently only when she comes to the question of

authority that Teresa has something to teach us. It seems that throughout her life she had the correct attitude towards authority. She did not hesitate to criticize its failures where she considered it necessary. Nor did she hesitate to drive home requests and even protests. But in the end her obedient submission was always absolute. If she had appeared on trial before the Inquisition she would undoubtedly have surrendered her own opinions, not out of fear but out of humility. Whether we locate her in the fellowship of prophets or in the theological tradition she fulfils in either case the most important qualification that she surrender her opinions in humility to the proper ecclesiastical authority.

This book is by no means light easy reading. Nor is it strictly speaking spiritual reading. It is a study of considerable scholarship aimed to provide a more than superficial understanding of Teresa of Avila. In this it meets the first directive of the series editor that it provide interest for those with a professional concern for the history of Christian ideas. It measures up less well to the second directive that it be suitable for a general readership with little or no previous knowledge of the subject. I would recommend anyone before attempting this study by Rowan Williams, to read a biography of Teresa.

William Wright O.S.B.

#### THE CATHOLIC STUDY BIBLE – Ed. Donald Senior (OUP £17.95)

At a time when new editions of the Bible seem to be proliferating (in the last year revised editions of the New English Bible and the Revised Standard Version) every Bible must have its profile and its justification. The Catholic Study Bible (=CSB) has the text of the New American Bible (=NAB), which is the standard text used by Catholics in the United States – its copyright is owned by the Bishops! – equipped with a quiverful of helps to study. Perhaps one might say immediately that the bland arrogation of the title '*The Catholic Study Bible*' is a little presumptuous: the New Jerusalem Bible is just that, and this particular reviewer is drawn to compare the helps to Bible study offered by the two works.

The CSB offers 577 pages of 'Reading Guide' before the biblical text. This has been prepared by a panel of first-class American Catholic biblical scholars, so that it is authoritative, even though not every scholar will – thank heavens – agree with all the views expressed. But it is also reader-friendly, gentle, free from unexplained technicalities. Each book is introduced and its problems well aired; the conscientious reader of the 80 pages on the Pentateuch will, even without any previous knowledge, have a very decent understanding of how to approach those books and what is to be found in them. Similarly with other groups, such as the Synoptic Gospels. Questions that should remain open are, on the whole, left open, but firm guidance and teaching are given.

The book merits its claim to be 'Catholic'. The Reading Guide constantly shows that it is not a mere students' Bible, but one for those within the praying community: there is a helpful awareness of spiritual values. Further, there is occasional reference to the way the Church has treated the Bible, an article on the Bible in Catholic Life, the use and interpretation of the Bible and Church

guidance on the matter, and another excellent explanation of the lectionary and its value (plus a handy list of the passages for each day, which can help in preparation of liturgy and sermons). The maps are those of the Oxford Bible Atlas, dignified, clear and well-indexed.

Are there any limitations to the praise this book deserves? There is a slight tiresome overlap between the Reading Guide and the Introductions attached to each book in the text (adopted without change from the standard New American Bible editions), though these do serve some purpose because the material of the Reading Guide is all lumped together at the beginning of the volume. The indexing is meagre. It would be useful to have an index of persons, to help the reader who wants to find out where Aminadab comes, what the difference is between Ahaz and Ahab, or how many Herods there were. There is a glossary, but I find it dull and would be glad of more theology therein; a comparison of one series shows the tone neatly: on one pocket-NJB page, the CSB lacks Priest, Prostitution, Punishment, Purity, Redeemer, Redemption, Remnant, Resurrection, Rock, Sabbath, though it does have instead Primeval History, Proverb, Psalm, Pseudepigraphy, Q, *qinah*, *Qoheleth*, Rabbi, Reader-response Criticism, Redaction Criticism. Notes in the course of the biblical text are somewhat sparse for a Study Bible, providing only a slender guide for the reader interested in following up or linking together concepts and biblical themes.

The New American Bible translation used is that universally preferred in the American Catholic Church. This may not be unconnected with the fact that the hierarchy owns the copyright! It was slightly revised in 1986, but basically goes back to 1970, before the important movement towards biblical scholarship in the United States gathered much steam. This was also before the movement for sexual equality penetrated biblical translation, and unisex language is scarcely to be found. I find the translation unexciting and staid, unimaginatively faithful to traditional language, with more than a whiff of translationese. One major disadvantage of this translation for use in a study-bible is that little effort has been made to translate words consistently, which would have made possible a word-study of the same concept throughout the Bible, or a detailed comparison of parallel passages. I find it therefore a great pity that this otherwise excellent and useful one-volume study-bible should have such a weak here.

Henry Wansbrough O.S.B.

#### ROBERT RUNCIE – Adrian Hastings (Mowbray £15.95)

On the jacket the reader is informed that Professor Hastings is 'ideally suited to give an account of Archbishop Runcie's work'. The credentials for such suitability are not those which one would naturally expect. He is not a personal friend of long standing, he has not enjoyed a working relationship over many years, or spent years of research into his subject, nor does he possess an intimate knowledge of the inner workings of the Anglican Communion (despite his 'ecumenical' *History of English Christianity 1920–1985*). No, what makes him an ideal candidate to write about the work of the 102nd Archbishop of Canterbury,

according to the writer of the jacket, is that he is a doctor of theology working in a large theological department, a historian who once functioned as a priest and worked for many years in Africa and one (on the admission of Hastings himself (pxiii) who had never met Robert Runcie until the approach from Mowbrays with the assignment. All-in-all an unusual set of credentials for someone whose task it is to paint in words a realistic picture of the work of the Primate of All England. So it is that anyone who opens this short work (pp212) will inevitably gain, as the writer himself says, an outsider's view; but it is a view that is fired by the sense that there was much common ground between writer and subject, a theological affinity and an empathy that has allowed Hastings to get inside his subject. Indeed it is clear that Adrian Hastings admires Robert Runcie not only as a person but also as a leader, a leader with a particular style of leadership.

This is no full length biography, as Professor Hastings makes clear in his preface; he has not set out to give a detailed account of the growth and development of Dr Runcie, though the first chapter does provide the reader with a thumbnail sketch of boyhood in Crosby, Oxbridge, wartime Guards officer, and the like, nor is he concerned to highlight all the important things that have occurred in his ten years as Primate. Rather, Hastings brings his skills as historian to bear in picking out the issues that have dominated Archbishop Runcie's archiepiscopate, the issues which have been the most characteristic of the 'Runcie Years'. Here, in a series of essays, Professor Hastings adroitly takes the reader through an 'Anglican' mine field and asks the fundamental question, what is expected of an Archbishop of Canterbury? What is the rôle and function of a Primate who has no jurisdiction, no authority? The Archbishop not only presides over the Church of England, but has oversight of the world-wide Anglican Communion – a collection of autonomous Churches who share the 'anglican ethos' – he presides but he may not rule.

How then has Robert Alexander Runcie measured up to a task that is so daunting, not only because it is so ill defined, for each incumbent of the Chair of Augustine must by necessity bring his own interpretation to its nature and rôle. There is no rule book to tell an Archbishop what he may or may not do. Unlike the Papacy, as Adrian Hastings points out, the Archbishop of Canterbury has no large curial staff to assist him in his national and international work, but rather a small office which must support him in his task of presiding over the Diocese of Canterbury, the Church of England, the Anglican Communion, his relationship with other Christians throughout the world, his political responsibility as head of the Lords Spiritual and his national duty as first citizen. The sheer volume of speeches and sermons, lectures and talks that he must deliver throughout the year and the official and unofficial engagements that he must fulfil – all place an excruciating burden on a man who ultimately has no authority at all and is the object of everyone's criticism, especially that of the media, some of whom demand leads from the Archbishop which they never desire to follow.

This is a sympathetic account of one man's attempt to fill the rôle of such a difficult figure. It is sympathetic because Adrian Hastings has perceptively seen that Archbishop Runcie has brought to this office a tremendous gift of humility,

a way of submerging himself, of generously giving of himself rather than attempting to fit into other people's preconceived models and rôles for him. His critics have often accused him of being woolly minded, indecisive, of sitting firmly on the fence, and this is true, but one wonders if the rôle of an Archbishop of Canterbury could be anything other than this? What Robert Runcie has done is simply display in his own theological thinking the paradox and contradictions, the shifting of opinions, that lies at the heart of Anglicanism. The Church of England has long prided itself on being a 'comprehensive' Church, all-embracing; in Robert Runcie she has had an Archbishop who has tried to hold all theological tensions together. One who has been willing to express his own uncertainty and would be the first to renounce any claim to being a theologian, as Hastings points out, Runcie never took a degree in theology and 'he did not quite get on with theology' (p16). Literature, history and philosophy shaped his mind. Faced with a Church that was divergent in its theology, the Archbishop provided a means whereby the many different voices that make up Anglicanism could be heard, at no little cost to himself.

The central question which has been raised by the archiepiscopate of Runcie is to do with 'authority'. Hastings would like to consider the rôle of Archbishop of Canterbury as equivalent to that of a Patriarch but this is to miss the point. He likes Runcie's style of leadership, claiming for it that it has been based on the teaching of the Second Vatican Council, collegial but cautious. It seems sad that while praising the open character of the anglican primacy Hastings has used it to express his own personal dissatisfaction with the leadership of Pope John Paul II, who 'has succeeded in alienating more Catholics than any modern Pope ...' (p196). His assessment of the two styles of leadership is a clear indication of the misunderstanding of what such terms as 'collegiality' and 'communion' mean in the teaching of the Council. Perhaps he needs to look again at *Lumen Gentium*: 18, 22 and 23; and *Christus Dominus* and discover what the rôle and function of a bishop is: to look back to the early Fathers of the Church and rediscover that a bishop is a bishop because of the communion he shares with his brothers in the episcopate, a communion of faith and order. In order to preserve the unity of the apostles the Lord placed Peter at their head as a 'lasting and visible source and foundation of unity of faith and communion' (*Lumen Gentium* 22). There cannot be a primacy without jurisdiction. The bishop in his own diocese is *the* teacher, *the* shepherd, so to have a primacy which is so open-ended that no one need pay any attention to it is to go against the tradition of the early Church and the teaching of the Second Vatican Council. Robert Runcie and Adrian Hastings may talk of the need for and importance of collegiality and communion, may call for a primacy of the Bishop of Rome without any jurisdiction, but they are not using the language of the Fathers of the Second Vatican Council.

It is to the credit of Professor Hastings that he has attempted to allow the book to be a kind of dialogue in that the Archbishop's words are used on numerous occasions; in fact eleven addresses and a collection of after-dinner jokes delivered in the Mansion House are recorded. It is equally refreshing and a charming vignette into the Runcie household that the rôle of Mrs Runcie is



highlighted (p50, 73f). Too often she has joined her husband in being the object of abuse from certain types of newspapers and magazines; it was good that Hastings was able to set the record straight and clearly indicate what a source of strength she has been to Dr Runcie. She has done what she does best, made a home for a husband and has remained aloof from the ecclesiastical world.

This is an interesting book, but by no means the last word on Robert Cantuar. As an outsider to the Anglican Church Hastings has used well the works of others more used to its workings, Chapter Two for example is an excellent summary of Edward Carpenter's larger book. He has rightly pointed to the crucial issues of the episcopate as being those of the Ordination of Women to the Priesthood and the Episcopate, the failure of the Unity talks with more protestant Churches, the tensions within the Anglican Communion as an organisation, but above all the whole question of authority. The impression left is of an Archbishop who has been conscientious, hardworking and sensitive: a man whose pastoral care, piety and thoughtfulness endeared him to many; but equally a man who had to cope with criticism, from within the Church – most notably the Crockford Preface of 1987 – from the political world of Margaret Thatcher and from the media. How much he personally had to suffer, to what extent he submerged his own views in order to be a truly representative figure are questions that a longer biography will need to tackle. One day a deeper appraisal will be published, but for the time being Professor Hastings has produced a sensitive and friendly tribute, though a rather one-sided account of the Runcie years.

Robert Igo O.S.B.

CAN SCIENTISTS BELIEVE? – Ed. Sir Nevill Mott  
(James and James, London pp182 £21 1991)

"I know it is a relief to some of our parishioners here that a scientist believes that it is possible and may even be right to worship in church without accepting everything in the service." (Introduction by the Editor). This is hardly an encouraging start to a book which aims to show that scientists can believe. But his own faith, such as it is, does not admit that God is almighty or the Virgin Birth. But he wants to have a Christianity without miracles. The next contribution by Archbishop Habgood, *The Scientist as Priest*, is rather weak in his Sacramental thinking.

But after these first two contributions the majority of the rest are in line with Catholic thinking and some are by Catholics. Christopher Moss S.J. draws attention to the extraordinary success of the reductionist method in science. Some scientists maintain that "all knowledge is reducible to scientific knowledge" and yet "the programme to explain even the simplest biological organisms completely in terms of atomic and nuclear physics remains a pious hope". He goes on to stress that both scientific knowledge and knowledge of God "share common characteristics of both objectivity and subjectivity." D.J. Bartholomew is concerned to show that the nature of uncertainty in the world as indicated, for example, by the quantum theory is not inconsistent with God's interaction with his creatures. Dr

P.E. Hodgson quotes Whitehead "faith in the possibility of science, generated antecedently to the development of modern scientific theory, is an unconscious derivative from Medieval theology". Sir John Eccles tries to show that "psychons" or mental units in the brain account for unity of the self; but this hardly touches the nature of the soul. Professor G. Ludwig gives an orthodox account of redemption; in contrast he states "No one today will any longer be of the opinion that technological progress by itself brings about salvation". Professor Bube of California makes further observations on the limitations of science and that it provides no basis for morals or ethics.

Dr Mark Howson writing as 'A Catholic Scientist' solves his problems quite simply: "Science and religion are totally different ways of viewing reality and are not in conflict". Professor Acrivos finds the search for truth in Chemistry and also the mystics, such as St Teresa of Avila and prays that there be "more science in religion". Perhaps the last contributor, Professor Everitt, might give a summing up for the scientist who is also an orthodox Christian: "Just as physics confronts us with the mystery of successful incompleteness, so does religion". There is a short contribution from an orthodox Professor Dionysiou-Kountzi, who clearly places science in second place to religion "Without the knowledge of God, true knowledge is impossible". It is unlikely that many scientists in the West would accept that. Professor Domb writing as an orthodox Jew claims that Jewish faith has "derived inspiration and support from Scientific advances of the twentieth century, and that the tensions which existed between science and Judaism in the nineteenth century have largely disappeared".

The overall picture given by these contributions is both positive and encouraging. Scientific materialism is on the way out. But what takes its place will depend on what influences make themselves felt in the kind of world in which scientists work. Many scientists are being attracted to New Age movements which will fill their spiritual vacuum if this is not filled by believers, mainly scientists, who have a firm grounding in their belief. Christianity without miracles, if such a faith were possible, will not achieve this. The apparent conflict is unreal between science and the rare occurrence of miracles and it is unfortunate that the editor of this collection of testimonies should be unable to see this. The Catholic Church has a positive rôle to play in reconciling apparent conflicts between science and religion which no other church can offer to the same degree.

Julian Rochford O.S.B.



His Eminence Cardinal Basil Hume O.S.B.

The portrait of Cardinal Hume illustrated here was painted by Andrew Festing (C59). It was commissioned by John Gibbs (T60), who now works for the Cardinal as Financial Secretary to the Archdiocese of Westminster and was happily successful in persuading the Cardinal to sit for the portrait. Most generously John Gibbs presented the portrait to the Abbey. It fills a serious gap because we did not before this gift have a portrait of the Cardinal in his robes. We are, therefore, especially grateful for this gift painted by an old boy of the school and given by an old boy, parent and member of our Finance Committee.

GEORGE FORBES O.S.B. M.B.E. M.C.

Fr. George died peacefully in the infirmary of the monastery on 4 July. He was seven months short of his ninetieth birthday. In recent years his life had become gradually more limited, first by deafness, then by arthritis and finally in the last year by progressive failure of his eyesight. He did not give in to his disabilities. It was only in the last few months that he was completely confined to his room. It was typical that, when a wheeled chair became necessary, he didn't take the easy way of being pushed: he used it to lean on as he walked with difficulty to the refectory or calefactory.

He was a fighter to the end, who continued to do as much as he could for himself and troubled others as little as possible. He remained as orderly as he had been all his life and you could set your watch by his movements. Nothing could be done for his deafness and he must for many years have suffered from the rupture of communication and the loneliness it brought; nevertheless his response for those who took the trouble was always amused and amusing with some story always to tell and no trace of self pity. He had long ago decided it was time for him to move on to eternity and seemed envious of those who went before him. He wanted to let go but there were long weeks at the end when he seemed about to die but didn't. When reviving from a bad turn, he apologised for recovering and hoped to do better next time. In the end he went to God gently and easily with one of the brethren present, when it was least expected.

Fr George was born in 1902 at Shrivenham, although the family home, where he spent his childhood was in Rothiemay. He was the eldest son. His four sisters have outlived him, but not the youngest of the family, his brother Fr Charles Forbes, who was nineteen years younger and died in 1983; it was a puzzle and sadness to Fr George that his brother should have been taken and he left behind. George was received into the Church at the age of nine in 1911 and two years later started life at Ampleforth in the Lower School. It was a decision for which he later expressed profound gratitude to his parents, for whom the alternative possibility had been Eton. He left the school in 1920 with high distinction – Head Monitor, a member of the 1st XV and having passed 8th into the Royal Military College Sandhurst with a prize cadetship. In 1922 George passed 9th out of Sandhurst with a prize for military law. He was commissioned into the Grenadier Guards and seemed set for a distinguished military career.

In the following year, however, he resigned his commission and received the habit in the monastery from Abbot Smith. In due course he successfully took Maths Mods at St Benet's Oxford, decided with unflustered objectivity that he had gone as far as he could with Maths, completed his degree as a pass degree and began to read theology at Blackfriars. He was ordained priest in 1931 and began teaching Mathematics in the School with a devotion, thoroughness and understanding of those who found it difficult to master the demands of the School Certificate, which put many successful candidates in his debt.

Inevitably in 1931 he became CO of the OTC. In those days it meant that



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GEORGE FORBES O.S.B., M.B.E., M.C., T.D.

1991

he had the whole school at his disposal for two afternoon every week; and they all went to camp for a week at Tidworth in the summer, where Fr George's background in the Guards raised him to the heights. The school was suitably impressed when he appeared as a field officer on a magnificent horse to marshal the troops when they went on exercise.

In 1936 Fr George took over the Junior House from Fr Illtyd. He had four years as Housemaster—enough to show that he knew how to bring the best out of that age group and to win their respect and affection. But his responsibility for small boys lasted only four years; it came to an end when he went off in 1940 to serve as a chaplain. It was not for six years that he came back after service in this country, North Africa, Italy, Austria and Palestine.



When Fr George had resigned his commission in the Guards in 1923 to give himself to God as a monk, there was no revulsion from his career in the Guards. He had seen it in terms of service and dedication. That commitment was not repudiated; it was superseded by a higher service and more sacred dedication. When he returned to the army as chaplain, for Fr George the two types of service came together and his personal dedication to his work as chaplain was sincere and profound.

At first he served in this country with the 7th Guards Brigade and the 6th Guards Armoured Brigade. In October 1942 it was announced that officers over the age of 40 could not serve overseas. Being half-way through his 41st year he saw that regulation as a challenge, somehow evaded the bureaucratic obstacle and got himself posted to a General Hospital in North Africa. He arrived there in March 1943. Of course he was happy to serve in a hospital, but he longed to be with the troops up at the front. It was typical of how things worked for him that he had hardly landed in Algeria when an unexpected vacancy led to his being posted to the 1st Guards Brigade which was the only Guards Brigade in Tunisia and at the time actively engaging the enemy. Thus he returned to the Guards and remained with them to the end of the war. With them he saw action in the last battles in North Africa.

After the victory in North Africa he decided to take part in the Sicily landings. Since he was not sent there officially he had to make special arrangements. His contacts and influence seemed to be particularly good and spread through a network of Old Boys, some of whom were contemporaries, some whom he had commanded in the OTC, some young officers for whom he had been responsible

as small boys in the Junior House. He arranged an unofficial adventure and took part in the landing at the Pachino bridgehead. After that experience he had to return to train with the Guards Brigade in Africa and did not move with them to Italy until February 1944 in the aftermath of Salerno.

It was at this point and through the following year in Italy that Fr George's outstanding qualities as a chaplain came into their own. Almost immediately after landing, the Guards Brigade was thrown into the battle in the bridgehead over the river Garigliano. They fought a difficult action at Monte Ornito in appalling weather and conditions of indescribable hardship. His introduction to action in Italy is thus described in his diary: "The first night in that position was one of the most unpleasant I have ever spent. It came on to rain at nightfall so heavily that we gave up any idea of sleep, and during the night it turned to sleet and hail with wind of gale force blowing. To crown it all the Germans opened up with their mortars at five am as a prelude to one of their frequent dawn attacks." In the months that followed the hardship and danger did not seem to get less. The difficulties may be judged by one comment made by Fr George about the wounded he was tending in the front line: "in really bad weather it took as long as thirteen hours to get a (wounded) case to a wheeled vehicle in this sector". His account, written afterwards, was full of praise for others, revealing little about himself. It was here at Monte Ornito that he was awarded the MC. His own decoration is not mentioned in his diary. After the Ornito battle he named six who were awarded MC and added the laconic comment "and maybe some more." There was indeed another, Fr George himself, but until his death a copy of the citation was not available here. With typical modesty he had kept it dark; but it should go on record now:

Rev (4th class) Ian George David Alastair Forbes

This officer was with my Battalion when occupying positions in contact with the enemy in the vicinity of Mt Ornito from 8 to 20 Feb. During this period the officer was constantly subjected to artillery, mortar and small arms fire and was attacked frequently. The conduct of this officer was beyond praise throughout. He showed a complete and utter disregard for his personal safety, and was always to be found where the battle was fiercest or the shelling most intense, giving courage to the wounded and dying, and inspiring the remainder by his contempt of danger. He frequently organised and accompanied parties to go forward from our position in order to bring in wounded. He was an inspiration to the whole Battalion, and I am not skilled enough with a pen adequately to describe his conduct.

sgnd N.R. Norman  
Lt Col commanding 2nd Bn Coldstream Guards

Very strongly recommended. The same facts concerning this officer's conduct have been told to me by both the Welsh and Grenadier Guards as

the results of his visits to them. He has indeed been an inspiration to all ranks,  
sgnd J.C. Haydon  
Brigadier 1st Guards Brigade  
sgnd R.L. McCreery  
Lt General Commander 10 Corps

The same selfless service continued through Cassino, where he seems to have risked his life daily and hourly simply in order to bring Mass and the sacraments to the most forward troops, to look after the wounded and bury the dead. From the descriptions of his diary and his record of those who were killed and wounded (all mentioned and remembered by name), the campaign through the rest of Italy seemed quite as awful as it had been from the first. There were respites, however, when he was presented personally to the King on his visit to the army and to the Pope, when Fr George was on brief leave in Rome. "I was thrilled," he wrote, "to have spoken to both the Pope and the King within a month."

He crossed the Po, penetrated to Austria, worked for the return of POW's to England, and then, when the end came, he returned home by air. Security forbade the revelation beforehand of the intended landing place in England. He found himself in Lincolnshire near the main railway line. He was able to stand by it and watch the trains go by. He was a lifelong railway fanatic, who knew more about trains than one would have thought possible. His idea of bliss was to go on a railway journey. He made a point of trying out every line and knew all the timetables by heart. It was, therefore, reassuring for him to land near a railway line on his return to England from the war; and it was not just any railway line but the familiar one from Kings X to York. For Fr George watching the trains go by was the best possible restorative and symbol of the transition to normality.

However, the War Office was by this time so forgetful of its own regulation about over-forties that they planned to send him to Japan for the invasion of that country. When the war in the east ended even that was not the end for Fr George. They did not relent; they sent him instead. It was a different sort of duty altogether. He was there from October 1945 to February 1946. His account of the last weeks there make it seem like a reward for all he had gone through and all he had given in the previous three years: "I moved to Nazareth myself on December 31st. For the next month I was privileged to be the parish priest of the (military) parish of Galilee. From Headquarters in the Austrian Hospice in Nazareth kept by the Brothers of St John of God, where I had the use of the Chapel, I travelled daily over the roads which Our Blessed Lord must have known so well, to Cana of Galilee, Tiberias, Capharnaum, the Mount of the Beatitudes, Tabigha (Behsaida), Naim etc ... It was a peaceful and happy time, culminating with a retreat for all the MEF chaplains in the Italian Hospice on the Mount of the Beatitudes during the first week of February."

After that came Fr George's posting for home. He notes that it meant that he had to leave the 1st Guards' Brigade "after being with them for just on three years in North Africa, Italy, Austria and Palestine, almost a record for a chaplain's appointment." No wonder they wanted him yearly to say Grace at their dinner so long as he could travel to London.

Fr George returned to Ampleforth just in time for the term in September 1946. "People have often asked me the question," he wrote, "'Did you not find it very difficult to settle down to the monastic life again?' The answer is easy. It was just like slipping one's hand into a well-worn glove. For one thing, the monastic life was much easier physically than that which we had been living for the past six years. On top of that was a certain wonder at still being alive, an inability to realise why, when so many better men were dead, and the hope that perhaps God had still some work for us to do." Fr George very simply, quietly returned to the ordinary routine of monastic life as though nothing had happened, although his memories were alive and he never shed them – memories especially of those he had served with and those who had died: "The sight of troops on the march brings such a flood of memories that I am quite overcome."

He never held another major appointment. He became part of the life of the monastery again, living simply and unobtrusively. He was Junior Master for a time and Subprior. He was always available and willing to go on supply to the parishes. Such work on the parishes had the added attraction of a journey on the railways often extended by the choice of a circuitous route. He continued to be available for anything he could do until his physical disabilities confined him finally to the monastery.

Years later, when the war had become like ancient history to a new generation, one officer, who had been with him through the worst, wrote that Fr George's contribution to the life of the officers and men of the units in the Guards Brigades could not be estimated this side of heaven: "only by your having an MC could we express that combination of fearlessness, love of your fellow men, and desire to share your utter faith with us unbelieving, mocking soldiery, which was the hallmark of George." He goes on to describe him as a fearless and humble man of God who had been always steadfast in fidelity.

That gift of fidelity equipped him to face calmly the horrors of war; it sustained him in the uncertainties and cross-currents of the peace to which he returned. The strength of his character and conviction was complemented by understanding and an often inarticulate but very real gift of compassion; his lively sense of humour helped to see him through. For him, as for most of his generation whose sacrifices had made possible the liberty which now seemed to be in many ways misused, there was much to try him. He changed as little as he could while remaining loyal to the Church in its development. He was grateful for permission to continue, when he recited Office in private, to use his Latin Breviary. It was said that in the war he had never missed one of the Hours, even under fire. Whether true or not that story was well-founded. He was faithful to his prayer above all else and this came out very clearly as he prepared for the death, for which he had to wait so long and so patiently. When, towards the end, he asked for the last blessing he added softly (thinking, as the deaf often do, that he could not be heard) "although I am not worthy of it." That officer who had described him as a humble man of God was not far wrong.

N.P.B



Standing in front of the new monastery of St Louis, 1990 are L to R: Fr Timothy Horner, Fr Columba Cary-Elwes, Abbot Luke Rigby, Abbot Patrick Barry, Fr Ian Petri

Two novices were clothed at the end of August: Rev Fr Paul Corrie, who had been Assistant Priest for four years at English Martyrs Church in Preston, has taken the name Fr GEORGE; and James McTaggart, who has just graduated First Class honours in Theology at St John's College, Oxford, who has taken the name Br LAURENCE.

The Community has also been blessed richly in witnessing the Simple Professions of five Juniors: Br CASSIAN DICKIE, Br LUKE BECKETT, Br XAVIER HO, Br ANTHONY MARRETT -CROSBY and Br BONIFACE HUDDLESTONE, took their vows on 24 August, followed a week later by the Solemn Professions of Br PAUL BROWNE and Br KENTIGERN HAGAN, who are currently pursuing their studies at Oxford, having been joined by Br OLIVER HOLMES.

Having left Oxford last year, Fr BENJAMIN O'SULLIVAN has been appointed Assistant Choirmaster and assistant warden of the Grange. He has also been teaching Music, Religious Studies and Games in the School, as well as giving retreats to a number of groups in the Grange. He has also preached and given talks at London, Oxford and Edinburgh Universities. As Honorary Chaplain to Vincent's Club at Oxford, he said the Grace at the Annual Members' Dinner at the Cafe Royal in London, and has further continued his Oxford links by singing with the Schola Cantorum on their recent tour. Fr Benjamin also helped with Fr Jeremy to organise a School Rock Concert in February.

Fr BERNARD GREEN preached at the annual ecumenical service at Wetherby, and has also preached at the Bootham School Evening Reading (their Sunday evening service) as well as giving lectures to the Ampleforth Village Historical Society on Tolstoy. Fr Bernard broadcast earlier in the year on the World Service in a programme on martyrdom, and has appeared on Welsh TV in a programme on the monastic origins of Lavington and Whitby. On 11 April 1991 he made his consecration as a Titulaire Member of the Hospitalite of Our Lady of Lourdes during a ceremony at Lourdes itself. He has also been appointed Senior RS Master, succeeding Fr Timothy.

Fr GILBERT WHITFIELD spent time this Summer at the French monastery of Fontgombault, where he has done some research. He writes: "In 2002 Ampleforth will be celebrating the 200th anniversary of monks coming here, and in 2008, 400 years since the community settled at Dieulouard. This year a monastery in France celebrates the 900th anniversary of its existence. Like ourselves, the beginnings are not clear, and their history has suffered various interruptions. Its name is Fontgombault, in Latin 'Fons Gombaudis', i.e. the Spring of Gombaud. (He was a hermit in this site about 1000). Others joined him and the community of hermits towards 1080 had as its leader, Peter the Star. His tomb is now in the church at the entrance to the choir. The church and the other buildings were built beside the river Creuse. The buildings were devastated by English soldiers in the Hundred Years' War, by Protestant troops in the 16th century and during the French Revolution when they were left as ruinous as Byland and Rievaulx are today. They were built up again and monks returned. In the 19th century a community of Trappists (a variety of Benedictines) rebuilt the church and house until the anti-clerical laws banished them in 1902. The buildings were used for a junior seminary until 1948 when monks from Solesmes returned and the community has grown steadily, already founding two daughter houses in France. The monks do no work outside the monastery but many visitors come to them for retreats and spiritual guidance. A 'youth-hostel' type of building has been added for self-catering groups. This summer two bus-loads of Poles travelling to Lourdes stayed overnight there. Scouts often camp in the woods over the river. The monastery has a farm and produces most of its own food. The church is a fine example of 'Roman' (which we call Norman), simple, austere but elegant. On Sunday the church is usually full of worshippers for High Mass which is sung to traditional plainsong, with great beauty."

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Fr STEPHEN WRIGHT sends the following contribution:

Besides helping Fr Jeremy in the Junior House – my 13th year, I am involved with the Day of Renewal every month and our 150th day turned up in July with suitable celebrations. In March we had a small group of Old Amplefordian parents to a Parents' Saturday and there was encouragement to continue this gathering. (Any OA parent who wishes to hear more please get in touch). After Easter at

Trinity and All Saints College, Leeds, I helped to host the Priest's Retreat in the Charismatic Renewal Mode. On Pentecost Sunday I preached in the open air in Easingwold in the presence of Fr Walter and two weeks later at Rufford Abbey near Ollerton Hall, Notts where we brothers, Fr Ralph, Fr Timothy and Miles were all born. Ollerton Hall is now owned by the Sue Ryder foundation as a major centre for Muscular Dystrophy. In July I was invited to Brighton 91. This conference, opened by Archbishop Carey, was on Evangelisation and present were Christians from all traditions involved in Charismatic Renewal. It must have been the most comprehensive Christian conference ever. Many of the communities represented had never sat down with Catholics before, let alone found themselves addressed by a Cardinal (Cardinal Arinze) and a papal retreat giver – Ranlro Cantalamessa OFM. Late July found me at Ampleforth with 35 young people for the Ampleforth Student Conference now in its 13th year. OA parents with daughters 16-25 years might be interested in this.

Fr SIMON TRAFFORD has been teaching Latin, Classical Studies and General Studies (Calligraphy), and has also begun his 23rd year as Commanding Officer of the CCF – of which he has now been a member for 36 years. He is also in charge of Ampleforth golf and Guest Master – assistant to Fr Adrian in the monastery and to Fr Charles in the School. More and more of his little spare time has recently been devoted to Calligraphy; he has run courses in the village throughout the previous year, lectured, and run two workshops, and has also been providing calligraphic designs for service booklets in the Abbey Church on special occasions such as professions, ordinations, Holy Week and Christmas.

Fr COLUMBA CARY-ELWES has been giving a number of retreats, both at the Grange and at St Bede's in York, speaking on Monastic Spirituality and Modern Movements in the Church. Meanwhile he has been writing a Commentary on the Rule of Saint Benedict, using what he describes as "a new and up to date really English translation" made by Dame Catherine Wybourne, and which is to be published soon.

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## AMPLEFORTH PARISHES

### OUR LADY'S AND ST WILFRID'S : WARWICK BRIDGE

For nearly 1,000 years, Benedictine monks have administered to the people of Wetheral, Corby and Brampton areas, East of Carlisle. In the 12th century, monks from St Mary's Abbey, York, built Wetheral Priory. In penal times, monks came from France to the great families of the area, the Howards of Haworth Castle and of Corby Castle, and the Warwicks of Warwick Hall, who kept the faith alive through the centuries.

In 1775, a permanent Mission was re-established in Warwick Bridge. The Mass centre of the time, Howard Cottage, named after the main benefactors, the Howards of Corby, is still there, beside the A69 in the centre of the village. Since

the early 19th century the Parish Priests have been supplied by Ampleforth Abbey.

In 1840, Pugin was employed to design and build a Church and Presbytery on land given by the Howards. This Church, the Church of Our Lady & St Wilfrid, opened in 1841, and it was its 150th anniversary which was celebrated on 5 May, 1991.

The Church holds about 100 people, and is too small to contain the large numbers who attended the Thanksgiving Mass. This was celebrated in a marquee on the lawn outside the Church. The Chief Celebrant was Cardinal Basil Hume OSB, who, from the days when he was first ordained, has known and has an affection for the Parish, as indeed he has for the Riven Eden which runs through it!

Father Francis Vidal who was Parish Priest for over 20 years, until 1990, and Father Sigebert D'Arcy, who, when he retired from Workington came as a Curate, concelebrated Mass. Also concelebrating were Father Bernard Boyan and five Diocesan Priests from the Carlisle Deanery. Also on the Sanctuary were the Anglican vicars of Wetheral, Holme Eden, and Brampton. Father Edmund Hatton, today's Parish Priest responsible for the arrangements, acted as Master of Ceremonies.

The Howard family took a prominent part in the ceremony, Sir John Howard-Lawson (C50) carried the Processional Cross, and his brother, Hugh Lawson (C53) was the Thurifer. A plaque in the Church to commemorate the occasion was blessed by the Cardinal.

After Mass the marquee was converted for a large buffet lunch, to which the Dean of Carlisle Cathedral and Mrs Stapleton came with Lord and Lady Coggan, who were celebrating an anniversary of their own that weekend.

CARDINAL HUME, during Mass, gave the following Homily:

A jubilee is a time for memories and it is also an occasion for thanksgiving, the two go together. We remember the past and then are grateful to those who have made the present possible – in our case today, the hundred and fiftieth birthday of your beautiful Church, our memories will be chiefly of priests and people.

Of priests: I love to remember that this part of England is truly monastic land. The great Abbey of York had an interest here, the priory of Wetheral founded in 1106, and almost as early as that Mass was said in the castle at Corby and in the chapel at Warwick. 1538 was but an interruption in the monastic history of the area. It was the great families of the area who kept the Catholic Faith alive and enabled our Benedictine fathers to return from exile and minister to the people.

We live now in different times urgently responding to the clearly expressed will of Christ that His followers should be one. The welcome presence here today of representatives of other Churches is the measure of progress made and a promise, surely, of a future unity which will grow out of that imperfect

but real communion which we already enjoy. But as Catholics we must never forget the courage and tenacity of our Catholic forbears who died for their Faith. The presence of diocesan priests today is significant. I recall the great Douai tradition of martyrs. So many secular priests died for their faith – a magnificent witness and example for us all.

Your church is a wonderfully prayerful place. I wandered around reading all the inscriptions, and with gratitude recalled the contribution of men and women for whom the things of God were of paramount importance. They are with us today in that communion of saints which binds in one the past and the present, and makes the loss of loved ones a change of state, not a departure from our midst. I looked at the walls and thanked God for the contribution made by generous benefactors in the past and indeed by many here today, their descendants, still giving and helping.

Then it was time to pray. I settled into the pew – those pews fit admirably into the church; I, if you will pardon me for saying so, fit less easily into them – and I then recalled so many whose names are not recorded on the walls but are most certainly inscribed in heavenly scrolls, those of the distant past not remembered by name in the present; those too, who have worshipped here more recently. All these have their day today.

This homily risks being too long, but it is a special day. I say this as I hesitated about going on to recall some personal memories. My first visit, as a young priest in the school holidays was to help Father Bruno Dawson. He told me to go to Brampton and visit the people in Gelt Road. That was a marvellous experience for a newly ordained priest. Then there was Christmas here with Father Laurence Bevenot. Father Cyprian Thompson who died only two years after being appointed parish priest. Father Michael Sandeman who always struck me as being too big for the house but a man of generous heart. Names come flooding into my mind: the much loved Father Richard Wright, Father Leo Hayes who was crippled. It would be indelicate to mention those happily here today and who must continue to labour in the Lord's vineyards as priests. It is good to be with you, dear Fathers.

Nostalgia is a habit of mind that afflicts those who have some years behind them. It is a harmless affliction, if sometimes tedious for others. But memories are important and they lead to thanksgiving. Isn't that what the Mass is? Our Lord said: "Do this in memory of Me", and the Mass is thanksgiving; it is the translation of the Greek word for Eucharist. Every time the Mass is celebrated we make present in a marvellous manner far beyond our capacity to understand fully, the reality of Christ's death and resurrection so that we may be caught up in that mystery. The Mass is indeed the very centre of our Catholic lives. Our forefathers died to preserve it, families risked all to attend it, and then eventually Churches were built to celebrate

it. It is this that brings together today our faith and our prayer.

A jubilee is a time for memories and an occasion for thanksgiving. It is also an opportunity to look into the future. Look then, at the next ten years, the decade of evangelisation. There would be much to say about that but I must soon close. Allow me just a quick summary of what I believe should be the basis for every parish programme. There are three things:

- teach the truths of our Faith first in our families and then in our schools, and go on learning about those truths throughout adult life.
- deepen our spiritual lives through prayer and reflection.
- recognise our responsibility in virtue of our Baptism and Confirmation to witness to our Faith in the society in which we live, and be of service especially for those most in need.

I invoke finally your patrons, Our Lady and St Wilfrid. I trust they will forgive me for my neglect of them in this homily, but perhaps another day or another occasion I can pay tribute to her who has a special place in your Church and, I am sure, in the hearts of each one of you.

Fr AMBROSE GRIFFITHS from St Mary's Leyland writes: Our circular church is blessed with a wide ambulatory all round the church, and a separate Blessed Sacrament chapel. This enabled us to hold not just a festival of flowers, but also a festival of talents in which parishioners were encouraged to display things they had made. The result amazed everyone and revealed an unsuspected wealth of talent. Articles ranged from wood carvings and pictures to cake decorations and embroidered eggs with a variety of tapestries, weaving and lace. Several people gave live demonstrations while others provided a variety of vocal and instrumental music as an accompaniment. New friendships were formed, and many were encouraged to develop their skills for the next Festival.

Fr BERNARD BOYAN has moved to Our Lady and All Saints, Parbold to join Fr MICHAEL PHILLIPS. Following the handing over of St Mary's Cardiff to the archdiocese on 1 September, Fr KEVIN MASON is now working at St Mary's, Warrington. Fr GREGORY O'BRIEN had been in Cardiff for 10 months helping with the handover of the parish to the archdiocese and, in the later stages, acting as Parish Priest.

From Our Lady's, Workington, Fr PHILIP HOLDSWORTH writes: Thanks to Fr Justin Caldwell the number of Eucharistic ministers has been increased to more than two dozen so that we are now able to have Communion in both kinds at all Sunday and weekday Masses as well as to bring Holy Communion to the house-bound more frequently. The Rite of the Christian Initiation of Adults (RCIA) has just ended its first year of existence, the first candidates for admission into full Communion being received on the Feast of Sts Peter and Paul. Meanwhile, the children's liturgy (in the sacristy during the start of the Sunday 9.30 Mass continues to flourish - they come into church to join the offertory procession and so enter the congregation.

Meanwhile, Bible Study has been revived with a group of a dozen or so of different ages meeting regularly with Fr Philip to read and meditate on St Matthew's Gospel. In all of this we recognise how much we are indebted to our predecessors and the solid foundations they have helped to establish in the parish.

For the buildings, fresh slates for the roof have been put in place on the Church, Priory and Hall. Two disused and decaying classrooms have been demolished and the Hall and the Refreshment Room have been redecorated. The repair of the Church windows remains a problem and is being pursued.

Fr Justin and Fr Gregory Carroll both enjoy the fells on their days off and Fr Justin also keeps up his hobby of postal chess. He is, at present, the only RC member of the Clergy Correspondence Chess Club, and was featured recently in "The Universe".

Fr Gregory is involved in the setting up of THAW (Temporary Housing at Workington) Hostels Ltd. This is a joint venture, involving the Workington Council of Churches, Centrepont, a local Housing Association and various Statutory bodies, aimed at establishing and running a hostel for local young (16-25) homeless, for whom there is no provision in the area.

He has also revived the Parish Walks, which Fr Damian Webb used to run so successfully, and is pleased to report that most people survived the first two, up Ullscarf and Haystacks.

From St Mary's, Leyland, Fr PIERS GRANT-FERRIS writes that he has involved pupils from the High School in helping with the handicapped and collecting money on the Market for Hospice International, which cares for the sick and dying throughout the world. He helped to set up an ecumenical Church Tent as part of the Leyland festival on 1 June. Parishioners set up a static display for Justice and Peace, and a prayer session was organised with this theme in mind. In the Priory House he constructed, with help from Parishioners, a purpose built rack to facilitate the collection of Parish Journals by area distributors, who were asked to return to the Priory up-to-date lists of the names and addresses of Parishioners living in their areas of distribution. As a result of this exercise we discovered that about 300 families were not living where we thought they were.



Fr Piers has also been exercising his mind on the serious problem of broken marriages. He tries to help couples to stay together by teaching them how to pray together, and he has been thinking of trying to organise the renewal of their marriage vows once a year. He is also thinking of asking the newly-wedded to go on a pilgrimage to the shrine of St Margaret Clitherow in York, asking her to pray that God will give them the courage and determination to keep their marriages together in unity and peace.

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Fr GORDON BEATTIE returned to RAF Kinloss and RAF Lossiemouth from the Gulf on Saint Benedict's Day, 21 March. He had been out in the Arabian Peninsula since 5 January. In September he preached at the Battle of Britain Service in Saint Giles Cathedral, Edinburgh. He had given up an invitation to say prayers in Westminster Abbey at the London Battle of Britain Service that day. He felt that his natural roots as a Scot should get preference to his more recent roots from Westminster Abbey. Father Gordon will be leaving the Royal Air Force at the end of the year after eleven years service. After a resettlement course in Rome he will be spending three months visiting the overseas Houses which appear in the Benedictine Yearbook. This is part of a project to produce an edition of the Yearbook similar to "Ubi Deus Quaeritur" to mark the centenary of "Diu Quidem" and the Millennium. At the beginning of May he will take up the appointment of Parish Priest at Our Lady and St Gerard, Lostock Hall.

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#### EASTER RETREAT 1991

The considered opinion of some, including one of the organisers of the Retreat, is that there is too much in the Horarium. This year in particular, as we lost an hour to the clocks, looked even more crowded so we added one extra Conference from Fr Ian, the Retreat giver. From the first moments on Maundy Thursday 28 March, there was smoothness, quietness and happiness and dare one say it - holiness. The numbers and mix was much as last year: 400 + (just over the maximum) 145 (36%) had never been before; 150 (38%) University Students and 75 (19%) Old Boys. Both these latter numbers are rising. We hope this trend will be maintained. Father Cuthbert has inherited the mantle of Master of Ceremonies from Fr Alban and he has no difficulty in wearing it, the ceremonies being efficient, moving, prayerful and holy.

Holy Week Easter Retreat 1992 starts on Maundy Thursday 16 April.

#### SAINT BENET'S HALL

Fr Henry writes from St Benet's that he has had a fulfilling first year as Master. The first weeks were clouded by concern for Fr Fabian, dying of lymphoma in hospital in Headington, but also inspired by his heroic cheerfulness as he waited patiently but eagerly for the end, tended with gentle constancy by Fr Dunstan. Besides having four Ampleforth monks (Brs Paul, William, Raphael and Kentigern), the Hall was somewhat of a Benedictine centre, with a dozen monks from Douai, Belmont, Ealing, Worth, Buckfast, Prinknash, Farnborough and Sankt Ottilien in Bavaria - and in one term from St Louis too. There were also half-a-dozen lay students, including Matthew Walker (C 90) and a welcome stream of visitors. The traditional termly sherry party for Old Amplefordian members of the university became a party for Benedictine Old Boys, including one even from Augsburg in Germany. Another highly successful Old Amplefordian dinner was organised by Paul Brisby (St Dunstan's and Worcester), to which some 20 Old Boys came. Incidentally, James Nolan (T 78) enterprisingly orchestrated a dinner in London for over 80 old members of St Benet's to thank Fr Alberic for his dozen years of service to the Hall, which was graced by the Chancellor of the University, Lord Jenkins, and some 30 Old Amplefordians.

Sport has played its part in the life of the Hall: Br Raphael won his half-blue by representing the university against Cambridge at Judo, and Br William has been a stalwart of the St John's rowing team. Long ago Fr James Forbes initiated the practice of using the Hall for groups during the university vacations. The University of North Carolina still send 30 students for a summer program during July. This use of the Hall has been extended, and we played host to (among other groups) a Sixth Form conference for A level Religious Studies (over 100 students, overflowing to neighbouring Colleges), 25 monks at the Inter-national Conference of Patristic Studies and the European Community Baroque Orchestra, who were recording in Oxford and also enhanced Sunday Mass by singing Byrd in Four Parts.

Fr Henry, himself, when not occupied in administration and the gradual improvement of facilities at the Hall, did some teaching in the university, wrote one book and edited another, led his last Ampleforth Schola tour (to America) and his last Ampleforth Singers tour (to Belgium). Choral opportunities proliferate at Oxford, and he has sung in several choirs, including (with Br William) the university production of *Idomeneo* at the Playhouse. He keeps his hand in with the young by teaching RS to the 30 Catholic boys at Summer Fields Preparatory School, and has occasionally even taken athletics there; indeed, five minutes of his coaching enabled a boy to break a 20-year-old long jump record! In the course of the year he presided over nine weddings and several christenings, preached in half-a-dozen College Chapels and Winchester Cathedral, and did some teaching for the BA and MED programmes in theology at the Birmingham Maryvale Centre.

INTRODUCTION: Field Marshal The Lord Bramall, a former Chief of the Defence Staff and H.M. Lord-Lieutenant of Greater London writes: David Stirling was indeed a remarkable man and when, fifty years ago as a young Second Lieutenant in his early twenties he persuaded a full General Army Commander-in-Chief to let him raise a 65-strong unit, to be called as confusingly (for the enemy) as possible: L Detachment of the Special Air Service Brigade, he started an idea which has served the Country in good stead all over the world and in conflict after conflict. That is that if you take men of calibre and quality in terms of motivation, character, fitness and courage, equip them and train them to the highest standard and employ them with subtlety and surprise where they are least expected, you achieve results out of all proportion to their numbers. As a result the SAS Regiment he started from such small beginnings has not only survived but has won renown and respect throughout the Nation so that it is now impossible to imagine the Army or the Country managing without them in this still dangerous world. David achieved all this through his strong and abiding Faith which helped him to overcome his fears, and through his strength of character which enabled him to persuade others that the impossible was possible and that they should discard softer options, sacrifice rank and position and follow him in enterprises where, if you dared more than most, you won more than most. Hence the Regimental motto: 'Who Dares Wins'. After all the SAS has achieved due to his originality, foresight and leadership, it was indeed sad that he could not live to see its 50th Anniversary. The British Army and the Nation as a whole has every reason to be proud of this great Amplefordian.

The following is an Essay by David Stirling on  
THE SPECIAL AIR SERVICE

In mid-1940, I joined No.8 Commando and, early in 1941, went out with this unit to the Middle East. The unit, together with two other Commandos, formed Layforce under the command of Brigadier Laycock.

At the time of Layforce's departure for Egypt, Middle East Forces had pushed back the Italian Army in the Western Desert to Al Agheila; had effectively reinforced the Greeks; and had set up bases in Crete. The first objective of Layforce was the occupation of the Island of Rhodes, to be followed by extensive raiding operations. Within a short time of our arrival, however, the strategic picture had greatly changed. The Germans had made their appearance in the Western Desert and were starting their offensive which was to cause the 8th Army to withdraw to Maddehana with only Tobruk surviving, and the Middle East Forces had already been evacuated from Greece and Crete.

Owing to the changed circumstances, Layforce had to abandon the objectives envisaged for them; instead they were used as a source of reinforcement to Middle East Forces and, among other assignments, they helped successfully to cover, as a rearguard, the evacuation from Crete. One of the few raiding operations tackled



DAVID STIRLING with Long Range Desert Group Patrol, North Africa 1942



Photos: CAMERA PRESS, LONDON

DAVID STIRLING with Long Range Desert Group Patrol, North Africa 1942

by them was a seaborne landing on the coast involving a detachment of about 200 men who attacked 2 of the 3 Gazala landing grounds. In the event, the operation was made abortive by sustained bombing which resulted in the crippling of the Naval vessel carrying us down the enemy held coast.

Subsequently, the Middle East Command decided, because of the setbacks in Crete and the Western Desert, that the resources were unable to satisfy the Layforce Brigade's needs and that the unit should therefore be dismantled. However, just before this order was implemented, 4 members of our Commando, on the initiative of Lieutenant Jock Lewes, were given authority and encouragement by Brigadier Laycock for a test parachute jump at the Layforce base near Mersah Matruh. Unfortunately, or perhaps luckily, my own parachute was in a faulty condition and I hit the ground so hard that, for some weeks, I was paralysed from the waist down – giving me a splendid opportunity to prepare a paper for the C-in-C Middle East.

The main thesis of the paper was to plead that many of the objectives envisaged for Layforce, some of them of great importance, could be tackled by a unit less than 1/20th the size of the 1,600-man establishment of Layforce. The paper proposed raids on all 3 Gazala landing grounds as well as the 2 at Tmimi (on which were based the entire German fighter force), all to take place at the same time – on the night before the planned launching of the 8th Army's coming offensive. I contrasted this with the Commando requirement of 200 men to tackle only 2 of these 5 landing grounds.

I asked to be allowed to recruit a total of 65 men to accomplish this task, and pointed out that success would ensure R.A.F. command of the air in the major battle ahead, and I emphasized that, training apart, I would only require 5 Bombay aircraft for one night to carry one stick of 12 parachutists each and their equipment; and that I would need a patrol of the Long Range Desert Group (L.R.D.G.) to pick up my men after the operation.

The minuscule demand on the resources of the Middle East Command and the project's high potential reward decided the C-in-C to authorize me to go ahead. Thus was born the Special Air Service.

This first operation was a fiasco. The night of 16 November, on which our parachute drop had to be undertaken to fit in with the start of the 8th Army offensive, could hardly have been worse. There was no moon and a desert sandstorm, powered by a 50-(and much more in gusts)-mile-an-hour gale, obscured the entire coast-line. The navigators of the 5 bombers found their lights were insufficient for them to be able to distinguish the particular landmark which would have directed them towards the Target Zones and, consequently, had to depend on guess work – and their guesses were, in every case, wrong by at least 20 to 50 miles. Moreover, most of the parachuted supply cannisters were lost because of the gale dragging them away into the pitch-black night. Out of the 60 men undertaking the operation, only 23 were able to reach the rendezvous with the L.R.D.G. waiting for us about 20 miles inland from Gazala – having accomplished nothing.

The complete failure of this first operation was greeted with satisfaction by

many of the more orthodox staff officers at Middle East H.Q.; they reckoned it would bring the curtain down on an eccentric and (to them) troublesome unit. Therefore, it was imperative that my tiny residual force of just over 20 men should at once be committed to other raids if we were to recoup our reputation and survive as a unit. Through the imaginative support of Major-General Reid, commanding a brigade group based on the Jalo Oasis, and with the always effective collaboration of the L.R.D.G., we were able to set up a series of raids on German and Italian landing grounds on the coast between Agedabia and Tamet. During the following weeks, these raids achieved some success – we destroyed more than 100 aircraft on the ground – and this restored our self-confidence and our standing with the Middle East Command.

Our operational method during this period was simple. An L.R.D.G. patrol would drop an S.A.S. sub-unit of about 4 men 10 to 12 miles inland from the target aerodrome. These units would then usually spend up to 2 days reconnoitring (often by fieldglass if a commanding height was available) the target and especially the layout of the aircraft parking areas. The unit generally knew enough about the enemy's dispositions to ensure 100% surprise – even though a raid might be the second one within a month on the same landing ground. Once the S.A.S. unit had arrived in the aircraft parking area, the operatives would start by putting Lewes incendiary-cum-plastic bombs on the aircraft fuel tanks with 2-hour time-pencil fuses and would gradually reduce the fuse time down to half-an-hour, thereby enabling all the aircraft to be blown up at roughly the same time and allowing time for the unit to get well away before the first aircraft began to burn.

By the beginning of 1942 we had acquired sufficient operational experience to confirm our existence in the first place, and then to justify the increase in unit members in the expectation of creating a new regiment devoted to our strategic concept and able to play a vital part in the European Second Front.

Before continuing an outline chronology of the S.A.S. operations, I must at this point summarize the basic principles and philosophy on which we were determined to build our Regiment.

1. *Definition of Role:* To understand the S.A.S. role, it is important first to grasp the essential difference between the function of the Airborne Forces and the Commandos on the one hand, and that of the wartime Special Operations Executive (S.O.E.) on the other. In brief, the Airborne Forces and the Commandos provided advance elements in the achieving of tactical objectives and undertook tactical scaled raids; while the S.O.E. was a *para*-military formation operating mainly out of uniform. In contrast, the S.A.S. has always been strictly a military unit, has always operated in uniform (except occasionally when seeking special information) and has functioned exclusively in the strategic field of operations. Such operations consisted mainly of: firstly, raids in depth behind the enemy lines, attacking H.Q. nerve centres, landing grounds, supply lines and so on; and, secondly, the mounting of sustained strategic offensive activity from secret bases within hostile territory and, if the opportunity existed, recruiting, training, arming and co-ordinating local guerrilla elements.

2. *Methods of Arrival at Zone of Operations:* The S.A.S. had to be capable of arriving in the target area by air and, therefore, by parachute; by sea, often by submarine and folboat; or by land, by foot or jeep-borne penetration through or around the enemy lines. To ensure surprise (and, incidentally, also to diminish risk to the carrier), the S.A.S. usually arrived in the target area at night and this fact required a high degree of proficiency in any one of the arrival methods adopted for any particular operation.

3. *The S.A.S. 4-man sub-unit or Module:* Strategic operations demand, for the achievement of success, a total exploitation of the surprise factor in order to be one jump ahead. Because of this, the key factor in the organisation was its division into modules, or sub-units, of 4 men. Until that time, the operational formation of battalions, whether Air Transport or Commandos, had no basic sub-unit smaller than a section or troop consisting of an NCO plus 8 or 10 men and it was the NCO who had to do most of the thinking for what we disrespectfully referred to as "the thundering herd" behind him. In the S.A.S., each of the 4 men was trained to a high general level of proficiency in the whole range of the S.A.S. capability and, additionally, each man was trained to have at least one special expertise according to his particular aptitude. In carrying out an operation – often in the pitch-dark – each S.A.S. man in each module was exercising his own individual perception and judgement at full stretch.

The S.A.S. 4-man module could be viable as an operational entity on its own, or be combined with as many other modules as an operation might require.

4. *Planning Procedures:* In the early days of the S.A.S., Middle East H.Q. sometimes tended to regard us as a "baby Commando" capable of "teasing" the enemy deep behind the lines during the quieter periods but available, in the circumstances of a major defensive or offensive confrontation, to undertake essentially tactical tasks immediately behind or on the flank of an aroused enemy. It took some further successful raids to persuade H.Q. to acknowledge that our role should remain an exclusively strategic one.

In the meantime, S.O.E., functioning in the Middle East under the label of G.R., claimed that planning strategic operations behind the lines was their responsibility so it was logical and administratively convenient for the S.A.S. to be under their aegis. This surely was a classic case of 'escaping the frying pan only to land in the fire!' We, however, refused to submit to S.O.E.'s blandishments and won our right to plan our own operations in consultation with the highest level of Middle East H.Q. Our argument for this special status was simply that our prospects would be damaged if the planning of our operations was carried out by staff officers unfamiliar with our methods.

5. *Security:* In today's S.A.S., the importance of good security is thoroughly instilled into every man. We learnt a sharp lesson about security in the early Desert days. There was a "halfway house" restaurant between our training base at Kabrit and Cairo, where the SAS men often stopped, without knowing that the enemy

had installed an excellent intelligence agent. We had to accept that one of our operations had been compromised by careless talk in that place; when we discovered how the leak had occurred, we resolved to re-double our efforts in all aspects of security. Certain delicate operational roles might require the Secret Service to invest in the S.A.S. Command highly classified intelligence necessary for the effective planning of these operations and, just as importantly, for special training. For such intelligence to be entrusted to the S.A.S., its security disciplines had to be beyond reproach.

6. *Communications:* As the S.A.S. was operating at a distance of up to 1,000 miles from Army H.Q., an exceptionally efficient wireless communication was essential. Frequently we would require interpretation of air photographs of target areas, taken while an S.A.S. unit was already deep in the Desert on its way to attack them. An effective communication system became even more important to the S.A.S. in Europe.

7. *Recruitment:* This was a problem as we had to depend on volunteer recruitment from existing Army units. Not unnaturally, Commanding Officers were reluctant to see their most enterprising individuals transfer to the S.A.S., but eventually, Middle East H.Q. gave us firm backing and we were usually able to recruit a few volunteers from each of the formations which had undergone general military and Desert training. We always aimed to give each new recruit a very testing preliminary course before he was finally accepted for the S.A.S. (Today, the S.A.S. is even more ruthless in its recruitment procedures).

8. *Training:* Once selected, our training programme for a man was an exhaustive one and was designed to give him thorough self-confidence and, just as importantly, equal confidence in his fellow soldiers' capacity to outclass and outwit the enemy by use of S.A.S. operational techniques.

We kept a careful track record of each man and capitalized whenever possible on the special aptitude he might display in various skills such as advanced sabotage techniques, mechanics, enemy weaponry, night-time navigation and medical knowledge, etc. This register of each man's special skills was vital to make sure that each of our modules of 4 men was a well balanced entity.

9. *Productive intelligence:* Between the wars, the majority of European armies, particularly the British army, had not recognised the need for special forces, nor considered the possibility of strategic raids. Historical precedents, demonstrating how vital this concept could be to the winning of wars, were ignored and we, therefore, had to start again nearly from scratch. Luckily, the British, for one, now acknowledge the validity of the strategic raid, hence the continuing existence of the S.A.S. Regiment. The S.A.S. today fully recognizes its obligation to exploit new ideas and new development in equipment and, generally, to keep a wide open mind to innovation and invention.

10. *The Regiment and its Philosophy*: From the start, the S.A.S. Regiment has had some firmly held tenets from which we must never depart. They can be summarized as follows:

- i) The unrelenting pursuit of excellence.
- ii) The maintaining of the highest standards of discipline in all aspects of the daily life of the S.A.S. soldier, from the occasional precision drilling on the parade ground even to his personal turnout on leave. We always reckoned that a high standard of self-discipline in each soldier was the only effective foundation for Regimental discipline. Commitment to the S.A.S. pursuit of excellence becomes a sham if any *single one* of the disciplinary standards is allowed to slip.
- iii) The S.A.S. brooks no sense of class and, particularly, not among the wives. This might sound a bit portentous but it epitomizes the S.A.S. philosophy. The traditional idea of a crack regiment was one officered by the aristocracy and, indeed, these regiments deservedly won great renown for their dependability and their gallantry in wartime and for their parade ground panache in peacetime. In the S.A.S. we share with the Brigade of Guards a deep respect for quality, but we have an entirely different outlook. We believe, as did the ancient Greeks who originated the word 'aristocracy', that every man with the right attitude and talents, regardless of birth and riches, has a capacity in his own lifetime of reaching that status in its true sense; in fact, in our S.A.S. context, an individual soldier might prefer to go on serving as an NCO rather than having to leave the Regiment in order to obtain an officer's commission. All ranks in the S.A.S. are of "one company" in which a sense of class is both alien and ridiculous: just one visit to the Sergeants' Mess at the SAS Headquarters in Hereford would confirm this.
- iv) *Humility & humour*: Both these virtues are indispensable in the everyday life of officers and men – particularly so in the case of the S.A.S. which is often regarded as an elite Regiment. Without frequent recourse to humour and humility, our special status could cause resentment in other units of the British Army and an unbecoming conceit and big-headedness in our own soldiers.

I have described how we started the S.A.S. and how we operated in the early days while we were picking up, from operational experience, the knowledge we needed to justify the growth of S.A.S., in stages, to a full Regiment. At no time were we, what the journalists like to call, a "private army". From the start, we were a band of soldiers convinced that the role we had undertaken entitled us to be recognized as an integral part of the modern Army.

Having sketched in this general backdrop, I must now resume the chronological summary of the S.A.S. Late in 1941, we were joined by a parachute trained detachment of the Free French forces under Commandant Georges Bergé. This little group had a tremendous influence on S.A.S. operations and became an

honoured part of the S.A.S. Regiment. Their special flair, originality of thought and gallantry provided a foundation component in the fulfilling of the S.A.S. concept. (I well remember going to Beirut to see General Charles de Gaulle to get his consent for the Free French to join the S.A.S. Before granting it, he asked many searching questions about our unit's role and about our operational methods).

After the first phase of S.A.S. operations, already described, our unit was expanded to about 130 men; we continued to concentrate our raids mainly on enemy landing grounds and transport parks on the coastal road.

In May 1942, we asked for and got our own establishment of transport, thus becoming independent of the L.R.D.G. (although we could rely on their assistance if necessary). This allowed us to organise our own refuelling bases in the middle of the desert; it also enabled us to extend our raiding methods on enemy landing grounds and to take on many other targets. Indeed, while destruction of aircraft remained a target priority (we destroyed a total of over 350 in the Western Desert), the disruption of the enemy's communication and supply systems had become much more important.

Our transport consisted of 3-tonners for main supply purposes and the jeep armed with twin Vicker K. guns and .50 Brownings for both direct attack on enemy targets and for close approach to those targets best dealt with on foot. Our main supply bases were usually about 100 miles south from the coast and well camouflaged to minimize the risk of their discovery by enemy air reconnaissance and out of range of enemy land patrols.

In August 1942, Middle East Forces H.Q. granted the S.A.S. full regimental status and we became the First S.A.S. Regiment. Characteristic of our operations, in the Autumn of 1942 – after the Battle of El Alamein – was the establishing of two main bases from which 16 jeeps raiding detachments, of 4 to 5 jeeps each, mounted up to 2 raids a week each on a 500-mile-long stretch of the coastal road between Marble Arch in the east and Tripoli in the west. The main function of these raids, apart from destroying enemy transport and supply dumps, was to deny the enemy use of the road at night and thus force daytime movement of transport which was highly vulnerable to strafing by the R.A.F. On the whole, in spite of suffering relatively heavy casualties in the more inhabited areas between Misurata and Tripoli, this phase of operations was satisfactorily productive.

Early in 1943, I was captured near Gabes in Tunisia. After my capture, there was a brief hiatus as a result of which the First S.A.S. Regiment carried out, for a short period (before returning to Britain), a series of highly successful Commando-type operations in Sicily and Southern Italy under Colonel Paddy Mayne. The Regiment (under command of Colonel Mayne until the war's end) returned to its proper role after this interregnum. In the meantime, the Second S.A.S. Regiment, which had just been founded in England by my brother Bill Stirling, had arrived at Tunisia and executed strategic SAS-type raids in Sicily and on the Italian coast.

Although the S.A.S. had acquitted itself reasonably well in the Western Desert war, its contribution was small indeed compared with what was to come.

Colonel Brian Franks, who succeeded my brother as Commanding Officer of the Second S.A.S. Regiment, gives the following brief account of S.A.S. activities in Europe.

"Stirling's capture could well have proved disastrous to the S.A.S. However, their value in the Desert Campaigns had been proved beyond doubt, with the result that, after playing a part in Sicily and Italy, 1 and 2 S.A.S. returned to the United Kingdom to reform and to be doubled in strength. In addition, bringing S.A.S. up to Brigade strength, two Free French battalions and one Belgian Squadron were added with the G.A.Q. Liaison Regiment (Phantom) providing the vital communications.

"After many arguments, Stirling's philosophy won the day and this force was used strategically as opposed to tactically in Europe. The planning was based on the formation of suitable bases. A small reconnaissance party with wireless was dropped by parachute first—sometimes "blind", sometimes with the aid of flares and torches provided by the French Resistance. If the report of the advance party was satisfactory, it was quickly reinforced first simply numerically and later, if the terrain suited, armoured jeeps were dropped. With their fire power and small silhouette, they were a formidable weapon and caused much destruction, quite apart from their obvious ability to increase the area of operations. The bases were re-supplied most efficiently by the R.A.F.

"With the bases established (there were some 43 such bases in France), small parties, generally on Stirling's module of four, were despatched to harass enemy communications in every way open to them. Roads were mined, railway lines blown up and convoys of soft transport were ambushed. Bombing targets were reported to the R.A.F. All S.A.S. troops engaged in France were briefed to arm and train any formed bodies of the French Resistance. In certain areas this was successful. In other cases they had been impossible to train, though their courage was never in doubt; so it was for the population of numerous small villages situated near the SAS bases. In response, the enemy reacted with utter ruthlessness, deporting or shooting the males and burning houses. This unpleasant factor had to be taken into account when planning operations.

"Although there were successes and failures, there is no doubt that the S.A.S. inflicted damage, casualties and confusion far behind their numbers. This is borne out by the following quoted messages:

"An extract from a letter from General Eisenhower, the Supreme Allied Commander, to Brigadier McLeod reads as follows: 'The ruthlessness with which the enemy have attacked S.A.S. troops has been an indication of the injury which you were able to cause to the German armed forces both by your own efforts and by the information which you gave of German disposition and movements.'

"General Browning broadcast to all S.A.S. troops on 8 September, 1944. Here

is an extract: 'It is considered that the operations you have carried out have had more effect in hastening the disintegration of the German Seventh and Fifth Armies than any other single effort in the Army. Considering the numbers involved, you have done a job of work which has had a most telling effect on the enemy and which, I fully believe, no other troops in the world could have done.'

After the War, both S.A.S. Regiments were for a time disbanded but a volunteer reserve Regiment, under Colonel Brian Franks, was re-born in 1947 and a regular Regiment called the 22 S.A.S. Regiment was formed in 1950 for operations in Malaya, first under Colonel M.M. Calvert and then Colonel J.M. Woodhouse, and in it there were many who had served with the S.A.S. previously in Europe and even a few old hands from the Desert.

To bring the record up to date, I requested an individual, who has been for many years in the Regiment, to give a brief account of postwar S.A.S. activities and the Regiment as it is today. Here is his account:

"Nowadays the SAS manpower is slight—it is the smallest corps of all the regular army. But its members follow their predecessors' example in their professionalism and work to the principles laid down in 1941 when David Stirling persuaded the Chiefs of Staff in the Western Desert that a force trained and selected specially for operations behind the enemy lines should be formed. Surprise, deception and professional cunning are the effective weapons which enable them to produce results quite out of proportion to the numbers of S.A.S. involved in an operation.

"They have pioneered military free fall parachuting and the courage of their men was well demonstrated by Sgt Reeves who climbed down the static line of a learner's parachute which had become entangled in the tail plane of the aircraft. After cutting him free, Reeves dropped clear with the novice, pulled his reserve and then, with a second or two to spare, pulled the ripcord on his own parachute. He received the George Medal for his feat.

"Discipline in selection and in subsequent service is ruthless. Only fifteen percent of those volunteering are accepted for further training. The Commanding Officer retains the right to dismiss, instantly, any officer or soldier whose subsequent performance drops below S.A.S. standard—a sanction very seldom used because of the consistently high response by the S.A.S. officers and men to the high standard demanded of them. All NCOs drop the rank they held on joining the S.A.S. and revert to trooper.

"The ingenuity and intellect of individuals has kept the Regiment to the forefront in developing their employment in 'peacetime' and they have contributed in no small way to the civic action campaigns. The provision of training advisory services and the development of many other techniques are among the new tasks involving the 'post colonial' era of British history. In one country of the Arab Middle East a group of S.A.S. parachuted at night, free fall, into a wadi basin 800 metres long where the surrounding mountains stretched up to 1,000 metres above opening height. In the subsequent operations, the S.A.S. established

schools and medical centres, plotted roads, built airstrips and mapped the whole area in the process of secretly removing a small terrorist group which had infiltrated the area in question.

"The aim of the Regiment in Malaya was partly to help counter guerrilla operations; and also to win control of the aboriginal inhabitants of the deep jungle areas from the Communist insurgents – an objective which took 8 years to achieve. It was in Malaya that a successful technique was developed so that troops could be parachuted into the high jungle trees (of 60 metres and higher), lower themselves to the ground and successfully make their R.V. In Borneo they attacked the enemy in his lines of communication and they raised and trained indigenous border surveillance troops.

"An operation which illustrates the versatility and flexibility of S.A.S. troops was mounted in the Oman in 1959, where insurgents were based on the plateau of Jebel Akhdar and were raiding down into the surrounding countryside. At that time, there were only two known routes to the top of the Jebel, which rises vertically to a height of 8,000 feet. Both routes could be climbed only in single file and could be held by a handful of riflemen. Two previous attempts by the British, in battalian strength, to take the Jebel had failed due to the inability of the troops involved to scale the cliffs under accurate enemy rifle fire. A squadron of the S.A.S. were then tasked to put down the uprising and, after a period of reconnaissance by small parties found alternative routes to the plateau and under the cover of a deception plan which drew the main body of the enemy to the north of the plateau, they attacked at night from the south. Climbing 8,000 feet in the dark, over many stretches necessitating the use of ropes, they caught the enemy picquets asleep and overran the Jebel.

"A further instance of the ability of the S.A.S. to move and fight at night occurred in the latter days of the British presence in Aden, when 8 S.A.S. men moved round a large force of rebels at night to mark a D.Z. for the Parachute Regiment who were to land, later, in force. The S.A.S. party, however, was located and attacked by some 250 of the enemy. Throughout the course of the day, supported by aircraft, the S.A.S. fought off attacks which reached to within 100 yards of their position, pulling back under cover of darkness only after their officer and radio operator had been killed. The activities of the SAS are extremely varied and its rewards often unexpected. For example, in 1972, in an attempt to thwart terrorists who were reported to have placed a bomb on board the liner Queen Elizabeth II, an S.A.S. explosive expert was dropped with three men from another unit into mid-Atlantic and taken on board the liner. The subsequent search of the ship revealed no bomb but the men enjoyed a luxury cruise and unlimited hospitality from passengers."

I have attempted, in this essay, to respond to Monsieur Pierre Sergeant's invitation to provide an analysis of our S.A.S. philosophy and briefly to chronicle our operational performance.

The following address was given by SIR FITZROY MACLEAN OF DUNCONNEL at SIR DAVID STIRLING'S memorial service at Guards' Chapel, 7 February 91

We are here today to celebrate and give thanks to God for the life of a great man. Of David Stirling's greatness there can be no doubt. As a leader, a man of action and a man of ideas, he left an enduring mark on the military thinking of his age. He also made his mark as a human being in any number of different ways. And this is clearly reflected in the number and wide range of his friends and in their lasting devotion to him. His family and Keir and Morar and the people there meant a very great deal to him, and he to them. No one could have given more anxious moments than David to those who loved him. But, equally, no one could have made them laugh more or, in the long run, have given them greater cause for pride.

Wars have a way of throwing up exceptional men. Of no one is this truer than of David Stirling. The war served, as it were, to concentrate, to focus, qualities which up to then had largely been employed in causing uproar or even mayhem.

We are celebrating David's memory in the Guards' Chapel. No one was prouder than he was of his regiment, the Scots Guards, and the Scots Guards have good reason to be proud of him. But, as anyone who knew him will realise, ordinary regimental soldiering had no more than a limited appeal for him. It was this that led him to join Layforce and, when that was disbanded, to set about raising the S.A.S.

By the latter part of 1941, the war in the Desert had settled down into a slogging match between the two opposing armies, swinging this way and that in the narrow coastal strip between the Mediterranean and the Qattara Depression, while to the south the desert stretched endlessly away.

Ahead of anyone, David saw the unique opportunity this offered for a small, well trained, well led force to carry out surprise attacks on the rear of the formidable, but fully extended, Afrika Korps, while using the empty desert to the south as Lawrence used the Arabian desert, to emerge out of and then fade back into. What is more, possessing, as he did, quite exceptional powers of persuasion and being by nature immensely determined, he somehow succeeded, as an unknown subaltern, in winning the personal support of the Commander in Chief, General Auchinleck, and then in placing himself directly under the latter's command – in itself a very shrewd tactical move.

In a surprisingly short time, the fledgling S.A.S., then consisting of half a dozen officers and perhaps 40 or 50 other ranks, had, by the amazing success of its operations, brilliantly justified the trust General Auchinleck had put in them. David planned and carried out every one of these operations himself. To their planning he brought remarkable vision, resourcefulness and imagination. In their execution, his personal courage and determination were unsurpassed. He also possessed what to my mind is the ultimate gift of leadership: the ability to carry with him those he led on enterprises which by any rational standards were bound to fail and to convince them that they were certain to succeed. Having been so



convinced by him a number of times, against my better judgement, I speak from first hand experience.

There are people who pride themselves on showing a proper appreciation of the art of the possible. David was a specialist, if ever there was one, in the art of the impossible. Another thing that David did was to make it all great fun. Even at the most difficult moments, you felt how lucky you were to be there.

Today, just half a century on, the S.A.S., founded by David, forms an essential and increasingly important part of our national defences. Equally, the idea behind the S.A.S., namely the essential vulnerability of modern armies and armaments to the attacks of a force such as the S.A.S., is accepted by all and sundry.

David's claim to greatness lies in grasping this idea ahead of anyone else, in securing, single-handed and against all probability, the backing he needed for it and then putting it into execution with such astonishing success.

Even after fifty years of friendship and a number of shared experiences that are not easy to forget, David's character remains a difficult one to assess. There was about him, as about many great men, an element of mystery, an intangible quality, akin perhaps to what Lawrence called "the irrational tenth, like the kingfisher flashing across the pool" – an irrational tenth that sometimes confused GHQ Middle East every bit as much as it confused the enemy.

David was a man of ideals as well as ideas. What is for sure is that when he got hold of an idea – or, for that matter, an ideal – he didn't let go. And this was as true after the war as during it. The most important thing David did after the war was to help recreate the S.A.S., a new S.A.S. with the memories, the spirit and all the great traditions of the old. And remain their friend and adviser till the end of his life. But I shall always remember him in the Desert, when he was young, a great soldier and a great friend, and take heart from these words:

"Death is only an horizon and an horizon is  
nothing more than the limit of our sight".

#### CONCLUSION

David Stirling was a visionary in the finest sense. An often controversial figure, he was many years ahead of his time and retained throughout his life the courage to state his convictions. He was a staunch patriot and a firm believer in every man's right to decide his own future, regardless of colour, creed or birthright. He was excellent company and possessed a wonderful sense of humour. However, he did not suffer fools gladly and was capable of levelling pomposity with a simple phrase or single look. Though possessed with terrific drive and determination in pursuit of what he thought was worth fighting for, he was a very fair man and extremely self-effacing. He would never accept the debt of gratitude the Special Air Service have to him for their existence. His view was that he was only one of a number of co-founders and that in any event success was only possible given the quality of soldier who opted to serve in the S.A.S. The 'cheekie laddie', however, showed the way. Soldier, patriot, visionary and leader, David Stirling has well earned his place in history.

"Who Dares Wins"

## AMPLEFORTH AND THE GULF

### RAF CHAPLAIN

FR GORDON BEATTIE (D59) was stationed at Dhahran from 5 January to 21 March 1991, and also visiting often Riyadh and, after its liberation, Kuwait – where he visited the Catholic Cathedral and met the Carmelite Bishop.



Father Gordon with Bishop Francis Micallef OCD  
Bishop in Kuwait

## OPERATION DESERT SHIELD AND OLD BOYS

CAPTAIN GILES BAXTER (E79) Adjutant, 32nd Armoured Engineering Regiment.  
 MAJOR TIM BIDIE (E72) Queens Royal Irish Hussars (Liaison with US).  
 CAPTAIN NICHOLAS CHANNER (D81) Adjutant, 1st Battalion The Royal Highland Fusiliers.  
 LIEUTENANT ANGUS FRASER (W85) Commander, Tank Troop, Scots Dragoon Guards.  
 SIGNALMAN GLEN GAMBLE (JH85) 2nd Squadron, 14th Signals.  
 MAJOR PETER GARBUTT (E72) Squadron Commander, 14th/20th Kings Hussars. Mentioned in Despatches.  
 MAJOR TIM McWINEY (O69) Royal Scots Dragoon Guards.  
 MAJOR JONATHAN PAGE (B77) Commander, Tank Squadron Scots Dragoon Guards.  
 COMMANDER JAMES RAPP RN (A70) Commander of HMS Brazen.  
 LIEUTENANT JOHN SHARPLEY RN (W82) Naval Surgeon.  
 LIEUTENANT BARNABY WEINER (E84) Grenadier Guards.

## OTHER OLD BOYS IN THE AREA OF THE GULF WAR

MARK ARMOUR (D71) with Price Waterhouse in United Arab Emirates.  
 NICHOLAS ARMOUR (D69) FCO Muscat, Oman.  
 MARTIN COOPER (C73) of British Steel PLC in Dubai.  
 COLONEL PETER GRANT-PETERKIN (J65) Leader of the British contingent of the United Nations Observer Force on the Kuwait-Iraq border.  
 JERRY HARTIGAN (W49) Front line member of the Peace Group, and was, at the beginning of the air war, in Southern Iraq.  
 EDWARD STOURTON (H75) ITN's reporter in Baghdad, and was there during the ground war, reporting by satellite.

## AT AMPLEFORTH

In both School and Monastery, the Gulf Crisis and eventual war was approached with calm and with prayer. As the UN deadline for Iraqi withdrawal from Kuwait approached, there was, on Tuesday 15 January 1991, a Holy Hour with Rosary for the Community, and from that day, the monks began the practice of singing the ancient hymn to Our Lady, *Sub Tuum Praesidium*, at the end of Vespers each evening, and this practice has continued since the Gulf War ended. Throughout Lent there was a further Holy Hour on Sunday evenings for monks and boys. Mark Hoare (O), Peter Foster (T) and David Blair (W) organised a daily Rosary for the school and monks. At the monastic Matins, prayers were offered for all those involved in the War, including brothers and other relations of a number of boys. At an early stage of the crisis, 17 September 1990, the Senior Debating Society considered the motion "This house deplores the Hypocrisy of the reaction of the world's leaders to the crisis in the Gulf" – this debate, poorly attended at the time, was decisively defeated. After the War, on 1 May 1991, Brigadier Christopher Hammerbeck, father of Christian Hammerbeck (J), Commanding Officer, 4th Armoured Brigade, spoke to an audience of boys and monks on the Gulf War. And in another place in this Journal it is recorded that, coincidentally with the end of the War, Field Marshall the Lord Bramall, former Chief of the Defence Staff, was able to attune his Headmaster's Lecture to an account of the War, interspersed with comment and analysis such as could only come from one who knew much more than he was prepared to let on.

## AMPLEFORTH'S OTHER CONNECTIONS WITH THE WAR

Besides those already mentioned above, old boys and Brigadier Christopher Hammerbeck, our prayers at the monastic Matins and in the Houses during the Gulf War included many other Ampleforth connections – families and friends of current Amplefordians and others. Thus there was Jamil Channo, father of James Channo (J) and his family, who live in Abu Dhabi – also, many of James Channo's family who live in Baghdad, his uncle, grandparents and others, all part of the Christian community of Iraq. There were others: T.A. d'Souza, father of Tim d'Souza (J), in Abu Dhabi; R.F. Dale, father of Oliver Dale (D), who is in the Navy; K.B. Howell, father of Paul Howell (J), in the Foreign Office in Dubai; Major J.E. Knowles, father of Nicholas Knowles (D), Royal Corps of Transport; F.C.M. Op den Kamp, father of Frans Op den Kamp (J), architect of Dhahran Airport; Lt Colonel R.H. Pepper, father of Rupert Pepper (D); and a number of other relations and friends.

Although not directly because of the War, Ian Richter, father of Anton Richter (B), has been a political hostage in Baghdad since 18 June 1986, and his situation was much in mind as a result of the War – on the fifth anniversary of his being taken prisoner by the Iraqis, 18 June 1991, there were special services simultaneously in St Bede's House and Westminster Cathedral where Cardinal Basil Hume (Housemaster St Bede's 1955-63) led prayers for an overflowing congregation which included families and friends of other political hostages.

## THE BENEDICTINE YEARBOOK 1992

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## OBITUARIES

## JOHN BECKWITH, FBA, FSA, MA (E37)

John Beckwith died on 20 February in his bachelor flat at 77 Ladbrooke Grove after a longish illness, sustained by his Catholic faith and his Catholic friends. He never married; and as his health declined, he withdrew from society, remaining largely alone in his home that had once been owned by an early Oxford influence upon him, the Viennese authority on illuminated manuscripts, Dr. Otto Pächt. He missed the contact of colleagues, the pressures of *Musea*, the treasures in his care. He missed official entertaining and the journeys of duty. He found his books overcrowded him and his home no place for work, so that he lost his professional zest. His last days were not joyful.

But his life had been so, in the main. Sensitive and quick witted, Beckwith had kept a wide circle of friends without ever appearing gregarious. A Yorkshireman brought up at the port of Whitby and schooled at Ampleforth, which he came to regard as a sort of spiritual home, he became used to his own company and to disciplines of study, particularly the longeurs of history. He was exceptionally musical, the piano being his forte; and a gifted linguist, who wondered whether to make a career of that.

John Beckwith had an unusual childhood. Giving birth to her second son, his mother had died when he was only two; and at that his father simply disappeared, John heard no more of him until half a century later when the police asked him if he were son of John Frederick Beckwith. Living alone in the East End, the father had taken a keen vicarious interest in the development of John's work: police identified him by journal and newspaper accounts of lectures and books of his son, found in the father's pockets. The two boys had been virtually brought up by their maternal grandmother, until she died in their teens – and John's brother was killed in the War. There remained cousins of whom he was fond.

Beckwith was one of seventeen founder members of St Edward's House at Ampleforth, in the September term of 1933; and became its second head of House in 1936 after D.F. Ellison left the school. Among those seventeen was Brigadier Billy Armour, late Colonel of the West Yorkshire Regiment. In St Edward's, Beckwith's closest associates were John Williams and Mark Weighill. Although the interests of Beckwith and his friends tended more towards the aesthetic, they all certainly gave strong support to House activities such as cricket, as Tony Mitchell, the House captain and later a Major in the Duke of Wellington's, affirmed. Beckwith was ever courteous, firm and fair; and ever a pleasantly approachable person to his fellow members (as they remember). His penchant was to history; so he became a star pupil of that formidable Mancunian, Mr '(h)urry' Bamford. This stood him well in life.

Beckwith went as a Loscombe Richards Exhibitioner to Exeter College, Oxford in 1938, reading modern history and specialising in the medieval period

By then witty, entertaining and a clever mimic, he chose for close associates those who tended to the arts: Denys Sutton from Uppingham, who but lately turned to Catholicism and died just days before John, who from 1962 served a quarter-century as a brilliant editor of *Apollo* and at the same time organised countless exhibitions at home and abroad; Ralph Pinder Wilson, who eventually became doyen of Islamic art studies; and Fr Gervase Mathew OP of Blackfriars, an improbable enthusiast of Byzantine art and brother of Bishop David the writer, who nearly became the Cardinal of Westminster. Fr Gervase shared wide religious sympathies – in an age not given to it – that looked out especially to the Eastern Churches with Byzantine religious art forms, so giving Beckwith new perceptions of old forms. (Perhaps only Catholic medievalists easily share such vistas).

It was a cruelly broken time, interrupted by the call to arms; but Beckwith and Sutton both had the professional perseverance to return to Exeter and achieve good degrees (MA in 1951).

John Beckwith served through the Second War with 1/6th Battalion The Duke of Wellington's Regiment: Ampleforth, one recalls, has over the years sent quite a number of officers to that Regiment, two of them Rugby internationals. John, whose brother had been killed in 1942, was wounded on 17 June 1944 soon after D Day in the battle for Le Parc de Boislande. His right hand was seriously and permanently injured, a finger being taken off; and from that moment he was never again of a mind to go near a piano. Nevertheless all through his life music remained his overriding recreation. After long convalescence, which took him finally from the front, John returned to his studies. As he left Oxford his life interest momentarily entertained a diplomatic career, where his penchant for languages would find an outlet: he had the temperament too.

In the event Beckwith spent his whole working life from 1948 till 1979, from the ages of 30 to 60, at the Victoria & Albert Museum (V&A), where he moved steadily from Assistant to Deputy to Keeper; and from Textiles (1948-55) to Architecture & Sculpture (1955-79). His writings all fell into the latter of these two periods, during his forties and fifties, though its subject matter spanned both. He became one of a small group of scholars who surely established our national museums as centres of academic excellence, with a steady stream of ranging, aesthetic and deeply erudite publications and exhibitions and displays of museum technique which lifted English standards to a quite new high, internationally envied. In his work he remained first a historian, establishing the realities; while others, such as John Hayward, Jonathon Mayne or Peter Ward-Jackson – all initially under the direction of Sir Leigh Ashton – branched out more diversely. Sir Steven Runciman remarked of Beckwith: "he enjoyed showmanship, loving opportunities for re-arranging the galleries or for helping in the organisation of large exhibitions ... (taking) full advantage of the V&A library, and (remaining) always on excellent terms with his colleagues and all the Museum staff."

A colleague, Diana Scarisbrick, has written of John Beckwith that he was in his element in this stimulating atmosphere. "With his good looks, gift for languages, quick – and often wicked – tongue, gallant war record and first class mind, he was the Museum's "golden boy". He threw himself into the task of

cataloguing the collection of Coptic textiles with such energy that within a few years he had established himself as a leading authority. It was therefore with much regret that he accepted his transfer ... in 1955 before he had completed his catalogue'. These were John's salad days before the tasks of communication came upon him.

With his promotion to Deputy Keeper in 1958, Beckwith had his horizons extended, becoming a 'travelling salesman' of his discipline – a keen conferencier and a lively lecturer. Runciman remembers him as 'free to attend international congresses abroad, where his knowledge of foreign languages proved useful: fluent in French, German and Italian, he also had an adequate reading acquaintance with Greek and some Slav tongues – enough to handle a monk from Armenia or a professeuse from Belgrade'. He returned to the United States, to Harvard. He had been a visiting fellow to the Dumbarton Oaks Library, Washington DC in the early 1950s; and in the 1960s he was a Harvard visiting professor, and to the Fogg Museum of Art there, and also to the Columbia University, Missouri. He became involved in influential exhibitions of the art of Byzantium in Edinburgh and in London, and especially in the 1965 Aachen exhibition devoted entirely to the art of Charlemagne, under the auspices of the Council of Europe. His writings reflected and sprang from these interests, notably *The art of Constantinople* (1961); *Early medieval art* (1964) and the Pelican History of Art, *Early Christian and Byzantine art* (1970). Always there was present in his work an extraordinary awareness of the historical context.

In lectures and museum work in exhibition John Beckwith had a flair for self-display. Rather lavishly, he has been compared with Callas' concert performances. In display he showed off many kinds of evidence in period clusters, textiles and ornaments being inter-woven. It was his privilege to work alongside such internationally admired scholars as Sir John Pope-Hennessy (from Downside indeed, and now publishing memoirs), he who had been his predecessor in offices at the V&A during 1954-66 before going on to direct first the V&A itself (1967-73) and then the British Museum (1974-6). Both in their turn (in 1956/7 and in 1978/9) became Oxford Slade Professors of Fine Art; Pope-Hennessy subsequently the same at Cambridge. Beckwith's theme for Oxford was early medieval art and the imperial ideal, a subject which came from the heartland of his expertise. As Diana Scarisbrick described it, it afforded a pretext for bringing to life 'a caste of majestic characters from the remoter shores of history. Most memorable was his portrait of the scholar emperor Constantine Porphyrogenitus (died 959) which he set against the background of Byzantine court life, evoked with dramatic force'. Alas no book directly accrued from this lecturing; Beckwith's last was published in 1974 – to which we should add a collection of his monographs and the like, *Studies in Byzantine and medieval western art* (1989).

Here one should include the names of others of Beckwith's V&A colleagues who in their own mode achieved international standing; notably Terence Hodgkinson, who joined the Museum straight after the War and preceded Beckwith as Keeper of Architecture & Sculpture (1967-74, Beckwith being 1974-9) before going on to direct the Wallace Collection, suitably so, as the 1970

catalogue of the Waddesdon Manor sculpture collection bears out. Another notable is now Professor Michael Baxandall, again previously at the V&A Architecture & Sculpture Department, again an Oxford Slade Professor (1974/5), again essentially a historian, who has so far ended at the Warburg Institute.

Two aspects of John Beckwith's specialisation need especial notice. The first was his concentration upon ancient ivories. In 1960, barking back to earlier work unfinished, he wrote up and introduced the V&A collection of Hispano-Moresque carvings, *Caskets from Cordoba*. This he followed in 1962 with a study of *The Veroli Casket*; in 1966 with *The adoration of the Magi in whalebone*; and most ambitiously in 1972, *Ivory carvings in early medieval England*. The last of these indeed proved rather more controversial; but it captured Lord (Kenneth) Clarke's interest so considerably that he commended it to be developed into a full-scale exhibition at the V&A. This duly occurred, and in 1974 Beckwith composed the catalogue, *Ivory carvings in early medieval England, 700-1200*, his final considerable publication. The actual exhibition was, as would be expected, distinguished in its presentation; and for this John Beckwith was elected – quite unusually, for one in his office – a Fellow of the British Academy, that same year. This moment was his high peak: he was 56.

The second aspect of John Beckwith's work was his gift for careful purchasing. This was shown to great effect in his 1978 procurement for the V&A of an exquisite sardonyx cameo of a veiled woman from the provenance of the connoisseur 14th Earl of Arundel, Thomas Howard – friend of Rubens (who painted him) and of Inigo Jones (who got Rubens to paint his Banqueting House ceiling), and confidant of Charles I, and pioneer art collector.

Perhaps this gift was seen to greater effect two years earlier in Beckwith's 1976 procurement of the Donatello Madonna & Child (see frontispiece, *Ampleforth Journal*, Spring 1976) in the face of severe overseas competition. This is a bronze roundel that Europe's greatest sculptor before Michelangelo, Donatello (died 1466), gave to his doctor, Giovanni Chellini Samminiati of Florence. The doctor recorded in his account book of 27 August 1456 that 'in recognition of the medical treatment which I have given and was giving for his illness he (Donatello) gave me a roundel as large as a dish on which was sculpted the Virgin Mary with the Child at her neck and two angels at each side, all of bronze and on the farther side it was hollowed out so that molten glass could be poured in and it would make the same figures as those on the other side'. This was a feature otherwise unknown in Renaissance sculpture. The back has the exact negative impression as the front, the purpose of this being to enable casts to be taken: this is thus a unique early example of the concept of the multiple – and early plaster casts from the back have since been identified in Italy.

This delectable bronze is now judged the most important piece of Italian 15th century sculpture in private hands until Beckwith rescued it for permanent public availability, ranked second only to Michelangelo's *Taddei Tondo* at the Royal Academy, Burlington House. It is the only one of Donatello's many Madonna reliefs for which we have a precise date – the account book of Chellini being discovered in Florence in 1962 – and so it provides a firm anchorage point

for the great series of reliefs of the Madonna & Child of Donatello's mature years, which amount to one of his most profoundly felt and moving achievements. He was just seventy (born 1386) when he made this gift.

How this exquisite roundel came to England is not known. When as Prime Minister the 2nd Marquess of Rockingham died in 1782, it was inherited by his nephew, the 4th Earl Fitzwilliam. The 10th Earl gave it in 1952 to his step-daughter; and in 1975 it was decided to sell it and the successful bid for it came from the United States. Application was made for an export licence. It was then that it became the task of Beckwith, who quickly grasped the importance of the roundel and its quite inexplicit foreign destination, to rescue it. Before the Review Committee on the export of works of art (Lord Perth, Downside educated, was its chairman) Beckwith argued the case against the export licence so well that the Committee agreed and there arose the problem of raising the purchase price. Beckwith proposed – with a salutary flash of imagination – that the Dr Chellini letter from Donatello should be read again, that direct replicas in silver should be made from a master mould or even the roundel directly, and that the required number should be marketed to cover the cost of V&A ownership. This scheme entirely succeeded: the roundel has since then been put on public display at the V&A, who now own it, and much use has been made of it for Christmas cards. It is one of the glories of the Museum.

All his life John Beckwith has remained a committed Catholic and a devoted Amplefordian. It is no surprise that he should have served many years on the committee advising Cardinal Basil Hume upon such problems as the architectural decoration of his cathedral at Westminster; or that he should have hoped that a Catholic would succeed him in a metier that united art with spirituality, aesthetic with religious intuition. With throat cancer his last days were difficult, sustained by his faith and his friends – and especially one 'God-given gift'. It transpires that his remarkable private library, his greatest treasure that might well have graced the shelves of the V&A, is to go as a legacy to Ampleforth. May he rest in peace.

Alberic Stacpoole, OSB

#### DOUGLAS BROWN, M.A.

Douglas Alexander Tweedie Brown (A32) was born in Calcutta in 1913: he was to be an only child. A severe and irreparable birth injury left him with a paralysed and underdeveloped left arm and hand, a disability which, throughout his life, he tolerated with enormous courage and determination to overcome the handicap. The effort needed to use the arm earned him the nickname of "Wobbles".

At the age of seven years, he was despatched to a preparatory school in London and after five years there came to the Lower School at Ampleforth (Prefect Fr Illyd Williams), two years before the institution of the house system. The popular Fr Augustine Miller, Middle School Prefect, became Housemaster of St Aidan's and Douglas was delighted to be accepted into his house.

He was tall, of good physique and keen on games. It was a constant frustration that he could play neither rugger nor cricket. However he joined enthusiastically in sports, cross country runs, the hunt, became an excellent squash

player and eventually captained the School tennis team. He served effectively, with his right hand throwing up the ball and with the same arm hitting it mightily. He was a member of the first two Ampleforth pilgrimages to Lourdes and played his full part in the duties of a brancardier. The pilgrimages were led by Fr John Maddox, who was appointed housemaster of St Aidan's following the shock of Fr Augustine's death who had served for only two years.

Douglas was a keen and effective member of the debating societies and had a special interest in the theatre. He became irked by not being invited to take part in the school plays, which were produced by Frs John Maddox and Stephen Marwood. Fr Paul was approached with the suggestion that it might be a good idea if a play were to be not only acted but also directed by the boys. The hope was to involve the more robust types, who seemingly were regarded by the establishment as unlikely to be at all interested in play-acting. It was a surprise when the Headmaster agreed provided that Frs Stephen and John had no objection. It was still more of a surprise when he accepted the suggested play, "Journey's End", which at that time was enjoying a phenomenal run in the West End. The dramatist, R.C. Sherriff, was written to, sanctioned the production and autographed the directors' scripts. Frs John and Stephen co-operated generously by providing uniforms, weapons and helping with the scenery, but interfered not at all. Douglas was joint director with the writer and memorably played the benevolent Osborne. The play ran for two nights, the second performance being given for the village. The production merited not one but, uniquely, two fairly critical but enthusiastic reviews in the Journal.

Douglas was not an outstanding student, but worked conscientiously hard and stayed on for the extra year to enable him to enter Oxford. He was appointed School Monitor.

His interest in the stage continued at Worcester College where he appeared in plays produced in the beautiful college grounds. He cherished an occasion when he played God in a performance of *Everyman* in Tewkesbury Cathedral, his strong, sepulchral voice echoing and re-echoing thunderously from his high perch among the gothic arches.

After graduation he spent a time in London and then returned to Calcutta, which he had not visited since he came to school in England. Holidays had been spent either at the school or in the homes of his friends – a quite usual arrangement for the children of expatriates in the days of the Raj. He was involved for a time with the Indian Broadcasting Company, but could not settle in India and returned to England. At the outbreak of war, Aubrey Raymond Barker, headmaster of St. Louis' Preparatory School, Banbury, joined the R.A.F. and invited Douglas to take over the school as headmaster for the duration. Douglas accepted and, in 1943, married Catherine Keller, a cousin of the late Fr Edward Croft and daughter of a widely respected London doctor. The Nuptial Mass was celebrated in the church of St John, Roehampton by Catherine's great-uncle, Fr Stephen Dawes, monk of Ampleforth.

In his work at St. Louis' Douglas found the opportunity to exploit his many talents and to instil some of his enthusiasm into the youngsters. It was wonderful

to see him, big in body and heart, tearing up and down the rugger field urging the lads on ... on ... on. Life was tough at St. Louis' during the war, but he loved the boys and they loved him.

After the war, he and Catherine opened "Crusaders", a preparatory school in Hampshire. Starting with only three boys, he built it up to a complement of sixty boys and girls. However, the work and responsibility became too heavy for him. He handed over Crusaders and, for a couple of years, taught at a preparatory school in London. In 1956, Fr Hilary Barton invited him to join the staff at Gilling, where he remained for thirteen intensely happy years. He had to retire after he suffered a very nasty fall on his bad shoulder. On doctor's orders, he and Catherine went to live in Spain.

In 1977, he returned to England and it was providential that he and Catherine were able to accept the Wardenship of Salmestone Grange, Margate. What remained of the medieval Abbey and shrine to Our Lady of Salmestone enthralled Douglas. When he showed one round its many attractions, drawing especial attention to the ancient and beautiful stained glass, his enthusiasm was infectious. But, alas, after a few years, it became clear that Douglas' health was deteriorating. He had developed a slowly progressive form of spinal paralysis and the time came when he and Catherine could no longer manage the considerable physical work involved in caring for the Grange. They moved to Walthamstow to be close to their daughter, Christine, a member of a community of Canonesses of St Augustine. Douglas was able to go to New York to attend the wedding of his son Nicholas (A65), but the paralysis progressed relentlessly. He was looked after with courage and devotion by Catherine. He revelled always in news from Ampleforth – heaven help you had you not read the most recent journal – and in recalling the adventures, joys and miseries of school life. He had a phenomenal memory.

Douglas was a staunch, conservative Catholic, regretting some of the changes in the Church, but one of his many virtues was his tenacious loyalty which embraced his faith, all whom he loved and especially Ampleforth. He died on 8 April, 1991. He leaves Catherine, two daughters, Sheila and Christine and a son, Nicholas. May he rest in peace.

T.C.G. (A31)

## STEPHEN COGHLAN

Stephen Coghlan (D59) was killed on 30 December 1990 on the Feast of the Holy Family when an out of control vehicle ran into his car as he drove home from Mass in Bamford to his home in Edale, Derbyshire. His younger daughter, Sophie, was also killed in the accident, as was Pat Wren, a friend from Edale whom Stephen took to Mass every Sunday. He is survived by his widow, Annabel, Charles (St Thomas's) and Lucinda.

Stephen came to Ampleforth from Wellbury in 1954 into St Dunstan's and after 'O' levels joined Group 4 to do Science 'A' levels bringing him into almost too frequent contact with Fr Oswald. His contemporaries remember him as cheerful, extrovert, mischievous and bright in all senses of the word. The Autumn 1959 Journal records his prize for maths and help with a Rovers camp, but in later years, Stephen was to say that he under achieved at Ampleforth. He went on to read Civil Engineering at Leeds University from where he joined Air Products.

He moved to South Africa in 1968 where he met and married Annabel in 1974. They returned to England in 1978 and Stephen joined British Steel at Stocksbridge. He moved to Resistalloy in 1985 before acquiring his own business in the two years before he died. In business he had strong entrepreneurial instincts which were finding full expression as he ran his own companies. He had the knack of being equally comfortable talking to Company Chairmen or shop floor operatives about the merits of his products.

Away from work Stephen's life centred round his family, friends and the village of Edale. An excellent carpenter and builder he extended the house, developed his garden and was always ready to help out his less practical friends. He loved good music and was always keen to increase his understanding. He sang in the choir of Edale church, played tennis and walked in the hills of the Peak District. Always sociable, his circle of friends increased rapidly and he will be remembered by many Ampleforth parents who met him at St Thomas's or camping at the Lakes over Exhibition. Stephen and Annabel were generous in their hospitality whether giving excellent dinner parties or having a few friends in for supper and bridge. In early December his family and numerous friends from all stages of his life celebrated Stephen's birthday in Edale Village Hall. An abiding memory of that party is of Stephen, wreathed in smiles, standing with Annabel, Charles, Lucinda and Sophie as the whole company sang Happy Birthday. Within a few weeks so many who celebrated that night returned to mourn at the funeral.

Stephen's death with Sophie and Pat Wren united the Hope Valley in grief but the impact of Annabel, Charles and Lucinda's reaction to the tragedy seemed almost to outweigh the tragedy itself. Stephen had always been ready to talk about his faith, its importance in his life and how its teaching formed his attitude to death. That faith, reflected in his family, gave them strength to bear their terrible loss and put it into a Christian perspective. The greatest tribute to Stephen's life is his family's response to his death.

A.P.P.

## DEATHS

It is with regret that we have just learned of the death in c1980 of William D. McKechnie (E37). Similarly, that of Jack Horn (1928) on 7 April 1985.

Peter H.F. Walker	(O34)	8 March 1990
John G. Beckwith	(E37)	20 February 1990
Robin Baker	(A41)	21 March 1991
George Bond	(1924)	26 March 1991
Richard P.A. Hamilton	(T64)	31 March 1991
Douglas A.T. Brown	(A32)	8 April 1991
Robert B. Hodgkinson	(1925)	9 May 1991
Louis A. Turner	(A47)	11 May 1991
Douglas N. Kendall	(O33)	17 May 1991
Martin A.C. Petre	(C57)	July 1991
Fr George Forbes	(1920)	4 July 1991
Brigadier John W. Tweedie CBE DSO	(1924)	27 July 1991
Dominic S.M. Clarke	(C70)	6 September 1991
Dr Alexander W. Rattrie	(D39)	13 September 1991

## BIRTHS

1990	
19 June	Veronica and Patrick Kennedy (D77) a son, Robert Joseph.
22 June	Caryl and Michael Cox (E46) a son, Ralph.
30 June	Roselyne and Ian Wittet (J63) a daughter, Chloe.
3 Sept.	Helen and Alex Everard (W82) a daughter, Caroline.
28 Oct.	Philomena and Mark Butler (O86) a son, James Alexander.
30 Nov.	Evelyn and Michael Kennedy (D83) a son, Conor
1991	
11 Feb.	Mr and Mrs Charles Davies (E61) a son, Sebastian.
12 Feb.	Georgiana and Peter Rylands (A74) twin sons, Charles & Henry.
15 Feb.	Valerie and Philip Marsden (J74) a daughter, Pollyana.
15 Feb.	Margaret and Edward Poyser (H70) a daughter, Emily Cecilia.
28 Feb.	Julia and Richard Codrington (W71) twin sons, Thomas Christopher Nolan and Nicholas James Nolan.
28 Feb.	Nicola and Stephen Henderson (A78) a daughter, Katherine Ruth.
1 March	Seonaid and Mark Coreth (O77) a daughter, Susan Sophia.
2 March	Katie and Patrick Sandeman (H76) a daughter Georgiana.
8 March	Bib and Robert Ryan (B72) a son, Corby Michael.
11 March	Miranda and Jeremy Read (J77) a son, Felix Nicholas Gregory.
13 March	Katherine and Martin Hattrell (E78) a son, George Patrick John.
15 March	Lynn and Jeremy Ryan (J72) a daughter, Sophie Patricia.
22 March	Libby and Charles Morton (A77) a daughter, Sarah Charlotte Mary.
28 March	Anne and Christopher Holland (C77) a son, Andrew.
30 March	Pauline and Nick Farrell (H80) a son, Benedict John.

8 April	Sarah and Martin Elwes (B66) a son, Hugo Marcus.
11 April	Tory and Donal McKenna (H70) a daughter, Harriet Louise.
17 April	Sara and David Craig (H66) a daughter, Martha Olivia.
17 April	Elizabeth and Timothy Hall (E79) a son, William Peter Dalton.
27 April	Pippa and Aidan Walker (D76) a son, Benedict Charles.
18 May	Moira and John White (O75) a daughter, Sophie Elizabeth.
31 May	Clare and Raymond Asquith (O69) a daughter, Isabel Anne
7 June	Lucinda and John Jones (B61) a son, Rupert John Hugo.
8 June	Janette and Jeremy Orrell (H75) a daughter, Charlotte Louise.
16 June	Lucy and Justin Wadham (A70) a daughter, Miriam.
23 June	Mary Clare and Michael Gornley (W63) a son, Luke Benedict Milo.
29 June	Deirdre and Jonathan Page (B77) a son, Edmund Alexander.
1 July	Alison and Max Rothwell (B81) a son, Algernon William Rainshaw.
8 July	Trisha and Patrick Berton (H78) a son, Michael John Denny.
27 July	Alexandra and Paul Ainscough (C80) a son, Hugh Anthony.
30 July	Caroline and Patrick Corkery (J78) a son, Christopher James.
2 August	Lisbet and Martin Spencer (W73) a son, David Jamie.
7 August	Henrietta and James Petit (W77) a daughter, Eliza Mary Lara.
18 August	Stephanie and Sam Hampson (B73) a son, Edward Henry (Harry).
20 August	Philippa and Tim Ahern (T66) a son, Frederick George.
30 August	Penny and Peter Scrope (E73) a daughter, Henrietta Perpetua Agnes.
10 Sept.	Linnet and Ian Birrell (J80) a son, Hamish Alistair Duff.

## ENGAGEMENTS

Tim Bidie (E72)	to	Veronica Dilworth
Robert Bishop (A73)	to	Sara MacLean
Dominic Chambers (E84)	to	Nicola Arundell
Stephen Constable-Maxwell (C82)	to	Louise Anne Crossland
Edmund Craston (O82)	to	Rose Pollock
Haydn Cunningham (O83)	to	Joanna Sheehy
Michael Dick (O83)	to	Hilary Heather
Martin Fattorini (O80)	to	Sybilie Hafliger
The Hon Philip Fitzherbert (E81)	to	Caroline Hadcock
Patrick Graves A(79)	to	Beetle Seymour Williams
Nicholas Hyslop (B83)	to	Rosalind Kennerley
John Murray Brown (B74)	to	Valli Watson
Aidan Petrie (W79)	to	Kathryn Elizabeth Yewdall
Guy Salter (C78)	to	Tania Foster-Brown
Anthony Steven (B81)	to	Jane Beasley
Jeremy Tigar (D83)	to	Sarah Hunt
Hilary Wakefield (T79)	to	Katherine Sharpe
Bruce Walker (T66)	to	Nicola Hall
Timothy Woodhead (A84)	to	Carolyn Diana Ockleston

- 1990  
1 Sept. Richard Rae (A80) to Lynda Patricia Darnley (Ampleforth Abbey)  
24 Nov. Paul Johnson-Ferguson (C84) to Barbara Menke (Our Lady of Victories)
- 1991  
6 April Michael Roller (J82) to Susan Harris  
(Our Lady & St Ignatius, Chideok, Dorset)
- 18 April Diarmaid Kelly (B77) to Candida Meinertzhagen (Chelsea Old Church)  
4 May David Lardner (O76) to Sarah Mathews (Star of the Sea, Dublin)  
11 May Timothy Copping (J81) to Edwina Nicolle (Douai Abbey)  
11 May Gregory Pender (J78) to Jane Evelyn (St Dominic's, Newcastle)  
11 May Philip Sutton (O85) to Agnes Evans (St Anne Line, E18)  
18 May Mark Wittet (T78) to Kathy Barlow (St Aloysius, Oxford)  
25 May James Steel (J83) to Susannah Tapper (All Saints, Burnham Thorpe)  
1 June Robert Peel (O79) to Elizabeth Mary Green (St. Mark's, Bilton)  
15 June Patrick Grant (A80) to Catherine Virr (Farm Street)  
15 June Henry Swarbrick (T75) to Karen Margaret Sears (Ampleforth Abbey)  
29 June William Hamilton-Dalrymple (E83) to Olivia Fraser  
(St John the Evangelist, Bath)
- 29 June Richard Hunter Gordon (C72) to Frances Brideoake Scott  
(St Mary & Gabriel's, Stoke Gabriel, Devon)
- 11 July Anthony Baring (D79) to Kirsty Auckland (Gibraltar)  
11 July Brian O'Rorke (A45) to Jill Reid (Farm Street)  
20 July Malcolm Moir (A76) to Katherine Heneage  
(St Luke's, North Carlton, Lincolnshire)
- 27 July Benjamin Fraser (O79) to the Hon Lucy Roper-Curzon  
(Salisbury Cathedral)
- 27 July Simon Williams (O77) to Helena Nicholson  
(St David's, Syddan, Co Meath)
- 3 Aug. Rhodri Stokes-Rhys (W83) to Philippa Taylor (St John's, Bristol)  
7 Sept. Simon Pender (J81) to Francesca Hazard (All Saints, Marcham, Oxon)

## PARTIES, FUNCTIONS, DINNERS

From time to time Old Boys ask about possible meetings, parties, dinners whether they are being arranged, whether they can be arranged. Under the old Rules of the Society, now defunct, various regions of the country were served by a member of the Committee and, in former days, there were annual dinners. Only Liverpool has survived throughout the century. In the past 20 years there has been a sea-change. All will recall in recent years the House Dinners which were held in London. Other occasions depend upon volunteers acting either by routine and regularity (Tony Brennan's Manchester Hot-pots) or by individual initiative – as below. If any Old Boy is willing to organise such an occasion, please volunteer

Much of the paperwork, lists, circulars etc can be sent out from the office of the Secretary of the Ampleforth Society. This will lighten the burden for volunteers though it should be added that all those who arrange such occasions have much work to do and those of us who benefit are much in their debt. If anyone wishes to have a go, please write to Fr Felix as Secretary of the Society at the Procurator's office.

JFS

## HAMPSHIRE

## HMS MERCURY

22 June

Fr Felix Stephens (H61) attended a dinner at HMS Mercury, near Petersfield, organised by Nick Wright (T68). The dinner was attended by:-

- |   |                                       |
|---|---------------------------------------|
| Gervase Belfield (H70)                          | Catherine and Richard Leonard (W66)   |
| Anne and Desmond Bell (E64)                     | Michael Longy (D51)                   |
| Tricia and Michael Blakstad (W58)               | Noreen and David Lovegrove (J70)      |
| Felicity and Anthony Bowring (A59)              | Julie and John Lovegrove (J64)        |
| Pat and Andrew Bussy (J70)                      | Richard Lovegrove (E80)               |
| Rosemary and Tony Chambers (C61)                | Elizabeth and Sam Lovegrove (fp)      |
| Sarah and David Coggon (J68)                    | Sally and John Martin (fp)            |
| Gabrielle and David Davenport (B61)             | Sally and Tim Odone (B44)             |
| Andrew Duncan (W62)                             | Glynis and Tony Osborne (B58)         |
| Jane and John Eddison (D68)                     | Aidan Pennington (A84)                |
| Louisa and Jonathan Elwes (T67)                 | Janet and Francis Quinlan (A59)       |
| Owen Evans (E55)                                | Karen and Charles Sommer (O68)        |
| Judy and John Ghika (O46)                       | Fr Felix Stephens (H61)               |
| Willy Gillow (C34)                              | Clarissa and Charles Trevor (A70)     |
| Michael Gretton (B63)                           | Felicity King and Benedict Ward (W84) |
| Julia and Stephen Harwood (W49)                 | James Wardrobe (D65)                  |
| Eunice and Morris Hopkins (D49)                 | Patricia and Michael Williams (W49)   |
| Lourdes Gamero-Civico and Charles Hornung (E79) | Jane and Tim Williams (T75)           |
| Victoria and Geoffrey Knollys (C51)             | Venetia and Nick Wright (T68)         |

## HEREFORD

## ST RICHARD'S

5 September

30 Old Boys, some with wives and families, met for Mass and a buffet lunch at St Richard's Prep School, Bronyard, Hereford. The Mass, celebrated by Fr Timothy Wright (T60), was supported by the choir of St Richard's – one of the few fully Catholic prep schools in the country. Richard Coghlan (T60), the Headmaster, and his wife, Anne, entertained their visitors to a buffet lunch on a beautiful September day. At the same time Anna and Alan Mayer (B58) held a wine tasting for San Lorenzo – in Chile. In the afternoon Fr Henry Wansbrough (W53) came from Oxford. The group included:-



W.A. Angelo-Sparling (T59)	H.D. King (A29)
R.G. Batho (E60)	His Honour Judge T.E.L. Lewis Bowen (C51)
J.W. Bean (A57)	P.M. Loftus (B65)
H.M. Bishop (O63)	M. Luckyn-Malone (A90)
A.P. Cant (D59)	B.A. McSwiney (O39)
S.L. Cassidy (B71)	J.P. Milligan (H80)
J.M. Cullen (W69)	M.C. Misick (B45)
J.A.S. des Forges (T56)	W.A. Moore (C71)
J.N. Gibbons (W47)	E.A. Pearce (W59)
J.B. Gillow (C44)	P.E. Robins (E45)
W.P. Gretton (B65)	O.B. Rooney (O34)
A.M.S. Hindmarch (B83)	G.C.T. Rooney (J74)
R. Hodgkinson (A31)	T.J.P. Ryan (D65)
Lt Cdr M.R.D. Hooke (E46)	D.A. Tanner (T63)
D. Kemp (J84)	

## HONG KONG RECEPTION

Fr Timothy Wright (T60) attended a reception at the Hong Kong Club, organised by Wendy and David Glynn (T58), in July 1991. The following were also present:-

Sheona and Charles Anderson (O71)	Shane Norman (E63)
Anita and Moses Bernado (cp)	Pepita and Jonathan Petit (W73)
Philip Bowring (A60)	Chip Plunkett
Penny and Christopher Coghlan (D62)	Barbara and Anthony Roger (cp)
Anthony Corbett (J90)	Julia and Carl Stitt (D65)
David Coreth (O82)	Suzannah and Simon To (cp)
Alex Downes (B88)	Selina Tsang (cp)
Robin Egerton	Amanda and Dominic Vail (C81)
Rory Fagan (B90)	Debbie and Bill Wadsworth (A74)
Charlie (T88) and David Morris (fp)	Chris (B90) and Ignatius Wong (fp)

## LIVERPOOL

5 January

The 115th Liverpool Ampleforth Dinner was held at the Liverpool Medical Institution, 114 Mount Pleasant, Liverpool L3 5SR. The Chairman was Joe Baker (A49) and the Secretary was Basil Blackledge (D44). Tony Green (E55) proposed Alma Mater and Abbot Ambrose Griffiths (A46) gave a report on Ampleforth happenings. The dinner was attended by:-

George Anderson (W42)	David Gray (A56)
Joe Baker (A49)	Tony Green (E55)
Basil Blackledge (D44)	Rt Rev Dom Ambrose Griffiths (A46)
David Blackledge (O52)	Brian Hawe (A51)
Ewan Blackledge (O37)	Harry Howell (fp)
John Blackledge (E77)	Nick Moroney (J73)
Robert Blackledge (E75)	David Poole (A56)
William Blackledge (E76)	John Read (C60)
Dom Bernard Boyan (A28)	Jackson Rees
Peter Drury (W51)	James Sheldon
Rodney Tracy Forster (B36)	Tony Sheldon (D62)
Kevin Gargan (fp)	Walter Watts (fp)
Cecil Gray (A31)	Dom Benedict Webb (A38)

Next year's dinner is planned to be held on Saturday 11 January 1992.

## MANCHESTER HOT POT

10 April

The Manchester Hot Pot was held courtesy of Tony Brennan (E52) as usual. Ten monks were present and forty three old boys:-

Bryan Abbott (D58)	Martin Harrison (D71)
James Barton (D68)	Mike Harrison (W78)
Mike Barton (T64)	Geoff Jackson (C58)
Oswald Barton (B40)	Rupert Jackson (W86)
Peter Barton (O41)	Peter Kassapian (T57)
Stephen Barton (D70)	James Massey (T82)
Paul Bianchi (D55)	Jonty Mather (J78)
Philip Biggs (A66)	Michael Moorhead (A50)
Iain Bowie (T70)	Peter Moorhead (A56)
Eli Butler (W87)	Barry O'Donovan (B55)
Piers Butler (W88)	Nicholas O'Donovan (B85)
Tony Cant (D59)	Jeremy Orrell (H75)
Clive Conlin (O42)	Charles Oulton (A82)
Jonathan Copping (J78)	Tim Oulton (J85)
Paul Cox (B85)	Hubert Poole (A67)
John Doyle (J84)	Charlie Roberts (A72)
Peter Flynn (J84)	Johnny Rylands (A73)
Kevin Garrett (D64)	John Scotson (A47)
Pat Garrett (D60)	David Swift (O54)
Anthony Glaister (J71)	Gawen Ryan (B66)
Jim Gregg (E39)	Andrew Twemlow (J84)
John Hamilton (T69)	Also:-

Fr Gordon Beattie (D59)  
Fr Bernard Boyan (A28)  
Fr Alban Crossley  
Fr Francis Dobson (D57)  
Fr Piers Grant-Ferris (Q51)

Fr Osmund Jackson  
Fr Thomas Loughlin  
Fr Felix Stephens (H61)  
Fr Timothy Wright (T60)  
Br William Wright (A82)

## EDINBURGH

17 February

Old boys in Scotland were invited to attend Mass, Lunch and Benediction at St Catherine's Convent, Edinburgh. The following were present:-

Mr and Mrs Adair Anderson (cp)  
Mr and Mrs Colin Bidie (JH40)  
Mr and Mrs Mario Campagna (cp)  
Jonathan Clough (A89)  
Christopher Copping (J76)  
Prof Arthur Cracknell (fp)  
Hon Freddie Crichton-Stuart (C57)  
Mrs Poppy Davenport (fp)  
Mr and Mrs John George (Kintyre Pursuivant) (C48)  
Tom Gilbey (C69)  
Patrick Graves (A79)  
Justin Knight (H89)  
Miss Nicoline Lanni

Mr and Mrs Henry Lorimer (W58)  
Mr and Mrs Peter McCann (A58)  
Mr and Mrs Michael Maxwell-Stuart (B50)  
Dom Walter Maxwell-Stuart (C32)  
Mr and Mrs Robert Monteith (C32)  
Mr and Mrs Timothy Myles (B71)  
Mr and Mrs Raonuill Ogilvie (A38)  
Mr and Mrs Nigel Oxley (B55)  
Luke Smallman (B87)  
Chris Stanton (T89)  
Dom Felix Stephens (H61)  
Mr and Mrs John Young (O40)

## GLENSIDE, STIRLING: A SCOTTISH PICNIC

20 July

Some 75 met at Nander and Fiona Robertson's Farm in time for Mass conducted by Fr Gordon Beattie (D59) and Fr Matthew Burns (W58). John George (C48) produced a portable organ which Catherine Myles mastered. Dominic (W) and Libby Robertson and William (A) Oxley were in charge of the barbeque. Henry Lorimer (W58) generously donated wine for everyone. Fr Gordon had to return to Kinloss early but Fr Matthew gave a digest of the Headmaster's Exhibition speech. We were delighted to hear that Gilling's facilities had been improved by a sports hall. Nander Robertson then had most of us on a nature trail whilst others played table tennis or basketball in the barns. It was alas too wet underfoot for Simon Scott (T57) to set up his "Magic Maze". The following were present:-

Fr Gordon Beattie (D59)  
Mr and Mrs Chris Burn (D59)  
Fr Matthew Burns (W58)  
Mr and Mrs Christopher Copping (J76)  
Hon Freddie Crichton-Stuart (C57)  
Mrs Poppy Davenport (fp)

Mr and Mrs David Foster (O42)  
Mr and Mrs John George (Kintyre Pursuivant) (C48)  
Mr and Mrs Robin Johnston-Stewart (cp)  
David Johnston-Stewart (D)  
Dr and Mrs B.C. Kilkenny (fp)  
Mr and Mrs Mark Lawson (C57)  
Henry Lorimer (W58)  
Ben Lorimer (W)  
Mr and Mrs Michael Lukas (E65)  
Mr and Mrs Angus MacDonald (O77)  
Mr and Mrs Ian MacDonald (O51)  
Mr and Mrs Rory MacDonald (O51)

Mr and Mrs Ian Maclaren (W32)  
Mr and Mrs Peter McCann (A58)  
Mrs J.C. Monteith  
Mr and Mrs Tim Myles (B71)  
Mr and Mrs Nigel Oxley (B55)  
Andrew Oxley (A)  
William Oxley (A)  
Mr and Mrs Nander Robertson (C61)  
Dominic Robertson (W)  
The Hon and Mrs Simon Scott (T57)  
Mr and Mrs Ian Spalding (fp)  
Mr and Mrs Michael Wittet (fp)  
Mr and Mrs John Young (O40)

## NEWS FROM ST DUNSTAN'S

PETER RYAN (49) is Project Director of Moore Stephens Project Management in London. He was previously Director of the Caribbean region for UNIDO.

FR STEPHEN REYNOLDS (58) runs work camps in Poland for young people.

RONNIE CHANNER (59) retired from the Army and is Bursar of a Foundation at Wem which provides boarding places at a large comprehensive school.

ADRIAN BROWN (61) is a self-employed translator and an English teacher at a new foreign language school in Heilbronn.

JONATHAN FOX (63) is Personnel Director and on the Board of ASDA.

SEAN LESLIE (64) builds high quality loudspeakers in Dublin and visited Ampleforth to help with the School Retreat.

NICHOLAS ARMOUR (69) is Deputy Head of Mission in Muscat.

MARK LESLIE (70) is an architect in London and has been on a lecture tour to Singapore and Australia.

PETER LAWRENCE (71) specialises in personalised embroidery in Portugal.

WOJIECH KARWATOWSKI (75) has been appointed Senior Registrar in Ophthalmology at The Bristol Eye Hospital. He was previously conducting research into macular degeneration - a major cause of blindness in the elderly.

ALISTAIR CUMING (76) went into the Royal Scots Dragoon Guards after university, followed by a spell in marketing in an investment firm in the City. He is now with Noble Lowndes in a quasi-consultancy role.

PATRICK MANN (77) has left the Royal Navy after six years' service as a Doctor, and is now specialising in Ophthalmology.

PAUL ARKWRIGHT (79) has been with the British Mission, Berlin.

MILAN KUPUSAREVIC (79) is in the Northumbrian Police, working with the Special Patrol Group in Newcastle.

ANDREW HAWKSWELL (80) works for Slingsby Engineering Limited at Kirkbymoorside, designing remotely operated underwater vehicles.

NICHOLAS PARSONS (81) works for the Manager magazine in Bangkok.

ANDREW WESTMORE (81) works for Harvey Bowring at Lloyds.

TOBY KRAMERS (82) works for Norton Rose.

DOMINIC CHANNER (83) is still working on his Geology in Canada.

SIMON DAVY (83) came to help with the House Retreat. He runs the operations and marketing for a small security company in London.

PHILIP EVANS (83) is with Brown Shipley Corporate Finance.

ANTHONY GREEN (83) has become a Muslim and is known as Abdul Rakhim.

JEREMY TIGAR (83) is selling computers.

JAMES FARRELL (84) is at Herbert Smiths for his solicitor's articles.

DUNCAN GREEN (84) is in New Zealand with the Vestey Group.

ANTHONY NYLAND (84) has started his own business, Whiplash Records, selling records in School Lane, Liverpool.

TIMOTHY PARSONS (84) works for handicapped children in London.

RICHARD CHANNER (85) works with a travel company specialising in South American tours.

ANTHONY EVANS (85) is training at the Bedfordshire College of Nursing.

SIMON JOHNSON-FERGUSON (85) is in the Gambia working on a World Health Organisation project on polio.

CHARLES O'MALLEY (85) took a 2.1 at Oxford and is at the Kennedy School of Government on a Public Administration Course specialising in International Relations at Harvard.

ANGUS BROWN (86) is an Estate Agent.

WILLIAM BURNAND (86) took a first class degree in History at Bristol.

JAMES HALL (86) took 2.1 at Liverpool University and is at Imperial College of Environmental Technology.

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TIM NAYLOR (A79) has, since the beginning of 1989, been a Camaldolese monk – with the order of the Camaldolese Hermits of Monte Corona. At first their house at Ohio, USA, he moved in August 1991 to their house at Frascati outside Rome. Other Old Boys recently beginning religious or seminary life include: – MAX DE GAYNESFORD (T86) who has just finished his second year as a Franciscan, and is studying at Canterbury; his younger brother GUY DE GAYNESFORD (T87) now at Womersley seminary for the Portsmouth Diocese;

MICHAEL MARETT CROSBY (O87) now BR ANTHONY, at Ampleforth; and PAUL FLETCHER (D78), who has taken his vows as a Jesuit, and is now studying at Heythrop College.

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MICHAEL ALEN-BUCKLEY (E75) has left James Capel to take up a post at Smith New Court, co-ordinating sales to American clients.

GILES BAXTER (E79) joined the Royal Engineers, recently finished as Adjutant of 31 Armoured Engineer Regt, survived the Gulf War and is currently building a bridge in Sarawak, Malaysia as part of Operation Raleigh. He is to attend the Staff College Camberley in 1993, after a year at RMCS Shrivenham.

JONATHAN BAXTER (E82) joined 5 Royal Inniskilling Dragoon Guards after Durham University. Presently he is Adjutant of The North Irish Horse.

NICHOLAS BAXTER (E72) lives in Greenwich Village, New York, USA, where he has a flourishing catering business. He holds an annual dinner for Old Amplefordians. His wife is Editor of the New York Times Education Quarterly.

PHILIP BAXTER (E70) was recently promoted to Lieutenant Colonel, The Royal Irish Rangers, and is on the Directing Staff of the R.M.C.S., Shrivenham.

ROBERT BISHOP (A73) is a Platform Manager for Ross Offshore AS, a Norwegian drilling contractor. He previously spent three years in China and a year in the US Gulf, before bringing his rig back from the Gulf of Mexico for upgrading to Norwegian regulations.

JOHN CLIFFORD (W85) graduated with a Masters Degree in Engineering and Management. Having been sponsored at university by Jaguar Cars, he now works as an investment executive for 3i in London.

MATTHEW CRASTON (O76) has been appointed a director in the London office corporate banking division of Swiss Bank Corporation. He was formerly with The Chase Manhattan Bank in London.

JOSEPH CULLEN (W69) is director of quality strategy in the Rover Group and works closely with Alec (B63) and Nick (B65) Stephenson.

ANTHONY DORE (A87) and JOHN DORE (A91) were amongst those from England attending the Sixth World Day of the Young at the Shrine of Jasna Gora in Czestochowa in Poland on 15 August 1991.

PETER EYRE (C79) is a television director.

RORY FAGAN (B90) was in Hong Kong before University. He played rugby with The Valley Club and took part in a mini Olympics in Darwin, Australia.

DAVID FARRELL (T51) has been appointed to a Personal Chair at the University of New England in Armidale, Australia. He was formerly an Associate Professor in the University's Department of Biochemistry, Microbiology and Nutrition.

MATTHEW FESTING (C67) has taken solemn vows as a Knight of Malta.

MICHAEL GOLDSCHMIDT (A63) continues to serve at HQ Allied Forces Central Europe, Brunssum, The Netherlands, as Chief of Personal Staff to the Deputy Commander-in-Chief, and has been joined by Lieutenant Colonels I.J.A. LOWNS (B61) and P. IRVEN (C61).

BEN HAMPSHIRE (B87) has gained a 2.1 in History and Economics at Bristol University. He has been on a safety and survival course in Dundee as he plans to work on an oil rig for a year.

CHRISTOPHER HOLLAND (C77) is an accountant with Coopers & Lybrand in Sydney.

TIMOTHY HOLLAND (C80) is working with racehorses in Kentucky.

BERNARD HORNUNG (E75) resigned his Commission in the Irish Guards in 1990. He passed his initial Stockbroking Exams and is now working in Spain for a small Financial Services Group, with the aim of building up the ethnic Spanish and Portuguese client base.

MICHAEL HORNUNG (E77) is also in Spain, working for Knight Frank & Rutley.

JOHN JONES (B61) has been appointed High Sheriff of Staffordshire.

ANDREW MACDONALD (O84) worked as a research assistant to a Tory MP and in the European Commission in Brussels after leaving Bristol University. He is now working as an accountant.

JOHN MACDONALD (E61) returned to Ireland on leaving Ampleforth, and went to Trinity College Dublin for two years. He then entered the textile industry, working for companies in Ireland, England, Rhodesia (as it then was) and South Africa. He ended up as manufacturing administrations manager and took an Honours B Com and M Com at the University of South Africa and is currently completing his doctoral thesis. In 1984 he left industry and is now a senior lecturer in the Department of Business Administration at Natal University.

ROBERTO MALERBA (A82) lives in Italy, where he is a Location Manager in the film industry.

PHILIP MANSEL-PLYDELL (B39) has retired to Dorset. He joined the Navy, served in the Second World War and the Korean War. His final appointment, before leaving the Navy in 1959, was a diplomatic one in Istanbul. He then commanded a schooner in the West Indies for two years, before returning to England to work for Dunlop, and in 1969 he went out to work in Australia.

ANDREW SMITH (B69) is a chartered accountant and is now at the Security and Investment Board.

PAUL SMITH (A77) is a co-ordinator of international relations in Japan.

ROGER TEMPEST (C81) has converted old estate buildings into a business complex at his family's home, Broughton Hall.

SIR CHRISTOPHER TUGENDHAT (E55) is Chairman of Abbey National. In addition to his appointments as Chairman of the Civil Aviation Authority and Deputy Chairman of National Westminster Bank, he remains Chairman of the Royal Institute of International Affairs.

IAN WITTET (J63) is Hon. Consul in Edinburgh for the Republic of Turkey.

#### CORRECTION

In the Spring 1991 edition of the Journal we inadvertently recorded Peter Nampton (J63) as having "become Head of UK equity management at MIM ... formerly with Guinness Mahon". Unfortunately this was an error and our apologies go to Peter, who is in fact a director of National Leasing & Finance Co, one of the leading lease broking firms in the City, and also vice chairman of Moat Housing Society, which provides 2,000 good quality homes for rent to homeless families and other disadvantaged people in Kent. The Editor gathers that it is not the first time Peter has been wrongly accredited with the wrong job. Nevertheless, the Editor apologises for, perhaps, an over-enthusiasm and an under-checking.

HUGH MEYNELL (E48), High Sheriff of Shropshire for 1990-91 writes:-

The previous High Sheriff sadly shot himself three days after being picked by the Queen in April 1990. His solicitor phoned me late at night and simply said "Dennis has killed himself - you are the third call I'm making but as you are next on the list for High Sheriff I thought you had better know!" He rang off after making the expected sorrowful remarks.

The duties of a High Sheriff have varied over the years. It is believed to be the oldest office in England and the millenium is being held in 1992 to celebrate 1,000 of Shrievalty. Certainly there were five Reeves around King Harold in 1066 although they didn't provide him with much success. The job of the Reeve was to raise money and also soldiers from each shire - so they became Shire Reeves and later Sheriffs.

The High Sheriff's formal dress is worn for the opening of the Crown Court and at all subsequent visits to the court when accompanying the Judge. It consists of black patent leather shoes with gold buckles, tights, black velvet knee breeches, black velvet waistcoat and tail coat. There are white sleeve frill ruffles and a white shirt with a white frilly ruffle and neckerchief, all of which are described as Traditional Court Dress. A sword is worn which is removed in court after the court rises when the Judge enters and all in court bow to him. The Sheriff bows, then removes the sword which is placed on the rest which is traditionally provided on the bench in front of where one sits. The High Sheriff sits on the right of the Judge and usually the Judge's clerk is on his left. My sword had been loaned to me by an old friend in Shropshire as it had been her father's. It had enjoyed an interesting history as he, Sir Antony Tichborne, had taken the same sword to audiences at the Vatican when he had been a chamberlain to Pope Pius XII

numerous occasions and again later to Pope John XXIII.

Today, the High Sheriff's duties are primarily to look after the needs of any High Court or Red Judge who visits the county, usually in Shropshire twice a year, for a formal opening of the Crown Courts preceded by the traditional ceremony of a Church Service. There follows the visit to the Courts with a fanfare played by army buglers and the various oaths and declarations in the court itself and then the Sheriff hosts a large lunch, never normally attended by the Judge but rather for the Mayor, Church and Civic dignitaries and friends. The Judge will need succour in ways where the Sheriff can help and the Judge cannot mix freely with the public and visit bars or public places where he may be harangued or accosted by relatives or friends of those accused of crime in his court.

I had two Red Judges during my term, Sir Richard Tucker, who was my own age and an old boy of Shrewsbury School and then Sir Desmond Fennell, who, to my delight, I remembered from shack. A select few of us started the day of the opening of the Crown Court at a Mass celebrated by Bishop Gray of Shrewsbury. He expressed delight that he could welcome a Catholic Judge and High Sheriff to Shrewsbury in 1990.

My year was interesting with visits to Shrewsbury Gaol, Telford Hospital, RAF and Army Bases among the varied menu! We were privileged with five Royal visits by HRH The Princess Royal, Princess Alexandra, HRH The Duke of Kent and later The Duchess of Kent and finally HRH The Duchess of York. It was an honour for myself and my wife to be introduced by the Lord Lieutenant first in the line of dignitaries.

#### 36th AMPLEFORTH PILGRIMAGE TO LOURDES : 9 to 26 July 1991

There were about 240 pilgrims. Of these, about 60 were sick. There were 14 boys, 40 Old Amplefordians (not including monks), and most of the others were linked by family or friend to Ampleforth. There were 15 priests and 7 doctors.

The boys: Aidan Cooney (O), Marc Corbett (J), Dominic Corley (D), Charles des Forges (W), Charles Guthrie (W), Adrian Harrison (J), Thomas Hickman (O), Huy-Guy Lorrimer (H), Joseph Martin (H), Alexander Mayer (J), James Nicholson (W), James Porter (H), Charles Robinson (C), Jerome Vaughan (C).

Old Amplefordians: George Bagshawe (1922), Terence Corley (A58), Donall Cunningham (A45), Fr Jock Dalrymple (E75 – a priest of the Edinburgh Diocese), Michael Dawson (A76 – administrator of The Pilgrimage), David de Chazal (O66), Guy de Gaynesford (T87), John Dick (O77), Rev Richard Duffield (J82 – a member of the Birmingham Oratory), Sebastian Fattorini (O84), Pat Gaynor (D43), Anthony Glaister (J71), Alexander Hickman (D90), Simon John (W63), Gregory Lorrimer (H90), Henry Martin (J90), Hugh Martin (J86), William Martin (J87), Edward Martin (J90), Adrian Mayer (J89), Alan Mayer (B58 – Chef de Brancadier), Damian Mayer (J87), James McBrien (O86), Giles Moorhouse (B80), Mark Moorhouse (A64), John Morton (C55), Dick Murphy

(C89), Richard Murphy (C59), Peter Noble Matthews (E42), Richard Plummer (W80), Christopher Randag (A60), Patrick Rosevinge (O75), Kenneth Rosevinge (O38 – The Treasurer of The Pilgrimage), John Ryland (A73), John Schlesinger (E73), John Shipsey (T82), Richard Tams (J86), David Tate (E47), Inno van den Berg (O84), Paul Williams (T69).

Members of the community: Fr Bernard Boyan (A28), Fr Thomas Loughlin, Fr Francis Vidal (C38), Fr Edward Corbould (E53), Fr Richard Field (A59), Fr Alexander McCabe, and the Director of The Pilgrimage, Fr Bernard Green.

#### 10th AMPLEFORTH STAGE GROUP: 30 June to 11 July

Adrian Gannon (O88), Alexander Hickman (D90), Joseph Marin (B), Thomas Martin (B), Martin Mullin (B), Philip Murphy (H), Philipp Neher (O), Fr Francis Dobson, Paul Cauchi (H89) and Christopher Noblet (H89) were overlapping and joining the group. In general, the group work as part of the multi-nation stagiaires working and praying at the station, airport, baths, grotto and esplanade (with the processions and Masses of Lourdes). On 10 July the group were present to celebrate at the Hospitalite Mass the consecration of Benoit Lambert, a Paris medical student much linked with Ampleforth stages. Since the revival of a regular Ampleforth Stage Group in April 1985, this was the 10th Group, involving 83 stages by 63 persons. Others doing stages in 1991 included: John Dick (O – also Fiona Dick), Alexander Gordon (J88), Fr Bernard Green.

#### HOSPITALIER OF THE HOSPITALITE DE NOTRE DAME DE LOURDES

On 18 April 1991, at the Hospitalite Mass, Fr Bernard Green made his consecration as a Hospitalier – thus becoming a Titular Member of the Hospitalite de Notre Dame de Lourdes. His work as a stagiare is different and in addition to his work as Director of the Ampleforth Pilgrimage. Other Amplefordian Titular Members of the Hospitalite include: George Bagshawe (1922 – made his consecration as a Titular Member in 1947), Alan Mayer (B58 – 1965), Peter Kassapian (T57 – 1966), Mark Shepherd (B63 – 1974), Gervase Elwes (E45 – 1977), Robert Horn (B32 – 1981), Dr Michael Kenworthy-Browne (W54 – 1986), Fr Francis Dobson (D57 – 1989), and John Dick (O77 – 1990). Auxiliary Members include: Patrick Leonard (B51 – 1962) and Charles-Patrick Watters (JH73 – 1989).

Other Titular Members associated with the Ampleforth Pilgrimage are: Maureen Jerney (consecration 1950), Eileen Daly (1964), Madge Mayer (1973), Anna Mayer (1971), Katie Pfister (1982), Dr Seymour Spencer (1990). Margaret Spencer and Maire Channer (Chief Handmaid of the Pilgrimage) are Auxiliary Members and in recent years, Maire Channer has organised a woman's stage group from the Ampleforth Pilgrimage.

PAUL CAUCHI (H89), writes on the experience of working for six days at Nirmal Hriday, a home for the dying in Calcutta, India. He has spent the two years since leaving Ampleforth in studying, travelling and working. In the first year, he retook his A levels, gaining a place for October 1991 at the Royal Free Hospital School of Medicine. The second year was spent mainly in India and France. In France he studied at Tours, and was in Lourdes – here, since April 1988, he has been a regular Stagiare. In India, he taught Science at a Jesuit missionary school in Bihar, and visited many of their missions – and then, in Lent 1991, he worked in Calcutta with the Missionaries of Charity, meeting Mother Teresa. At our request, he has written below an account of that week, 15-21 March 1991.

I had registered as a volunteer at the Mother House, which is the headquarters of Mother Teresa's Missionaries of Charity. I was told by the sister that I was to work at Nirmal Hriday at Kalighat near the Kali Temple. This is the home of dying destitutes set up by Mother Teresa to provide a place where people in critical condition can die a peaceful death or be nursed to recovery. Calcutta is a shock to most Westerners. The dirt, smell and general chaos is everywhere. However, the intense poverty is the most shocking aspect of this overpopulated, unplanned city.

When I entered the House I was impressed by the number of Western volunteers. It is not a large place. It has two wards – one for women and one for men. There is a central part of the building where cooking and washing is done. The great majority of the patients I came into contact with were unbelievably thin – literally skin and bones. Most of their muscles had wasted away. It reminded me of the horrific pictures of World War II concentration camps.

The jobs for the volunteers were cleaning patients, drying and clothing them, feeding, giving out medication and also washing their plates and cutlery and their clothes. My first day was spent picking up the several jobs. The most taxing job was the most important one: we were asked to care and show our love. A lot of the patients were going to die whatever medication was given. Most were destitute, abandoned by their families, or the only ones left in their family. Some are just dumped on the pavement and left to die. Many have not known love in a city where the emphasis is on survival. But, how were we to show them love? Nothing great was necessary. I saw other volunteers just sit and listen. The volunteers would also talk back. The patients were at least being treated with dignity and respect. Some people in the world had time for them.

My second day was one of shock. When I arrived an Australian volunteer told me that the man in Bed No 30 had died. The feeling was one of emptiness. The most unnerving fact was the speed with which this patient was replaced by another man. I was then asked to help carry a coffin of a dead drug addict from Prem Dam, a different home. The dead man was a Christian, and was to be buried in a Christian manner. Most of those who die are Hindu and thus are cremated. This man had a family and they had abandoned him. When we arrived at the cemetery, the dead man's family were there. The mother of the dead man said to the sister that she had come to do her Christian duty. The sister was furious, and

asked why she had not done her Christian duty before her son's death. There was no answer.

After 6 days I found it sad to leave. The work was so rewarding. Many would argue that organisations like the Missionaries of Charity do not help change the overall poverty and that, in a practical sense, they are virtually useless. I find this argument an empty one. It is amazing how much hope one feels in a situation of such total deprivation.

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#### O.A.C.C. 1991

1991 proved to be an unusual year. Perhaps the most notable feature was our failure to record a victory until 7 July! Five of the first six games being lost with only a draw at Ampleforth to stem the flow. Indeed it wasn't until Dominic Harrison, with his team of eight, took on the Marlborough Blues that the tide was reversed. Yet from this moment on the O.A.C.C. rarely looked back recording ten victories with no defeats. The Cricketer Cup was disappointing. We were unlucky to draw Oundle Rovers (twice winners in the last five years) and even more unfortunate to lose home advantage due to the weather. On the day and despite the unavailability of Perry and Derbyshire, we did well to restrict Oundle to 218. The bowling of Chris Ainscough and Finbarr O'Connor was tight and backed up by some of the best O.A.C.C. fielding seen for many years. Sadly, the batting never matched our performance in the field. Although five of the first seven got into the teens, no one was able to dominate the innings.

1st XI

Beardmore-Gray

O.A.C.C.



Thomas (T79), Felix (T76); William (T84); Matthew (T73); Ben (T87)

Matthew	1973	
Felix	1974-6	
Thomas	1978-9	Captain 1979
William	1982-4	Captain 1984
Ben	1986-7	Captain 1987

The understandable movement of Exhibition to the Bank Holiday has had inevitable repercussions on the O.A.C.C. weekend. From a high in 1988 of 35 applicants to play over the two days, this year we failed to produce two complete sides. Nonetheless an excellent time was had by all. Most especially the evergreen Willoughby Wynne with is 92 on the Top ground. Our thanks as always to Fr Dominic, Fr Felix, Fr Charles and Geoff Thurman for entertaining us, to the whole community for welcoming us back so warmly and to Don Wilson for sorting out some of the technically less gifted amongst us in the nets.

The Tour has traditionally provided an opportunity for the younger members of the club and it was particularly nice to see new faces – Richard Lamballe, Lawrence Brennan, Andrew Nesbit and Jeremy Acton, the latter an excellent addition to our quicker bowling. It is pleasing to record, that in a club whose strike bowling is reputedly, dare I say it, ageing, five victories from seven matches – batting first in all matches, bowling the opposition out in five and reducing them to nine wickets in the other two. If success was on the pitch it was still no match for the entertainment off it. Miles Wright, Adrian and Caroline Brennan and Frank and Lady Francis Berendt were magnificent.

Many others contributed to a fine summer. The Beardmore Gray family established a club record at Hurlingham, where all 5 brothers played together for the first time; Willoughby and Carris Wynne hosted the AGM; and it would be wrong not to mention the elevation of Steven Evans to the 'all rounder' status after his glitzy 66 against the Free Foresters. A similar claim was made by William Beardmore Gray but fortunately statistics remain on our side.

I could hardly conclude these notes without a special thanks to Panto Berendt, my predecessor as scribe. For many years he amused us all with his renditions of O.A.C.C. life. His reports will be missed!

Nicholas Read (J84)

The O.A.C.C. regret that there is no account of 1990. The season did take place but the club was 'between secretaries' or 'reporters' and hence, for the first time in many a year, there is no formal Journal record. JFS

#### RESULTS: P 18, W 10, L5, D3

Cricketer Cup			
L Oundle Rovers	218-5	O.A.C.C.	146
L Hampstead	173-7	O.A.C.C.	78
(S. Evans 4-44)			
L O.A.C.C.	187-9	Guards	189-8
(P. Spencer 62)		(P. Ainscough 4-34; S. Evans 4-63)	
L O.A.C.C.	212-9	Yorkshire Gentlemen	213-9
(A. Berendt 69; F. O'Connor 45 n.o.)		(S. Lawson 5-74)	
W O.A.C.C.	255-6	Marlborough Blues	140
(C. MacDonald 140; F. O'Connor 60)			
W Hurlingham	211	O.A.C.C.	214-9
(F. Beardmore Gray 5-58)		T. Beardmore Gray 41; D. Mitchell 39;	
		B. Beardmore Gray 54)	

W Staffordshire Gentlemen	188-7	O.A.C.C.	193-3
(P. Krasinski 3-37)		(G. Codrington 55; W. Moore 51 n.o.)	
W O.A.C.C.	214-7	Eton Ramblers	179
(A. Berendt 68)		(P. Fitzherbert 5-79)	
D O.A.C.C.	209-8 dec.	1st XI	172-8
(W. Beardmore Gray 58; Lord Stafford 47)		(Wilson 34; Codrington 30; Matthias 38;	
A. Freeland 5-89)		Pearce 4-62)	
L O.A.C.C.	230-5	2nd XI	233-6
Tour: P. 7 W. 5 D. 2			
W O.A.C.C.	196	Emeriti	73
(N. Hadcock 59)		(G. Cummings 4-21)	
D O.A.C.C.	197-9	Cryptics	190-9
(P. Fitzherbert 60; G. Codrington 45)		P. Fitzherbert 6-42)	
D O.A.C.C.	278-5	Bluemantles	189-9
(J. Carter 122; G. Codrington 38;		(G. Codrington 3-26)	
A. Nesbit 54 n.o.)			
W O.A.C.C.	156	Old Rossallians	129
(P. Krasinski 53; J. Carter 39)		(S. Evans 5-49)	
W O.A.C.C.	222-1	Grannies	124
(W. Beardmore Gray 108 n.o.;		(J. Acton 3-14; S. Evans 3-21)	
J. Acton 81 n.o.)			
W O.A.C.C.	202-6	Free Foresters	181
(P. Fitzherbert 54; S. Evans 66 n.o.;		(P. Fitzherbert 3-34)	
L. Brennan 36 n.o.)			
W O.A.C.C.	173	Sussex Martlets	139
(W. Wynne 59)		(W. Beardmore Gray 4-64)	

#### O.A.R.U.F.C.

Growth has been the name of the game as we completed our 5th season. Membership and fixtures have grown and we were accepted to join Surrey R.F.U. and The R.F.U. For the first time a fixture card, sponsored by Damian Calder's Sportscrest gave advanced notice of 9 matches. This was increased further but weather and one or two oppositions' inability to produce teams reduced the games to 7, of which we won 3 and also 1 sevens competition.

Many games were closer than the scores show. The Sedbergh team was strong but we held them to a 4-3 into the second half. In the end it was Sedbergh who pushed ahead to 23-17 with an extra bit of stamina. With Stonyhurst the game was in Ampleforth's favour with committed tackling from Simon Pender, Aidan Day and Toby Gibson. There was vintage rugby from Sean Carvill's dummies to "Red One" a move that many of you may remember. The Malvernians' game followed England's Grand Slam win and was as exciting. Ampleforth took the game in the first half but relaxed in the second half possibly as a result of Grand Slam celebrations. Fortunately the last kick was down Hindmarch's throat and he passed to Swart to run in one of the many tries he scored. The Sherborne game was very close unlike the defeat Ampleforth suffered a few years ago. Ampleforth had been ahead 6-4 into the second half when unfortunately Simon Hare injured

his ankle. Sherbourn quickly got the upper hand and the score settled at 6-21. Monmouth controlled the game through their front five and in the end we lost 9-23. Part of the reason for this could be put down to the Old Amplefordian R.F.C. dinner the night before.

Thanks go to all who support us, particularly non playing members, wives and girlfriends, some of whom make good touch line referees.

The 1991/92 Season is underway and sees new developments. At the time of writing there were 12 confirmed matches and one planned. In addition we are aiming to play in some 7's competitions and also the London Sunday Festival at Richmond on 12 April. The Dinner will be on 27 March following the Rosslyn Park Schoolboy 7's and precedes a game on Sunday. Also for the first time since 1978 the Old Boys will tour the North. The first game will be against the Novocastrians thanks to Jonathan Brown who is their Captain, and that will be on 31 January. On 1 February we have been invited to play at the school against Stonyhurst Wanderers.

Membership details can be obtained through Simon Hare at 6c Peterborough Villas, Fulham or on 071 736 4948.

#### RESULTS

Sedbergh	Lost	17-23
Stonyhurst Wanderers	Won	33-14
Old Douwegians	Won	14-0
Sherborne Old Boys	Lost	6-21
Old Malvernians	Won	23-20
Monmouth Old Boys	Lost	9-23
The Entertainers	Lost	6-14

Those who played for O.A.R.U.F.C. were:-

Simon Pender (J81) - 6; Patrick Berton (H78), Shaun Carvill (B83), Steve Conway (C80), Simon Hare (J80), Arthur Hindmarch (B83), Jeremy Pilkington (E80), Nick Read (J84) - 5; Aidan Day (E80), Alex MacDonald (H79), David Mitchell (E83), Chris Swart (B83) - 4; Simon Duffy (O85), Phil Evans (D83), Richard Keatinge (J83), Richard Lovegrove (E80) - 3; Michael Codd (A83) - 2; Charlie Boodle (E81), Aidan Channer (D81), Edmund Craston (O82), Mark Day (J76), Michael Dick (O83), Tony Gibson (E87), Nick Hughes (C90), Mark Low (J80), David Piggins (J80), Damian West (C84), Paddy Williams (O84) - Once.

At the AGM of the Society it was agreed that the subscription to the Society should rise for the first time since 1986. *As from 1 January 1992 Life Subscription is increased from £100 to £150. Annual Subscriptions rise from £10 to £12.50.* Those paying by Direct Debit - the vast majority - require formal notification well in advance of the rise in subscription and in accordance with previous practice this notice is deemed to fulfil the necessary requirement.

#### SUMMARISED REVENUE ACCOUNT FOR THE YEAR ENDED 31 DECEMBER 1990

	1990		1989	
	£	£	£	£
<b>INCOME</b>				
Members' subscriptions		12,746		12,514
Investment income		13,456		12,501
		<hr/>		<hr/>
		26,202		25,015
<b>EXPENDITURE ON JOURNALS AND ADMINISTRATION</b>		<hr/>		<hr/>
		23,330		22,369
<b>OPERATING SURPLUS FOR THE YEAR</b>		2,872		2,646
<b>OTHER RECEIPTS GAINS AND (LOSSES)</b>				
General Fund:				
Subscriptions from new life members		22,483		15,372
Gains on investments		2,462		5,567
Provision for diminution in value of investments		(5,261)		-
		<hr/>		<hr/>
		19,684		20,939
Address book fund:				
New address book		(2,185)		-
		<hr/>		<hr/>
		(2,185)		-
<b>NET SURPLUS for the year</b>		20,371		23,585
Revenue Fund balance brought forward at 1st January 1990:				
As restated to include Bursary and special fund balance		24,783		22,937
		<hr/>		<hr/>
		45,154		46,522
Transfers from (to) funds:				
General fund		(19,684)		(20,939)
Address book fund		-		-
- Ordinary transfer		(500)		(800)
- Special costs in year		2,185		-
		<hr/>		<hr/>
		1,685		(800)
Reserve fund				
Balance carried forward at 31st December 1990		<hr/>		<hr/>
		£27,155		£24,783



THE AMPLEFORTH JOURNAL  
 THE AMPLEFORTH SOCIETY  
 SUMMARISED BALANCE SHEET - 31 DECEMBER 1990

	1990		1989	
	£	£	£	£
INVESTMENTS		89,939		91,031
CURRENT ASSETS				
Income tax recoverable 1990	2,120		2,186	
Cash at bank	41,768		40,839	
Life subscriptions owed by Procurator	<u>20,600</u>		<u>-</u>	
	64,488		43,025	
CURRENT LIABILITIES	<u>-</u>		<u>-</u>	
		64,488		43,025
NET ASSETS		<u>£154,427</u>		<u>£134,056</u>
FUNDS				
General fund		124,079		104,395
Address book fund		3,193		4,878
Income and expenditure account		<u>27,155</u>		<u>24,783</u>
		<u>£154,427</u>		<u>£134,056</u>

MICHAEL O'KELLY : HON. TREASURER

Dated: 22 March 1991

REPORT OF THE HONORARY AUDITORS TO THE  
 MEMBERS OF THE AMPLEFORTH SOCIETY

We have examined the summarised accounts set out above for the year ended 31 December 1990 and certify they are a true extract of the full accounts on which we reported as follows:

"We have audited the accounts set out on pages 2 to 5 in accordance with approved Auditing Standards.

In our opinion the accounts, which have been prepared under the historical cost convention, give a true and fair view of the state of affairs of the Society at 31st December 1990 and of the surplus for the year ended on that date and comply with the rules of the Society".

BUZZACOTT & CO.  
 Chartered Accountants,  
 4 Wood Street, London EC2V 7JB.

22 March, 1991

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St Aidan's

S.M. Carney, J.M. Dore

St Bede's

H.T.D. Boyd-Carpenter, M.J.P. Dalziel, T.J. Martin

St Cuthbert's

D.S. Gallwey, J.W. Acton

St Dunstan's

D.M. Wightman (September), A.D. O'Mahony (April),  
M.C.H. Harvey

St Edward's

N.C.L. Perry, E.B.C. van Cutsem

St Hugh's

B.C. McKeown, J.P. Martin

St John's

A. Harrison, R.B. Massey, A.B.A. Mayer

St Oswald's

M.W.R. Hoare, N.R. Duffy

St Thomas's

P.J.H. Dunleavy, R.E. Haworth

St Wilfrid's

M.C.L. Simons, D.J. Blair

### GAMES CAPTAINS

Athletics

R.B. Massey (J)

Cricket

T.S.A. Codrington (J)

Cross-Country

J.D. Towler (D)

Golf

P.M.D. Foster (T)

Hockey

D.S. Gallwey (C)

Squash

M. Fox-Tucker (T)

Swimming

A.J. Layden (J)

Tennis

M. Fox-Tucker (T)

Master of Hounds

P.B.S. Townley (T)

Shooting

R.E.E.A. Lorrinan (H)

Librarians

S.M. Carney (A), P.J.H. Dunleavy (T), M.S.P. Berry (T),  
W.R. Cochrane (E), A.P. Crossley (B), B.J. Fielding (A),  
P.G. King (T), R.G.M. McHardy (D), G.P.A. Marken (H),  
J.R.P. Nicholson (W), H.C. Young (T).

School Shop

M.C.L. Simons (W), D.J. Blair (W), L.A.J. Brennan (E),  
Vis. L.M.P.S. Hawkesbury (O), D.E. Jackson (T),  
N.A.R. Myers (A), J.H. Vaughan (C), A.J.P. Zino (C).  
Summer Term : W.A.J. Rigg (A), A.A.L. Brenninkmeyer  
(H), C.D.J. Corbett (J), R.A.C. Evans (C), C.J. Grace (O),  
A.B. Havelock (T), R.S.L. Leach (D), J.R.P. Nicholson (W),  
T. de W. Waller (A).

Book Shop

C.J. O'Loughlin (C), H.T.D. Boyd-Carpenter (B),  
M.S. Brocklesby (H), G.S.R. Dammann (W),  
A.D. O'Mahony (D), R.F. West (B), N.M. Studer (D),  
T.C. Wilding (D), J.M. Martino (B), D.A.T. Corley (D),  
I.A. Fotheringham (E).

Stationery Shop

C.B. Davy (W), T.C. Wilding (D), G. Finch (D),  
G.M.J. Gaskell (D).

The following boys left the School in 1991:

## June

## St Aidan's

S.M. Carney, J.P. Cleary, J.M. Dore, R.P. Dunleavy, P.A. Ford, G.J. Lascelles, J.R.T. Lester, J.T. McIntosh, I.J. Morrison, N.A.R. Myers, J. Pearce Barker, C.R.N. Roberts, D.J.N. Sparke, V.J. Urrutia Ybarra.

## St Bede's

C.D.C. Adamson, M.A. Ayres, H.T.D. Boyd-Carpenter, R.A. Crossley, M.J.P. Dalziel, L.S. Ferrari, P.A.J. Hussey, C.J. Johnson, T.J. Martin, D.J.B. McDougall, F.P.R. Mollet, A.W.H. Nelson, H.L. O'Neill, B.D. Quirke, D.H. Reitzik, T.J.E. Sturridge, R.F. West, O.C. Wiley.

## St Cuthbert's

J.W. Acton, P. Chandy, J.L. Coruche, D.S. Gallwey, A.J. Graham, N.P.D. Irven, N.R. Lamb, J.C. McAinsh, C.J. O'Loughlin, J.A.F. Pace, J.H. Vaughan, A.J.P. Zino.

## St Dunstan's

J.D. Browne, J.J. Burnand, E.D. Cragg-James, M.N.J. Cuddigan, J.N.R. Flanagan, D.J. Fox, J.H. Gillespie, M.C.H. Harvey, J.A. Mangion, R.D. O'Leary, A.D. O'Mahony, J.D. Towler, D.M. Wightman.

## St Edward's

L.A.J. Brennan, K.E.D. Crichton-Stuart, T.W. Elgar, H.I. FitzHerbert, P.D. Fotheringham, C.P. Johnson-Ferguson, D.J.W. Madden, C.D.L.M. Mansel-Pleydell, N.C.L. Perry, S.B. Pilkington, C.L. Robertson, E.B.C. van Cutsem, M.H.C. von Westenholz.

## St Hugh's

M.S. Brocklesby, N.M. Daly, L.H.W. Dunbar, F.P. Gotto, E.B. Kilner, R.E.E.A. Lorrinan, D.A. Lowe, J.P. Martin, B.C. McKeown, J.E. Porter.

## St John's

B.J. Bigland, L.N. Campagna, T.S.A. Codrington, L.J. Cotton, J.T. Coulborn, J.P. Elwell, H.B. Gibbs, A. Harrison, A.J. Layden, R.B. Massey, A.B.A. Mayer, A.J. McKenna, F.A.D. Nevola, F.C.T. Tyler.

## St Oswald's

N.M.A.J. Bell, R.A. Burke, C.M.H. Churton, A.P.G. Cooney, N.R. Duffy, R.J.E. Furness, R.J. Gilmore, Vis. L.M.P.S. Hawkesbury, T.P. Hickman, M.W.R. Hoare, J-B. Lecoeur, W.J.C. Lloyd, R.P. McNeil, P.A. Neher, E.J. Snelson, J. Vincent, D.R. Viva.

## St Thomas's

M.R. Bowring, P.J.H. Dunleavy, M.P. Foster, P.M.D. Foster, M. Fox-Tucker, J.P. Gavin, R.E. Haworth, W.J. Hilton, D.E. Jackson, B.A. Luckhurst, J.A. McNeill, V.M. Murombe-Chivero, R.P.D. Ogden, G.B. Smith, P.B.A. Townley, M.R. Wilson, H.W.Y. Wright.

## St Wilfrid's

T.N. Belsom, D.J. Blair, N.J. Collins, G.S.R. Dammann, C.B. Davy, M.R. Gilman, B.J.E. Guest, J.A. Hartigan, Hon. A.J.M. Jolliffe, J.D. Kershaw, J.C.

Leonard, T.R. Leonard, N.G.A. Miller, M.J. O'Brien, W.J.E. Price, B.C.L. Rochford, M.C.L. Simons, D.R. Thompson.  
Junior House  
D. Burkhardt, P.D.S. Carroll, D. Merry del Val, C.M.J. de Bournazel, D.A.A. Potterton.

The following boys joined the School in 1991:

## January

C.H.M. von Boch-Galhau (D), T.R.W. Strange (JH),  
J.N.R. Wilson (JH).

## April

C.D. Moy (B), D.J. West (JH).

## CONFIRMATION

The following received the Sacrament of Confirmation from Bishop Augustine Harris, Bishop of Middlesbrough, in the Abbey Church on Sunday 5 May 1991:

## St Aidan's

M.A. Brightman, J.I. de Uriarte, O.J.E. Hodgkinson, M.J. Middleton, N.A.O. Ramage, D.R. Telford, B. To.

## St Bede's

A.S.T. Adamson, L.S. Ferrari, J.P. Freeland, J.P. O'Shea, A.A. Richter, S.J. Tarrant.

## St Cuthbert's

J.G. Camm, A.A. Cane, C.A. Carnegie, S.M. Fay, M.G.H. FitzGerald, J.S. Murphy.

## St Dunstan's

F.O. Galen, D.I. Harrison, R.D. Pepper.

## St Edward's

E.G.J. Constable Maxwell, K.E.D. Crichton-Stuart, J.E. Evans-Freke, I.A. Fotheringham, J.F. Fry, A.J. Hamilton, S.D. Martelli, I.A. Ogilvie, Hon. J.H.H.J. Savile, N.A.P. von Westenholz.

## St Hugh's

W.M. Crowther, C.C. Little, W.E.J. McKenzie, J.C.P. Minchella, L.A. Polonieccki, A.J.E. Porter, A.N. Russell-Smith, K.K. Zaman, M.J.J. Zoltowski.

## St John's

T.B. Greig, A.S. Medlicott, D. Miranda, R.L. Morgan, T.G. Peel.

## St Oswald's

E.A. Davis, J.E.L. Dilger, J.H.T. Fattorini, M.D.J. Hickie, H.P. Hickman, T.E.A.G. Kerrigan, G.C. Leonard, J.P. McGrath, J.P. O'Connell.

## St Thomas's

E.H.G. Haynes, P.G. King, R.A.P. Pitt, M.K. Pugh, D.A. Richardson, J. St Clair-George.

## St Wilfrid's

E.L. Buxton, C.D. Guthrie, R.D.B. Lewis, M.J. O'Brien, G. Penalva-Zuasti.

## Junior House

C.A.B. Blackwell, D.A.J. Beary, B.R. Brenninkmeyer, G. Camilleri, P. Field, G.E. Furze, J.N.H.O. Glynn, N.A. Grimshaw, P.D. Hollier, E.R.A. Leneghan, L.D. O'D. MacFaul, D. Merry del Val, J.L. Parncll, M.G.A. Potterton, C.A. Rogers, J.P.F. Townley, R.G. Waddingham, G.P.E. Walton.

## HOUSE CATECHISTS

The following acted as Catechists, helping to prepare boys for the Sacrament of Confirmation in the Houses, and as animators of their groups from October 1990 to May 1991:

Jasper Bell (W), Lawrence Brennan (E), Richard Burke (O), Leo Campagna (J), James Coulbourn (J), Rory Craigie (T), Nicholas Daly (H), Nicholas Duffy (O), Patrick Fotheringham (E), Luke Hawkesbury (O), Matthew Harvey (D), Thomas Hickman (O), William Hilton (T), Edmund Knight (D), Dominic Madden (E), Gareth Marken (H), Joseph Martin (H), Thomas Martin (B), David McDougall (B), Martin Mullin (B), James Nicholson (W), James Porter (H), Charles Roberts (A), Peter Townley (T), Thomas Waller (A), Matthew Wilson (T), Edward van Cutsem (E), Jerome Vaughan (C), Alexander Zino (C).

## EXHIBITION PRIZES : INDEPENDENT PROJECTS AND ESSAYS

(Assessors in brackets)

## SENIOR

- |                   |   |
|-------------------|---|
|                   | ALPHA   |
| P.J.N. Carney (D) | – Feudalism – An Inevitable and Beneficial Stage? (Fr Edward)   |
| R.J. Gilmore (W)  | – England and the "Great Hunger" (Mr Galliver)                  |
| M.J. Mullin (B)   | – The Ontological Argument for the Existence of God (Br Andrew) |
| J.G. Ryland (B)   | – The Rise of the Public School since 1800 (Mr Smiley)          |
| J. Vincent (O)    | – Food Additives (Dr Billett)                                   |

## BETA 1

- |                           |   |
|---------------------------|---|
| L.A.J. Brennan (E)        | – The Westland Affair (Mr Magee)                            |
| P.A. Ford (A)             | – How near was England to Revolution, 1831-37 (Mr Galliver) |
| C.H. Fotheringham (E)     | – Ingmar Bergman: His personal vision (Fr Stephen)          |
| C.D. Guthrie (W)          | – Tony Benn – His impact upon the Labour Party (Mr Magee)   |
| O.H. Irvine (O)           | – Cluny III – Its context and influence (Mr Rohan)          |
| P.C. St.J. Lane-Nott (B)  | – The development of the submarine (Cmdr Wright)            |
| J.F.C. Maxwell Stuart (C) | – An Introduction to Esos Lucius (Mr Davies)                |
| N.M. Studer (D)           | – "Communism – R.I.P." (Fr Leo)                             |
| D.M. Wightman (D)         | – The Byzantine House of Heraclius (Fr Edward)              |

- |                                |  |
|--------------------------------|--|
| J.N. Bagshawe (O)              | – The Methods of East Roman Imperialism (Fr Edward)            |
| H.J.C. Bell (W)                | – Why did Henry VIII dissolve the Monasteries? (Dr Marshall)   |
| A.A.L. Brenninkmeyer (H)       | – Christians and Euthanasia (Br Robert)                        |
| A.A.L. Daly (A)                | – The Saxon Campaigns (Fr Edward)                              |
| S.G. Garrett (D)               | – The Lord of the Rings: Christian or Pagan Ethic (Fr Cyprian) |
| M.W. Hurley (W)                | – India – A Three Week View (Mr Davie)                         |
| R.G.M. McHardy (D)             | – The Concept of Imperial Kingship (Fr Edward)                 |
| S.M. Mullaney (A)              | – Why did Henry VI lose his throne? (Dr Marshall)              |
| M.J. Mullin (B)                | – Was Hastings a "fatal day for England"? (Dr Marshall)        |
| M. von Habsburg-Lothringen (E) | – Talleyrand and Survival (Mr Dammann)                         |

## JUNIOR

- |                  |  |
|------------------|--|
|                  | ALPHA  |
| T.P.G. Flynn (H) | – The Turin Shroud (Br Andrew)                           |
| J.E.M. Horth (J) | – The History of English (Mrs Warrack)                   |
| J.A. Leyden (D)  | – The British Parliamentary System (Fr Francis)          |
| M.J. Slater (C)  | – "Churchill at any price" – Why? (Fr Bernard)           |
| M.J. Slater (C)  | – Voyages within Conrad's "Heart of Darkness" (Mr Aiano) |

## BETA 1

- |                         |  |
|-------------------------|--|
| M.C. Bowen-Wright (H)   | – Dulwich – An actor's legacy (Mr Aiano)           |
| A.A. Cane (C)           | – Brunei Darussalam (Fr Alexander)                 |
| E.M.C. Chambers (E)     | – D Day (Mr Dammann)                               |
| J.E.C. Dilger (O)       | – Liberation Theology (Fr Alexander)               |
| J.C.A. Flynn (H)        | – The Body-Line Series (Mr Galliver)               |
| C.T. Killourhy (H)      | – Newman – a saint for today? (Fr Bernard)         |
| M.R.C. Lambert (J)      | – Sharks (Mr Davies)                               |
| F.J.P. Larkin (B)       | – Mill Reef (Cmdr Wright)                          |
| R.P. Manduke Curtis (D) | – South Africa (Fr Timothy)                        |
| J. Murphy (C)           | – Salmon and fresh water salmon fishing (Mr Aston) |
| M.J. O'Neill (C)        | – Martin Luther King (Mr Carter)                   |
| B. To (A)               | – Hong Kong after 1997 (Fr Felix)                  |
| Sh-y Tsang (B)          | – The Daya Bay Nuclear Power Station (Mr Gilbert)  |

## BETA 2

- |                       |   |
|-----------------------|---|
| W.F. Ainscough (D)    | – Harrock Hall and Estate (Fr Herbert O'Brien)        |
| P.R. Badenoch (O)     | – The All-England Lawn Tennis Croquet Club (Mr Dunne) |
| M.G.H. Fitzgerald (C) | – Basque Country and mid-Pyrenees (Fr Alexander)      |
| S.C.D. Hulme (D)      | – The Red Sea (Mr Brennan)                            |
| D. Miranda (J)        | – The History of San Sebastian (Mr Dunne)             |
| L.A. Ogilvie (E)      | – A.S. Neill and Summerhill (Mr Lloyd)                |
| R.W. Scrope (E)       | – The History of Scropes (Mr Codrington)              |

THE AMPLEFORTH JOURNAL  
COMMENDED

SENIOR			
B.J.E. Guest	(W)	-	An ADC for a car speedometer (Mr Barras)
JUNIOR			
O.J. Adderley	(B)	-	Introduction to pike fishing (Mr Aston)
L.C. Davis	(T)	-	Why do people believe in God? (Br Robert)
J.E. Evans-Freke	(E)	-	The Gamekeeper (Mr Davies)
J.F. Fry	(E)	-	Hong Kong (Fr Felix)
S.C.D. Hulme	(D)	-	Jeddah (Mr Brennan)
H.A.T. del C. Nisbett	(J)	-	Lavenham (Mr Dean)
R.T.A. Tate	(T)	-	The Breweries of Tadcaster (Mr Dean)

## ELWES PRIZES 1991

Upper Sixth	Jerome H. Vaughan	(C)
	Alexander J.P. Zino	(C)
Middle Sixth	Charles H.B. des Forges	(W)
	Rupert G.M. McHardy	(D)

## SPECIAL PRIZES

Scholarship Bowl	St Wilfrid's House	
Grossmith Jelley Acting Prize	D.J. Blair	(W)
Phillip's Theatre Bowl	B.C. McKeown	(H)
Theatre Production Cup	G.S.G.I. Fitzherbert	(E)
	P.E. Fiske de Gouveia	(T)
Detre Music Prizes		
Advanced	S.L. Dann	(H)
	J.F. Fry	(E)
	A.K. Garden	(T)
	K.B.K. Dann	(H)
Intermediate	J.P. Freeland	(B)
	C.J. Furness	(O)
	A.A. Richter	(B)
	C.A. Cole	(T)
McGonigal Music Prize	C.B. Davy	(W)
Choral Prize	R.D. O'Leary	(D)
Conrad Martin Music Prize	C.J. O'Loughlin	(C)
Quirke Debating Prize	H.T.D. Boyd-Carpenter	(B)
	Hon. A.J.M. Jolliffe	(W)

THE SCHOOL  
BERNARD SUNLEY CENTRE PRIZES

Tignarius Trophy for Craft	-	S.M. Carney	(A)
Swainston Trophy for Technology	-	H.P. Milbourn	(B)
Herald Trophy for Art	-	D.J.W. Madden	(E)
Gaynor Photography Cup	-	W.T. Barton	(W)
		L.M.G. Morris	(W)
Spence Photography Bowl	-	St. Wilfrid's House	

## ALPHA AWARDS

## UVI

A.B.A. Mayer	(J)	-	Hospital Bed
D.J. Fox	(D)	-	Modular Guitar
J.C. McAinsh	(C)	-	Art Folder

## MVI

J. Mitcalf	(B)	-	Car camera support
R.W.G. Craigie	(T)	-	Welding Jig
M.A. Ayres	(B)	-	Art Folder

## REMOVE

J.M. Robertson	(T)	-	Automaton
G.C.D. Hoare	(O)	-	Art Folder
M.A. Knowles	(D)	-	Art Folder
C.J. Vaughan	(C)	-	Art Folder

## 5th FORM

S.M. Fay	(C)	-	Art Folder
N.J. Kilner	(B)	-	Art Folder

## DUKE OF EDINBURGH GOLD AWARD

T.N. Belsom	(W)	H.T.D. Boyd-Carpenter	(B)
L.A.J. Brennan	(E)	S.M. Carney	(A)
F.P. Gotto	(H)	M.W.R. Hoare	(O)
W.J.C. Lloyd	(O)	A.B.A. Mayer	(J)
R.B. Massey	(J)	E.J. Snelson	(O)
D.R. Viva	(O)	A.J.P. Zino	(C)

The beginning of this term is clouded by bereavement in certain families; it is also clouded for many more by the possibility of war. In your families and acquaintances, there are many who are at present in the Gulf. I want to talk about this for a moment: about what should be our collective attitude to an experience which now seems probable and which is unfamiliar to your generation, and nearly unfamiliar to even mine – I was only seven at the beginning of the last war.

Firstly, all of you are familiar with the images of war. This may seem strange as you have grown up in times of peace. It is for this reason, however, that you are able to live with the images which are the stock-in-trade of war films and videos – violent death, explosions and mutilation. These all belong to a world of fantasy and for some strange reason are sought as a means of recreation. The fact is now that these factors could suddenly become reality. This would mean for all of us a difficult and important adjustment.

I would like to say a few words about the Gulf itself. This area was known in ancient times as the fertile crescent which swung round from the valley of the Euphrates through Lebanon and Palestine down into the valley of the Nile. The whole area has been tramped across by armies and empires since long before the time of Christ. The Medes and Persians, the Assyrians, the Greeks, the Romans and later on the Moors, the Turks, and, in modern times, by the British and others. It is ironical that it is also the area associated with the Garden of Eden and with the birth of Christ, the Prince of Peace. Christ himself was born into an occupied country and the whole area has been a scene of tension and conflict, almost more than any other area in the world. It is, after all, one of the world's major crossroads. The link between the great continents of Europe, Asia and Africa, and also between the great oceans. In modern times, all this has been complicated by the discovery of oil and by the re-foundation of the State of Israel.

Until last year, there was a sense in which the Middle East was a sideshow to the greater conflict between the world's super-powers. Some of you may remember that the seven year war between Iraq and Iran, the arms for which were largely provided by the West, was seen almost as a convenient way of allowing the Islamic fundamentalists to neutralize each other. Suddenly the rapid collapse of the Communist block has changed all that. The Cold War was a convenience to us, partly because it defined frontiers, and partly because the stakes were too high to permit its translation into a 'Hot' War. Now there is a different confrontation of a much more volatile kind and with much less stable and sophisticated systems involved. This is why we find ourselves facing not only the possibility, but even the likelihood of an immense war.

The questions relating to the balance of power are not only global, they are local. The problem has arisen precisely because there is no balance of power in the Middle East. There are two local 'super-powers' – Iraq and Israel. There are several big and relatively poor countries, and a cluster of Gulf States, some of which are small, rich and vulnerable. It is precisely for this reason that the West has found itself involved.

In this complex situation a range of opinions can be held as to what should be done. I certainly do not propose to tell you what to think. The main lines of the fact range around several simple propositions. Firstly, that Iraq has invaded and devastated a neighbouring country, is committing daily atrocities there and has already started a war which demands a response. Secondly, there is the view that the consequences of involvement in such a war are so horrific, both for the Gulf itself and for the international community, as well as for the future of Islamic fundamentalism, that nothing can justify a pre-emptive strike. The only solution is to exercise patience through the imposition of sanctions. Thirdly, it is argued that our reasons for being in the Gulf are largely selfish (i.e. connected with oil) and that we should leave the resolution of the problem to the Arab countries themselves. Fourthly, there is a deep instinct to be in solidarity with the judgements made by the leaders of our own country, provided that they are seeking just solutions and acting responsibly within the international community.

You will all form your own individual response to these concrete questions. It is, however, profoundly important that we, as a community, should have a community response to what is happening. Many of you are involved, for personal and family reasons, in the events that are taking place. Therefore, we are all involved. A Benedictine Monastery and School is a place of peace. One of the Benedictine symbols is the word PAX surrounded by a Crown of Thorns. This indicates that the concept of peace is not always obvious and may imply conflict. Peace is not just the opposite of war. It is the opposite of un-peace, and, therefore, of tyranny, of institutionalised violence, of injustice, of the oppression of minorities. A Benedictine Community is, therefore, not necessarily pacifist. We were not pacifists during the earlier wars this century, but were deeply in solidarity with our Old Boys and relations who were serving their country and dying for it. Nevertheless, we are a community of peace and we should pray for the achievement of a just peace, whatever this may involve.

We are also a community of prayer, and it is at times like this that membership of such a community comes into its own. Those who have suffered bereavement in the holidays will know the value and strength of prayer, and the support that can be given by a praying community. I suggest that at this time, whether or not the worst comes to the worst, our role is to be a community which is praying for those who are suffering anxiety and those who may become victims of a terrible war. It is perhaps appropriate that at this time a monk of the Community, Fr Gordon Beattie, who is a chaplain in the RAF, is out in the Gulf together with members of your families and a considerable number of our Old Boys. It would be appropriate if we gave concrete form to these intentions, and I have asked the Housemasters to gather lists of particular persons who are engaged in one way or another in the Gulf. Please feel free to add your own intentions to this list. The list will be posted in the Monastery, along with other daily intentions that are remembered there, but it would be good if these intentions could be remembered by all of us.

It is also a time when we should simply get on seriously with the business of the term – perhaps being rather less frivolous, rather more self-disciplined than

we usually are, and aiming, above all, at building a community of peace, which is supportive to those who have particular grounds for anxiety. It is a time, whether within the School or within Houses, to be truly brothers to each other, so that those who need support may find it.

#### SPEECH : EXHIBITION 91

A year or two ago, I had the pleasure of flying in a Tiger Moth over Ampleforth. We took off from the Jungle rugby fields, flew over Helmsley, Rievaulx and Byland, and looped the loop over the Match Ground. I retain two abiding memories of that flight. Firstly, I saw Ampleforth as a small part of a big bit of landscape and of history. Secondly, as we looped the loop, I saw our solid line of buildings transformed into something light, insubstantial and vulnerable.

The two impressions go well together. A sense of history and a sense of impermanence both belong to our Christian and monastic heritage; and, before we look at the challenges facing Ampleforth in the 1990s, it would be right to set them in a wider context. I should like to concentrate this morning on offering you a "monk's-eye-view" of how we got to where we are. This might then help us to consider the strategies of where we should go next. When the future is problematic, the past becomes all the more important.

As I look back at the events and processes which have formed our monastic and educational mission, a very odd coincidence began to emerge. Our spiritual and cultural history seems to have changed gear in step with the centuries, and the nineties have repeatedly been times of gestation or crisis. The 1890s saw the process which led to the definitive establishment of Ampleforth as a fully-constituted Abbey; but the phenomenon started long before that. As today is the Feast of St Bede the Venerable, it seems a good idea to start right at the beginning.

The 590s were profoundly formative years in our national and monastic history. They saw the beginning of the process of fusion between the island culture, rooted in Celtic monasticism, and the European culture, represented by the monks from Rome. As St Columba lay dying in Iona, St Augustine was arriving at Canterbury. The first proper school in this country was his monastic school at Canterbury, and for centuries the developing culture of this land was to be co-terminous with the work of the monks of both traditions. In the north of England, in particular, we should never forget the richness and strength of this early national identity, which was almost unique in Christendom, and which (as the old prayer said) "made this once an island of saints".

This peaceful process endured for some time, but it was always under threat. As St Augustine travelled from Rome, in the East a young man was in crisis in the desert, whose name was Mohammed, and to the North the Scandinavian tribes were stirring. The 790s saw the main Danish invasion of Britain, and in the 990s (exactly a thousand years ago) Yorkshire was devastated by the Vikings, whose main claim to fame is not the long-boat but the wholesale destruction of our national monastic culture. The England of Hastings and of William the Conqueror was a poor and ravaged place compared with what had gone before.

But the 1090s saw the beginnings of a renewal of monastic presence, with the foundation of the Cistercian Order and the arrival at Canterbury of one of the greatest of Europeans – a citizen of Italy and of the German Empire, at heart a Frenchman and Abbot of Bec in Normandy, finally Archbishop of Canterbury: St Anselm – symbol of a period which was to see the Europeanisation of British Institutions – monasteries, cities and universities – on a sophisticated scale.

This period of the great abbeys was different from the earlier one. Monasticism was no longer identical with the mainstream of national life. It was in permanent tension with it. Its power and wealth made it a rival to the secular kingdom, and herein lay the seeds of its collapse. If we return in the 1490s, to the anarchy and unrest following the Wars of the Roses, with Luther growing up in Germany, we find a powerful and largely secularised monastic edifice just about to collapse.

In the 1590s, the monasticism of power has become the monasticism of persecution, and in the 1690s, the Glorious Revolution and the beginning of the modern Protestant Establishment had relegated it to a monasticism of irrelevance.

By one of the strangest twists of all, it was the Reign of Terror in France in the early 1790s which brought the monastic presence in England back to life. No longer identical with the mainstream of national life, no longer in tension with it as a rival power, no longer persecuted by it, nineteenth century monasticism, like Catholic life as a whole, was confined to a sort of marginal Ghetto, from which it only gradually crept back towards a realignment with the Protestant and liberal national institutions, which looked down with distaste on re-emerging papistry rather as York Minster looks down on the stubbly protuberance of St Wilfrid's Catholic Church.

And so we are back to the 1890s, and to the gestation of a new and very different period, of which this Abbey and School represent an accurate symbol. In the course of the century, Catholic Institutions (with our Schools in the vanguard) have moved out of the nineteenth-century Ghetto in order to reclaim our place within the mainstream of the nation's life. It was an unashamed target to make Catholic Schools as good as other schools academically and as acceptable socially. Recognition by the Headmasters' Conference, by the great Universities and by the professions was the triple sign that this rehabilitation was accomplished.

So a kind of circle is completed in the relation of the monk to English society. From fusion to tension, from tension to persecution, from persecution to irrelevance, from irrelevance back first to life on the margin, and then to re-assimilation into the mainstream of English life. And yet, there is something wrong with the circle. A circle is only a circle when it returns to its starting point. The England into which we have been assimilated is not that of the Celtic Saints or of the mediaeval monasteries. I make no excuse for my rapid tour of English history. It is only from such a perspective that we can judge our relations to our national culture at any given moment, including the present one. This is why we must look carefully at the process of assimilation which has brought us to our present position, asking ourselves three questions in particular. Firstly, what is it exactly into which we have been assimilated? Secondly, how enduring are the institutional structures with which we have identified ourselves? Thirdly, is our

own enduring monastic identity in any way compromised or diminished by such a dependence?

The first question – What is it exactly into which we have been assimilated? – may be answered at two levels. At the first level, that of educational structures, it is clear that, over the last two centuries, we have identified ourselves progressively with the modern English tradition of independent boarding. This was, in effect, our only way back into the system, and it has met a tremendous need and exercised a profound influence on the Catholic community ever since Catholic Emancipation. At the second level, that of educational philosophy, we have, as it were, “married into” the values associated with the post-Reformation English liberal enlightenment. As it happens, many of those values flow directly from the monastic roots of all English education, but other more recent ones do not. This faces us with a dilemma, to which I shall return after looking more closely at the question of Independent Boarding.

The first boarding schools were monastic. They were, in effect, relatively small extensions to the work of the monastery. They derived their meaning from that of the monastery, and it was this meaning which motivated the subsequent foundations of all the great schools and communities of Christendom. The dreaming spires of Oxford are an echo of Augustine’s first school at Canterbury. Even down to the nineteenth century, the single-sex academies which came to dominate, as the so-called public schools, the educational style of the nation’s most prosperous class, were similar echoes of a monastic past. They came quite quickly, however, to be something markedly different as well – expressions of an evangelistic humanism at the service of nation and Empire, and therefore indirectly the creators of an elite class where character was rooted as much in Athens and Sparta as in Jerusalem or Rome or Iona. In that sense, the great modern tradition of boarding education was a self-conscious product of the perceived mission of Victorian England. The targets were rich, demanding and coherent, and were by no means inconsistent with the older and gentler style of the monastic schools. The marriage between the two has not been an unhappy one. But something else has happened, and the picture is radically changed. The great network of modern English boarding schools outlived the particular modern vision which inspired them. Although the provision available in the best British boarding schools remains one of unparalleled quality and diversity the assumption that the best schools, and those most characteristic of the nation’s strongest aspirations, were necessarily the boarding schools, has faded. The rise of the great day grammar schools, and their own assimilation into the independent system, has given families a wider range of choice, and in exercising it they have, over the years, altogether altered the profile of independent schooling. It does not seem long since the huge majority of boys in HMC schools were boarders. By 1984, the proportion had dropped to 50%, and by 1991 to 28%. In the same period, since 1984, the number of boarding boys in the North of England has dropped by nearly a third.

You will, perhaps, have forgotten the second of my more central questions. How enduring are the educational structures with which we have been

assimilated? As far as boarding is concerned, we have at least part of an answer. As I am sure you all know, many schools have responded by adopting one, or more, of the two well-known strategies of diversification – day pupils and girls. These are certainly the best ways of staying in business, and if the preservation of a treasured identity is not at stake, they represent the obvious way forward.

Where, in all this, does Ampleforth stand? It is sometimes suggested that it is as a result of negligence or insouciance or declining standards that we have failed to sustain our numbers at the boom levels of the seventies – as if one should, by some miracle, have been wholly unaffected by a colossal shift in parental perceptions. It is sometimes forgotten that, as a Catholic School, we attract an incredibly small proportion of the fee-paying public, and that the majority of these (like yourselves) come to us from a long way away. We have not diversified, partly because we are not in a position to do so in some of the obvious ways (unless we open a special house for sheep). The fact of the matter is that, although we are (not surprisingly) affected by the trend, we have been able to resist it much better than most. It is increasingly clear that the central reason for this is that, in spite of being assimilated into a boarding system that is proving to be much more vulnerable than most people expected, we have not lost our special identity as a monastic school.

At this point I should like to say two things. One of them is extremely easy, the other extremely hard. The easy part is addressed to you parents. From my conversations with you over many years, and also with your successors, faced even now with the decision on whether to choose the long trip up the M1 to Ampleforth, or to opt for a more convenient solution nearer home. I know that your support for us, by sending your sons here, is at considerable personal as well as financial cost, and that you are only willing to undertake that cost because Ampleforth represents something much more than a conventional boys’ boarding school. People are no longer choosing conventional boarding for its own sake. You are choosing us not for what makes us the same as other schools, but for what makes us different. That is why we must look so critically at the process by which we have been assimilated into a system which has turned out to be vulnerable, and why our links with an older monastic history are just as important as those with a more recent one.

The second thing, the hard one, is addressed to the Staff, both monastic and lay. The decisions to reduce our expenses by cutting down on salaried staff, no matter how inevitable in the light of reality, was a terrible one to have to make, and has been hurtful and divisive, calling into question all the securities and the mutual confidence that, rightly, go with membership of a community. I dare say that nothing more unpleasant has happened in our long monastic history, and the phrase “the bottom line” is one that I would dearly love never to hear again. It is, however, an inescapable fact that more palatable solutions would have represented, in the longer run, a greater risk. It is always hard to be reminded that we are not living in comfortable times.

For me, both personally and as Headmaster, one of the most important and rewarding themes of the recent years has been the developing role of the lay Staff



in the life of the School. It is tragic that this should appear to have been called into question. I am sure that the next few years will prove conclusively that this is not the case. Our monastic apostolate, like that of the Church as a whole, is unthinkable without the collaboration of lay people who share our aspirations and our burdens. It would also be inconceivable that I should address you, on this occasion, without thanking the Staff, on behalf of you all, for continuing, in spite of the strains of the year, to put the interests of the boys at the top of their priorities.

If our assimilation into the boarding pattern of the conventional public school has proved to be a mixed blessing, what of our assimilation into the values of an educational philosophy rooted in the liberal enlightenment? The present Government's take-over of the Schools, the curriculum and the examination system, and the determination of all the political parties to make education once again an election football, can only be bad news for those of us who believe that the real targets of education are not quantifiable. The current public debate is not about education at all. It is about vocational training, wealth creation, public funding and access to higher education. Even the debate about literacy is not really focussed on what *we* mean by literacy. It is focussed on good spelling as a tool of management, rather than on reading books as a source of wisdom. This is indeed the essence of any pragmatic and secular take-over of educational priorities – to give a higher priority to the search for efficiency than to the search for truth. I shall refrain from developing this point at a theoretical level (although it is important to be clear about the ideologies which are at stake), and confine myself to pointing to three practical consequences of what is happening.

The first concerns the status of academic education. We are witnessing the progressive down-grading of the study of difficult subjects whose value cannot be cashed out whether in results or in the market place. How does a C grade in Latin compare with an A grade in Cooking? The battle for the preservation of a civilised and demanding School curriculum will be won or lost in the classrooms of good schools, not – alas – in the corridors of the D.E.S.

This is particularly true at Sixth Form Level, and this is my second point. The whole thrust of Government policy during the next decade (whichever Party is in power) will be towards the development of the tertiary system, i.e. Institutions of Higher Education at 16-19 which are separate from the official school system. Sixth Form Colleges are already a stepping stone towards this. Schools like this which take for granted the value of a shared community from 13-18 will become increasingly anomalous. They will also represent a radical alternative to the secular norm, in almost every respect – denominational, boarding and curricular. Whether such an institution will survive and thrive will clearly depend on the commitment to it of Catholic families. This will be the real test of the process of assimilation.

At the moment, the portents are not wholly encouraging. If we looked at the Maintained Sector (and this is my third consequence of current Government policy), it is evident that a combination of two factors – government reorganisation of schools on the one hand, and the process of Catholic assimilation on the other – are causing the progressive collapse of the voluntary-aided Catholic

system, starting at Sixth Form level. The political parties would be perfectly happy to see Catholic education disappear; as far as they are concerned, Catholic Schools are an embarrassment to a pluralistic, multi-faith, secular society, and they can certainly offer through the tertiary system, a well-funded package which could render all the smaller Catholic Sixth Forms non-viable. Ampleforth represents one of the strongest Catholic Sixth Forms in the country. What will be its future role? Does the Catholic Sixth Form have a future?

These questions may sound stark, but they are real. I return to my original suggestion that the Nineties are once again a time of challenge, and that in facing this challenge, we, like so many monastic institutions before us, are tied into a wider challenge facing the whole Catholic community. Our century of Assimilation has worked both ways. We have been accepted into the national culture, and are perhaps now in danger of being digested by it. A thousand years ago, the institution of our island's Christian culture was destroyed by violence, four hundred years ago by a combination of persecution and decay. This time perhaps the enemy is convenience. If Catholic institutions fade away, whether imperceptibly or dramatically, under the anaesthetic of secularism, it will only be because it was too inconvenient to keep them.

I am aware that I am speaking to individuals and to families who have already considered this dilemma. You have committed yourselves to becoming part of this community, and are happy to accept the inconvenience of doing so. Indeed, many of you are already aware that you are doing something which other people find increasingly odd. You are calling into question the philosophy of Assimilation. You are affirming priorities which most people no longer share. In doing so, you are indicating very clearly to us what you expect of us.

Let me try to summarise what I think you expect of us. I am not saying that this is what we deliver, only that it is what you hope for. You want us to look after all your sons (perhaps your daughters too, but let's not go too fast) – your sons – the brainy ones, the dull ones, the musicians, the rugby players, the dyslexics, the difficult and rebellious and lazy ones and give them space for growth. You want them to be men of wisdom, capable of developing their strengths and living with their weaknesses. You want them to succeed, but not at the cost of their happiness or their fidelity. You want them to have encountered and studied the mystery of God's transcendence, and to be capable, intelligently and honestly, of being disciples of truth at whatever level. You want them to be men of innocence, not in the sense of being ignorant of the temptation of evil, but in the sense of being more deeply tempted towards what is good. In fact, you want them to become good men, and you would like them also to aspire to holiness, knowing how to distinguish what belongs to Caesar and what belongs to God. Of course, you want them to get their 'A' levels, win their matches and stay off drugs, but that's not why you have sent them here.

As I said, it is not for me to claim that we meet your hopes, although I don't mind saying that there are many young men in the top year who get pretty near to living up to them, under the leadership of an outstanding Head Monitor, Peter Foster. I thank them all.

But if you parents believe that your expectations are being met, at least to a considerable extent, then please do not keep it secret. If what we are offering is in any way special, then you are our witnesses and ought to make yourselves our apostles.

As for ourselves, well, I am bound to say that I believe that our twentieth-century experience of Assimilation has run out of steam, both for educational and for spiritual reasons. I believe that we have much to learn from each of the previous periods of monastic contribution to our national history and culture, and that we should now adopt a profile which makes this clear. Throughout most of our history, since the arrival of St Augustine at Canterbury, we have lived in a condition of shifting tension with secular society, at times prospering, at times suffering. Now is a moment when we must reaffirm that tension, in ways that correspond specifically to the needs of the moment.

We are a community of faith and worship, and we must find new ways of making this eloquent in a society largely deprived of both.

We are a community of learning, obliged by our tradition to preserve old knowledge and to be suspicious of fashion.

We are a community of stability, committed to offering, especially to the young, this rare and solid base of well-tried rhythms and attitudes, against which more transient styles can be tested.

We must now also work to be a community of prophetic imagination, looking for ways, from within our own identity and tradition, of serving the Catholic community in perhaps new ways. We are, for instance, in discussion with our Bishop about the possibility of forging closer educational links with our own Diocese, and we must do everything we can, by developing powerful bursary resources, to make our educational provision more widely available, especially to those who would otherwise have no access to our ancient Catholic tradition. We would particularly like to be able to do this increasingly at Sixth Form level, since it is probable that, for many Catholic families, local Catholic provision at this level will soon be a thing of the past.

There is no question of our returning to a Catholic ghetto. There are many who are looking to us for new models of Catholic and Christian presence in an educational and cultural world largely deprived of its spiritual rudder. As Benedictines, we have been here before. Whatever we do, we should do humbly and carefully. But the time has come to move from Assimilation to Affirmation – affirmation of the specific and special traditions and graces which have given the Benedictine mission such a unique place in English education and culture. I am suggesting that this mission must now take a radically new direction, and inviting you all to contribute to that mission, to the vision behind it, to the communication of that vision to others and to the prayers upon which its realisation depends.

## HEADMASTER'S LECTURES

### Autumn 1990

**Sir Charles Groves:** Conductor Laureate, Royal Liverpool Philharmonic Orchestra; President of the National Youth Orchestra  
"A Music Master Class"

**Sir Michael Quinlan, GCB:** Permanent Under-Secretary of State, Ministry of Defence  
"The Future of Military Power: a British Perspective"

**Peter Hennessy:** Whitehall Correspondent of The Independent  
"Diminished Responsibility: the Quality of Cabinet Government"

### Lent 1991

**The Right Hon. Chris Patten, MP:** Chairman: The Conservative Party.  
"The Underlying Values of the Conservative Philosophy"

**The Hon Douglas Hogg, MP:** Minister of State F.C.O.  
"The Gulf War and its Aftermath"

**Field Marshal The Lord Bramall, KG, GCB, OBE, MC, JP**  
Lord Lieutenant of Greater London; formerly Chief of the Defence Staff and President of the MCC  
"New Challenges for Britain's Defence Policy"

SIR MICHAEL QUINLAN's lecture is printed in this Journal a year after it was delivered. Given the collapse of the U.S.S.R. coup and Communism, it retains its topicality not least because it was delivered, in its final version, to Soviet military leaders. PETER HENNESSY spoke in the interregnum between the end of Mrs Thatcher and the emergence of Mr. Major. The luck which we have had in providing topics of immediate relevance in HML was continued in each of the Lent term lectures: CHRIS PATTEN was in his first months as Chairman of the Conservative Party; Douglas Hogg (uncle of Harry Boyd-Carpenter (B)) foretold the start of the Yugoslav civil war to the accuracy of one day, three months ahead of time; and Lord Bramall delivered his HML three days after the Gulf War ended.

Ten years is long enough to manage a series such as HML. So the Procurator takes his leave of the school (though not of editing this Journal of the Abbey and College) and hands on the privilege of being in charge of HML to Mrs Lucy Warrack. Already her style and instinct has given us a worthy series, the first of which by ALBERT HOURANI is also printed in this issue.

J.F.S.

## NUCLEAR WEAPONS AND THE ABOLITION OF WAR

SIR MICHAEL QUINLAN GCB

Permanent Under-Secretary of State, Ministry of Defence

It is a pleasure to be back at Ampleforth again. As you will know, I am myself of Jesuit origin, so this place is arguably *in partibus infidelium* but I have several times in the past decade experienced the generosity of your welcome and admired the splendour of your setting – the latter most recently on Tuesday of this very week at 2000 feet overhead in the pupil-pilot's seat of an RAF Tucano aircraft.

I am due to talk about the role of military force in the modern world. You will be hearing Field Marshal Lord Bramall on a similar theme later in the academic year; and the deal I struck with him last Monday is that he will talk about the Gulf and the wider world and I will focus on the East/West scene.

To that end please imagine that we are in the Soviet Union – Moscow, not the Gulag; and that I am, as a visiting British official, giving an address by invitation. The top few rows I ask to don the mindset of the hard men from the Soviet General Staff; the middle, the cynical apparatchiks of the Ministry of Foreign Affairs and the KGB; and the front rows the keen, open-minded young intellectuals of the Institute itself.

For me personally this is an extraordinary occasion. I have been working in government since 1954, mostly in the defence field and, within that, mostly concerned with issues of policy and strategy. For over 30 of those 36 years the main context of those issues has been an almost automatic assumption of mutual suspicion and adversarial tension between East and West; and the fact that I can come here now to your capital city to talk in informal frankness and in openness to dialogue is in itself a remarkable and immensely welcome symbol of the marvellous changes which have taken place in international relations.

In both British and NATO circles I have worked extensively on nuclear aspects of security policy. And I place my cards directly on the table. I wish to explain why my government holds a view which you may well find uncongenial: the view that – except perhaps in a future too uncertain for the prospect of it to shape policy today – the retention of nuclear weapons in smaller but still significant numbers on each side, at both the strategic and non-strategic levels, will remain a prudent and positive element in a dependable international system for preserving peace among the countries of East and West.

This is a large subject, and if my lecture is not to become unreasonably long there are aspects I must leave aside. I do not plan to talk about the particular role of British and French forces within the East-West framework, nor the wider issues which arise from the long-term possibilities of nuclear proliferation to countries which do not today possess such weapons. I propose to concentrate upon basic conceptual questions in the East-West framework which even today needs to remain, for us both, the primary context of external security policies.

My argument is in three phases: first, the role which military capability must still play in interstate relations even amid today's encouraging changes; second,

the fundamental and pervasive significance of the nuclear element, and what it has done to the whole concept of war; and third, the deductions I draw about what should be the specific role and therefore the practical character of that nuclear element, especially at the non-strategic level.

The professional business in which we are all engaged, each on behalf of our own country, is primarily that of helping to provide national security; that is, of helping to ensure that our citizens are free to lead their lives without being unjustly constrained or oppressed through external military force, whether threatened or actual. In our relations with many countries no realistic question about security arises – countries which are too far away, or with which our business is too limited, or whose military reach is too short, for their actions to raise any practical security issue for us. But the issue of security must arise in relation to countries near enough, powerful enough, or positively or negatively important enough to us for their actions to be capable of seriously damaging us. Where that is so, the mix of policy ingredients to achieve security – may vary from time to time and from case to case: but the two basic categories are political relations (in the broadest sense, including social and cultural aspects) and military insurance.

In some settings political relations are positive, comprehensive and stable enough to carry the entire burden. We in Britain do not worry about our national security as against the United States, even though they dispose of military power which could overwhelm us. We are in a similar condition in relation to members of the British Commonwealth – the empire we peacefully gave up long ago – and to all our partners in the European Community. That includes the new Germany, built upon one of the most stable and admirable democracies known to history, and also Japan, even though I am old enough to have vivid memories of bitter wars against both those countries – I have seen German cruise missiles fly low over my home. Britain is now utterly confident that there is no scenario, even for the long term, in which any of these nations might be in the least likely to have recourse to serious military options against us. One of the major aims of international policy, in the long haul, has to be to achieve that same condition of trust and confidence among as many nations as possible.

But that takes a long process of patient working together. Security policy has to be built upon caution and realism, not sentimentality and hope; and it would be foolish for us in the West to expect you, or for you to expect us, to act today as though that ideal condition of permanent trust and confidence had been completely established in the East-West context. It is our strong hope that we can continue the process of changing the mix of elements in Western security policy in relation to your country, with more and more weight upon the political and cooperative elements and less and less upon the military elements. That hope now seems increasingly well founded; we are ceasing to think of you as obvious adversaries; we applaud the bold steps which won your President the Nobel Peace Prize. But on both sides we must still recognize honestly that we are not yet at, or even perhaps very near, the point at which the military insurance element becomes entirely irrelevant between us. History, and deep and long-standing

differences in attitudes and systems, cannot be instantly forgotten or ignored, especially at times of great change and turbulence with much uncertainty still about the outcome. The truth is now, and must be likely to remain so for at least decades to come, that neither you nor the West could be content with a situation in which the other had available to it low-cost or low-risk options for advancing its interests, at the expense of ours, by the use of threat of military force. Even after the changes and reductions now in prospect, you will still retain very large military forces. We understand why you do so; but you for your part must understand, against the historical background, why the smaller European countries to the West of you judge it still necessary to organise a collective counterweight to those forces.

Our duty to our peoples, on each side, still requires us to make dependable arrangements for closing off military options. And those arrangements cannot rest solely on declarations, however sincerely intended. If we are both to feel confident about the arrangements, they must still rest on practical physical realities which can plainly prevent aggression from succeeding. For the present and the foreseeable future, we in the West can accept no less than that; and we do not ask you, on your side, to accept less.

Now it is a fact (I leave aside for the moment whether it is a good fact or a bad fact) that in the system of East-West military insurance for the past 40 years – in the concept of war-prevention, which we have always envisaged and your own doctrine now officially recognises – nuclear weapons have objectively been a major component; Foreign Minister Shevardnadze and many others have acknowledged this. And the reason is that nuclear weapons have done something unique and special to the whole concept of military insurance.

In the last 200 years, human understanding and mastery of the physical world have advanced enormously. In many areas, like medical science, the results have been marvellously constructive. But application of the mastery to war has colossally intensified the destructive power of weapons. We saw that in the First World War, and in the Second; no country in the world knows it better than you. The vast jump to nuclear weapons in August 1945 in a sense completed that process, by taking destructive powers to levels plainly intolerable. But it would be a mistake to regard that jump as just a freak event or aberration. It is entirely possible, indeed likely, that even if the nuclear discovery had not been made or used, we would by now have reached the same situation by another route, or might reach it soon. Consider, for example, what chemical or biological weapons might by now, or by the next century, be capable of if they had received the same investment of resources as nuclear weapons have and had been intensively partnered, as nuclear weapons have been, by modern military technologies of delivery. We need to recognise that the nuclear revolution in warfare represents not just a ghastly and terrible accident, but rather the particular form taken by a general development which was, by one road or another, almost inevitable, as our physical control of our environment has grown; and that development is the power of human beings to inflict upon one another almost infinite harm.

We are accordingly faced with a basic change that is certainly enormous,

probably inevitable, and I suggest also irreversible. And if that perspective is right, it carries utterly radical consequences for our entire understanding of warfare, at least between great powers. The coming of nuclear weapons is not just another technological development in warfare like the invention of gunpowder, or of aircraft. It does something much more fundamental: it carries the potential of warfare past a boundary at which many previous concepts simply cease to apply. The combination of nuclear explosive power, the worldwide delivery capability of modern missiles and the diversity and elusiveness of modern launching platforms makes available what is for practical purposes infinite destructive power, power that cannot be warded off or exhausted. And this has to change our whole concept of what war can be about. The main professional idea in military context used to be to deprive the other side of the strength or the reach to land effective blows, as was done by the Allied powers together in the defeat of Hitler. But that approach now is just not available. Both East and West are now, for all human purposes, infinitely strong; and an all-out competition of strength between infinitely strong adversaries is logical nonsense. War-making capability has reached and passed the limit of meaningful rationality. An unrestrained conflict between nuclear superpowers or alliances would therefore be not just an immense human calamity; it would be, in the strictest sense, a logical absurdity.

I should like to carry the analysis further. I have been talking so far primarily about warfare involving nuclear weapons. But essentially the same considerations apply to any major war between nuclear opponents. We can recognise subdivisions of military force, and concepts like 'thresholds' and 'fire-breaks', which strategic analysts use, can be convenient aids to thinking. But major war over deep national interests has never been, and cannot now be made, a tidy intellectual exercise, nor a competition played within dependable rules like a game of football, with a referee to keep order. I scarcely need to say that in a country where the memories of 1941 to 1945 are kept so vivid. No theoretical boundary, nor even any peacetime agreement, could be relied upon amid the stresses of major war; and we could never be sure that war would be halted at the nuclear threshold. The process called escalation is of course far from certain – it is not a physical chain reaction, nor a set of mindless spasms, but a sequence of human choices which are not predetermined. But given the depth of commitment that nations bring to war, we could never take it as certain, whatever had been said beforehand, that losers would accept disastrous non-nuclear defeat in obedience to treaties or promises, whether of 'no first nuclear use' or of anything else.

Even if all nuclear weapons had been abolished (and no one has any real practical idea how to achieve that reliably), we cannot abolish the knowledge of how to make them. There could never be certainty that a future global aggressor, for example, would accept going down to defeat without building some and using them – or that a future British or Soviet or American leadership would risk letting him win in that way, rather than make counter-preparations of their own. We all know that nuclear weapons overwhelm any other level of military resistance; and we could never count on sealing them off safely from lower levels of war between major powers. Their potential is not a removable supplement to the possible range

of military force. They form part of that range; and they infect all the other parts. Between great global powers or groupings the possibility of escalation to nuclear disaster would begin with the first shell fired, not with the first nuclear weapon.

What I have said so far is, in summary, that by former criteria of warfare, nuclear warfare is absurd; and that nuclear weapons have moreover made all substantial warfare between nuclear powers, and not just nuclear warfare between them, absurd. This is in one sense a terrible situation; but in another and very real sense it is a hopeful one, for it means that there should be no rational incentive, for anyone ever to start a war between nuclear powers. The practical task of strategy, in my view, is not to try to change these facts – they almost certainly cannot be securely and permanently changed – but to recognise them clearly and exploit them positively, to construct the most effective possible system for what has so evidently become now not just a very desirable objective, as it would have been in the past, but an utterly essential one: the absolute prevention of war between great powers or alliances.

The fact is, surely, that we cannot abolish nuclear weapons while maintaining the option, the possibility, of major war; what we have to do is to exploit nuclear weapons so as to abolish such war. That is, after all, to go to the heart of what we must want to do; what we are ultimately against is war itself, not the mere existence of particular instruments. So I do not pretend to see, nor to think that it would be realistically useful to work towards, a future in which the processes of negotiated disarmament, within a system still of opposed nation-states with a historical propensity towards war, have removed nuclear weapons from the scene. We seek, instead, a structure in which the irreversible fact of nuclear weapons is the keystone of an arch of freedom from war, built – and this is after all what keystones essentially do – more dependably, more efficiently and more economically than would otherwise be possible. To say the same thing another way, nuclear weapons constitute the reduction to absurdity of war capability, and their arrival is a historical watershed of overwhelming significance. We are not able to dissolve that reduction and re-rationalise war; the right course is rather to recognise the reduction and build upon it. This means constructing a world in which the major powers recognise that initiating war between them is simply not an option for the pursuit of policy; and in which that recognition is underpinned not by the fact that everyone is generous, friendly and justice-loving (if they are, so much the better), but at bottom, as a final safety net, by the fact that they know the initiation of war will always carry, at best, a grave risk of losses outweighing utterly – by whole orders of magnitude – any benefit they could hope to achieve. That is the situation now, for both of us; it conforms with the grain of reality, and it offers a surer safeguard against war than anything else remotely within our grasp at this stage of the world's political evolution. So we should look not to supersede the current nuclear-based system of war prevention and find some other military system, but to maintain and improve this one while the long process goes forward of building irreversibly peaceful political confidence.

I add a further point. The presence of nuclear weapons within the war-prevention mix makes an important contribution to reducing the cost, and

increasing the stability, of the conventional-force element which is now the most expensive part of the mix. Nuclear weapons, with their enormous power, reduce the practical significance of any differences in relative strength at the conventional level. The important CFE negotiations on conventional force reductions are based upon the board concept of parity. It is right that that should be so; nuclear weapons are not an alternative to, nor a substitute for, a reasonable balance in other aspects of military power. But the professional military experts among you will know very well how difficult real and effective military parity is to define and to assess between sides which differ in force structure, in equipment, in geographic situation and in many other aspects like training, movement and mobilisation arrangements. If the conventional force balance were the only element in the military mix, variations in it would be of absolutely crucial importance; and it would have been much harder to reach agreement, and to reach it at levels which will enable both of us to release resources for more peaceful purposes. In short, we in the West can have the military insurance that we need more readily, more stably and more cheaply if the mix includes nuclear weapons than if it does not. And while it is not for me to tell you what is best for your own security, I suspect that the same is probably true for you too, amid the enormous and unsettling changes taking place in your security environment.

I turn now, in the final part of what I want to say, to suggest what principles, at least from the standpoint of the West, should govern the scale and the characteristics of the nuclear component of the war-prevention system. I do not plan to go into particular weapons systems, and I propose to put to one side systems of the highest-level type covered in the START negotiations on US and Soviet strategic arms. I should like to concentrate on the concepts which bear upon the West's non-strategic nuclear armoury.

I start with a simple and obvious proposition. If nuclear weapons (or any other sorts of weapon, for that matter) are to play an effective and dependable part in war-prevention, they must be capable of actual use in some rational way. Weapons are not just symbols on a diplomatic chessboard, and weapons which have no credible use can have no power to dissuade. Deterrence (or dissuasion, or whatever other word one prefers to express war-prevention) does not exist in abstract isolation; it arises from a hypothesis, however conditional or remote, of actual use. And we are therefore logically compelled to ask ourselves – not because we desire use, but on the contrary precisely because we desire non-use, effective war-prevention – the disagreeable question, what is the use of which our armoury must be evidently capable?

Now there is one use of which the armoury cannot be capable, and that use is to impose conclusive military victory in anything like the old classical sense. Such victory has become, quite strictly, an impossible aim, for the reason I have already set out – that both sides have virtually infinite and inexhaustible destructive power, so that the idea of prevailing decisively in a straightforward military and physical sense is simply and permanently unreal.

But if the purpose of using these weapons would not be to win classical military victory, what would it be? We are driven to a different concept, which

is in a sense more psychological than directly physical – the concept of convincing an aggressor to reverse his judgement of the benefits of continuing the conflict. When there is virtually infinite power available on both sides, anyone who embarks upon major aggression can have done so only on the basis of a judgement that the other side would lack determination: that it would prefer to yield rather than use its full strength. In that situation, the purpose of the defender in using nuclear weapons, in a situation where his conventional resistance was being overcome – and the West does not contemplate the possibility of nuclear action in any other situation: the London NATO summit declaration of July clearly conveyed that – would be to compel the aggressor to change his initial judgement, by making clear in a dramatic and unmistakable way that the defender was refusing to yield. That is a novel and difficult idea by the classical military standards fixed in our minds by the major wars of the past century or so, and it is hard, not least for military professionals, to reorganise strategic thinking around it. That idea is nevertheless inherent and inescapable in the modern world. There can in logic be no other concept for military strategy in great-power conflict. The central and inescapable reality is that inducing the enemy to stop even though he is physically capable of going on has to be at the heart of any rational strategy – and that is ultimately true also of conventional force use, not merely of nuclear force use. The message to be transmitted, then, is essentially this: 'You have wholly underestimated my determination to defend my interests; for your own survival, you must stop now.' That is ultimately a political message. Just how is the use of non-strategic nuclear weapons to help communicate it?

In NATO's view the communication, if it is to work, must be through use in a way which has some military effect. As I have recognised, the effect cannot be the imposition of outright victory; that is not an available option. But a use which did not have a significant military effect – which did not compel the adversary at least to pause in his aggression, and to think afresh and very hard about the risks ahead – would not transmit the message of resolve; it might even transmit an opposite message, of fear and indecision.

It follows that the nuclear armoury for war-prevention must be of a type, and a size, that can hold at risk a wide diversity of military targets. This is not because the message can be transmitted only by attack on a large number of targets – that is neither necessary nor desirable – but because the circumstances of conflict could be so varied, and are so difficult to foresee in detail, that there needs to be a choice of options available. In addition, the technical military task of any potential aggressor is made more difficult, and the basic aim of war-prevention is therefore made more assured, if he has to recognise that every element of his military power, near or far, may be at risk to nuclear action if he persists. It is this concept – the concept of a wide range of different options – that is now, and has been since the late 1960s, the essence of NATO's defensive strategic concept. It is not a strategy of predetermined first nuclear use, nor of attempting somehow to fight or neutralise the opposing nuclear armoury, nor of massive nuclear use, nor of a rigidly fixed sequence of actions in progressive escalation. On the contrary, it is precisely a strategy to provide political leaders with military choices of diverse

kinds so that they can respond on a carefully limited scale yet in a way relevant to whatever the particular circumstances may be, not using more force than is needed for the purpose of ending the conflict. But if we are to have flexible choice, we must have a flexible armoury; not just a massive long-range strategic armoury, but one capable of swift reaction, of accuracy and of measured, controlled choice.

In the past, 20 or more years ago, NATO used to believe that in order to equip itself with the necessary range of non-strategic options it needed to have a huge inventory with many different categories of system. At the peak, there were over 7,000 nuclear weapons, of all sorts, in NATO Europe. That number has been greatly reduced in recent years by NATO's unilateral decisions. Quite apart from the agreed reduction under the 1987 Treaty on intermediate-range forces, NATO has already cut its total holding by over 3,000, and has progressively discarded more and more classes of system. These progressive reductions have resulted from a combination of three factors. First, NATO has over the years, as it reflected upon the logical requirements of its war-prevention strategy, increasingly recognised that the non-strategic portion of its nuclear armoury did not have to be built upon the concept of massive strike. This recognition has naturally been a progressive business: the conceptual analysis which I have put before you (which is in essence a shared NATO analysis, not just a personal or British one) was not an instantaneous vision but the result of a process of deepening study and dialogue – a process which is being continued and even intensified as part of the wider review of future strategy which NATO announced at the July summit meeting. Second, the INF Treaty has of course played its part, both in its specific content and in its general political effect. Third, technological advances and modernisation have also helped; longer range, better ability to survive, better control, greater accuracy, wider capacity for surveillance and target acquisition – all these have made it possible to provide the necessary range of options from among much smaller numbers and fewer categories of weapons system, without abandoning the basic strategic concept. All these factors can be exploited considerably further yet, whether within a framework of formal arms control bargains or through unilateral decisions on each side informed by increasingly open dialogue and understanding. The London Declaration plainly signalled NATO's acceptance of further possibilities.

I must be clear and frank, however, about the paths which I am suggesting. They do not lead to an objective of abolition, nor do they lead to an objective of no technological updating. To let systems grow obsolete, without modernisation to meet a new geographical and technical environment, would not only in the long term weaken confidence in this component of the war-prevention structure; it might actually hamper the process of reducing numbers. Obviously enough, the less effective and more vulnerable systems are, the greater the numbers needed to provide for a given task.

To sum up the analysis and the policy approach which I have sought to put before you: remarkable and welcome changes are in progress in the international situation; the deep mistrust of earlier years is now well behind us. But we cannot

responsibly pretend, on either side, that we are yet in the position where military factors are totally irrelevant and unimportant in the security situation as between NATO members and your country. The future remains uncertain, and the timescales for changing military insurance capabilities if political developments do not go well are long. We must therefore, both of us, maintain relevant military insurance to help prevent war; and it is both realistically inevitable and positively advantageous, so far ahead as any of us can now see, to keep an effective nuclear element in that insurance against war. The nuclear element need not and should not be designed for old-fashioned notions of military victory; the driving concept must be war-prevention through an evident capacity for cogent war termination. Within that concept, we can – again, on both sides – continue the process of reducing and simplifying our holdings of nuclear weapons, while still exploiting their unique value in war-prevention. It is down that road, rather than the unrealistic road of attempted abolition, that by dialogue and understanding, and where appropriate by negotiation, we should seek to proceed together to secure as calmly and economically as possible the total, irreversible and objective cancellation of any options for the use of force between you and the West – in brief, the abolition of the possibility and the fear of war.

Let me now recall you to Ampleforth; and admit, what many of you may already have guessed, that what I have been putting before you is, to the extent of about 95%, what I plan to say a fortnight hence, in Moscow, to an audience of precisely the character I invited you to assume. I hope you will now, whether in your own personalities or in those you donned temporarily, provide a good work-out for the question and commentary periods I shall have to face.

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## THE ARAB WORLD AFTER THE END OF EMPIRE

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I last spoke here in 1946 or 1947, and the memory of that induces slightly melancholy feelings about the passing of time, but above all a feeling of great pleasure. I am really very happy to have been invited and to be able to come here again.

My lecture is called "The Arab World after the End of Empire". Let us begin, for a moment, by asking what we mean by this title. What is the Arab world and what are the empires which have come to an end, or indeed, have they really come to an end? "The Arab world" is a phrase which is often used. I don't much like it, because it seems to imply something united and something cut off from other worlds, and turned in on itself in isolation. When we use this phrase we refer to a group of countries which are similar in some ways because Arabic is their common language and Islam is the dominant religion, but very different in others. There are three groups of them: the countries of Western Asia – Syria, Iraq, Lebanon, Jordan and the Arabian Peninsula; secondly, the countries of the Nile Valley – Egypt and the Sudan; and thirdly, the countries of North Africa – Libya, Tunisia, Algeria and Morocco. But I shall also talk a little about Turkey and Iran, because they are in the Middle East and they are Muslim, although they are not Arab.

What are the empires which have ended? Here, there is perhaps a difference with the countries of Central and Eastern Europe, about which you are going to hear. Most of the Arab countries have seen the end of two empires in the last century or so: first, that of the Turks, or to be more accurate, the Ottoman Empire; and then those of the European powers, and more specifically of England and France. So they have had to adjust themselves twice to a deep change, in systems of government and in the loyalties and resentments which they generate.

First of all, the Ottoman Empire. It was one of the greatest and longest lasting political constructions in the western half of the world since the Roman Empire. It lasted from the 15th century to the 20th, and covered land which is now incorporated in 18 or 20 states. It extended, at its height, from Hungary to the Gulf, and again westwards, along the North African coast to Algeria.

If we want to understand what it was and why it lasted so long, we have to see it in two perspectives. On the one hand, it was the last of the great empires of Islam, which had begun with the caliphate from the seventh century onwards. The independent political history of the Islamic world culminates in three great empires which arose at about the same time: the Ottoman Empire in the west, the Safavid Empire in Iran, and the Mogul Empire in India. It justified its authority in Islamic religious terms: it defended the frontiers of Islam, maintained Islamic law, and organised the annual pilgrimage to Mecca, the greatest expression of Islamic solidarity.

But, on the other hand, it was also an empire of many peoples and religions. It included Christians of every kind and Jews, Turks and Armenians, Greeks and

Arabs, and so on, and it had worked out a system of government which made it possible for these different communities to live together in comparative harmony and to pursue their own lives. It was part of the state system of Europe, at least in its later period. Its relations with European states – with Christian states – cannot be understood simply in terms of crusade and of jihad, which is the Muslim equivalent of crusade. There were also alliances: there was, for example, a traditional alliance between the Sultan of the Ottoman Empire and the King of France.

But these relations with Europe changed drastically in the 19th century. There was first of all a change in the balance of economic and military power. There was the industrial revolution, together with a revolution in means of transport and communications: steamships, telegraphs, railways. These changed the system of trade and gave an incentive for the expansion of empires. There were changes too in military organisation and techniques. Here, the wars of the French Revolution were obviously important. Wars, particularly wars which last a long time, are pressure cookers, not only of military technology, but of social organisation. New ideas also came in, about how governments and societies should be organised. The results of all these changes were far reaching in the Middle East, as they were in the rest of the world. There were attempts, by Middle Eastern governments, to reform their armies, their laws, and their methods of government along European lines. This was true of the Ottoman central government in Istanbul, also of two dynasties in Tunisia and Egypt, which were officially part of the Ottoman Empire but which were virtually self-governing; it happened rather later in Iran.

But even when they were reformed on these lines, the governments were not strong enough to resist the forces tending to the break-up of the empire. On the one hand you had nationalism in the European provinces, which one by one became independent: first Serbia and then Greece, Romania, Bulgaria and Albania. On the other hand, in Asia and Africa, there was an extension of European control, in one form or another. France, in the 19th century and the early 20th century, took over Algeria, then Tunisia, then Morocco, and this brought changes, not only in the system of government, but deep changes in society, because there was a large immigration of French and other European colonists into the countries and the new settlers were given much of the land. Italy took over Libya in the early 20th century. Britain occupied Egypt in 1882, and then the Sudan, and had a dominant position in the small states of the Gulf and in Southern Arabia.

This left the central body of the empire, what are now Turkey and the Arab countries of the Eastern Mediterranean. The empire became much more of a Turkish/Arab partnership, which was already showing signs of strain by 1914. It was able to remain independent until then because of the rivalries between different groups of European powers. But then came the First World War, and the Ottoman Empire joined the war on what turned out to be the losing side, and at the end of the war, it finally disappeared. In the Turkish part, a new nation state of Turkey was created. In the Arab parts, there was British and French rule, under

what was called the mandate system. That was a system which gave the League of Nations some degree of supervision over what the British and French did. Britain became the mandatory power for Palestine, Transjordan and Iraq, France for Syria and Lebanon.

By this time, then, there was a virtual division of the Middle East and North Africa between England and France. There were only four independent states, Turkey, Iran, Saudi Arabia and Yemen, and the only one which was really independent, in the sense of being able to follow a policy without regard to what the European powers wanted, was Turkey, which became a state of a new kind in the Middle East: a nation state, based on the ideas of national loyalty and national unity. But nationalism is a very simple idea, and it drew its strength from a whole constellation of other ideas which clustered around it: ideas of national control of economic life, industrialisation, national education, the separation of government and religion, and the emancipation of women.

Apart from Turkey, the domination, direct or indirect, of England and France, seemed to be complete and secure in the 1920's. But it did not last very long. There were changes in power: France was weakened by its defeat in 1940, Britain emerged from the Second World War on the winning side, but exhausted. Once more, the war was a pressure cooker, it brought into actuality the potential power of the USA and the USSR.

There were also changes in sentiment: people began to ask "Is the empire worthwhile?" or else "What is the purpose of empire? Is it to hold down other peoples indefinitely, or to help them to independence?" Already these questions were beginning to be asked in the 1930's, and the British were able to make agreements with Egypt and Iraq to give them a greater degree of independence.

Then, after the end of World War II, in 1945, the Middle Eastern empires disappeared within a comparatively few years. For the most part this was a comparatively easy process. Britain withdrew from Egypt, from Iraq, from the Sudan, then from Southern Arabia and the Gulf states. Italy had been forced to leave Libya after its defeat in the War. France withdrew, with comparative ease, from Tunisia and Morocco. But there were two more difficult problems.

One was that of Palestine. When Britain became the mandatory, it had undertaken a commitment to encourage Jewish immigration and settlement and the creation of a Jewish national home; this was the solution of the Jewish problem in Europe put forward by what was called the Zionist movement. For both the Jewish immigrants and for the Arab population, the implications of this were clearer, perhaps, than they were for the British government at the time. It was quite clear, to both of them, that this would lead to a transfer of land to Jewish settlers and, in the end, to turning Palestine into a Jewish state, and so there was growing Arab opposition to it.

At the end of World War II there was strong pressure, both from the Zionists and from the United States government, to admit Jewish refugees from Europe, and strong opposition from the Arab countries. Faced with these two contrary pressures, Britain withdrew in 1948, in circumstances which made fighting inevitable. The result was, in effect, that two states arose: Israel was created in the



major part of Palestine, and the rest of it, for the most part, was incorporated with Transjordan into the new state of Jordan. A second result was the dispossession of two-thirds of the Arab population.

The second difficult problem was that of Algeria. It was more difficult for the French to withdraw from there than from Tunisia or Morocco, because Algeria had been declared to be a part of France. It was administered as if it was France; it had a large European population, with a dominant economic position; and there were major French economic interests. But, on the other hand, there was a growing force of nationalism, here as elsewhere in Africa and Asia, and this culminated in a war of independence, a very terrible war, from 1954 to 1962. In the course of the war, the French political system was changed, De Gaulle became president, and finally made an agreement with the Algerians, by which they became independent, but with the same kind of result as in Palestine: the dispossession of a large part of the population, the European population.

So that, briefly, is how the empires ended. But this raises questions, and I want to deal with three of them. First of all, did they really end? There was a period of transition when neither side quite believed that the age of empire was over. On the Arab side there were suspicions and hostilities, on the British side, an active memory of empire: Britain still had great economic power, and there was the idea that, whatever happened in other parts of the world, the Middle East was one part of the world where Britain could still play a decisive role.

It was this which led to an extraordinary episode in 1956, when Egypt nationalised the Suez Canal Company, as legally it had a right to do, and Britain and France took this as an opportunity to attack Egypt, in alliance with Israel, in order to install a more docile Egyptian government and to reassert their position as the dominant powers in the Middle East. But, of course, they were no longer the dominant powers. The real super-powers, the USA and the USSR were not willing to accept that, in major matters of this kind, decisions of this importance could be taken without their interests being consulted. They compelled the Anglo-French forces to withdraw, and that, in a way, was the end of empire, at least the end of the British empire in the Middle East. The French empire ended in 1962 with the independence of Algeria.

After that, there followed a period of real but fragile independence, based on the fact that the world was now divided between great powers with different interests, and that there was, or seemed to be, a certain balance between the two. Caught in this balance, in this polarised world, most Arab and in fact most Asian states, tried to remain neutral, or non-aligned, in the Cold War. But this was a precarious independence. It could survive only so long as there was a balance between the two super-powers, and only so long as neither of them thought of itself as having such major interests in the region as would lead it to try to impose its will.

In the last few years, there has been a radical change. There is no need to say anything about the decline in the world power of the USSR. As for the USA, it has come to see itself as having two major interests in the Middle East. The first has been to protect Israel, and in fact to build up its strength. As we now know,

the hostility between Israel and its neighbours has not diminished; it has grown more acute in many ways, because of the increase in the Israeli population by immigration, and because of the emergence of a specifically Palestinian nationalism. The war of 1948 created a Palestinian nation under the shock of dispossession and exile, and in the 1960's the Palestinians formed their own political organisation: the Palestine Liberation Organisation – the PLO.

Then there came a second shock, the war of 1967 which resulted in Israel occupying the rest of Palestine, and following a policy of gradual appropriation of land and settlement of Jewish immigrants on it. This is still going on, and it was to lead, in due course, to a Palestinian uprising, the Intifada, the almost universal uprising against Israeli rule. It is still continuing, although somewhat diminished. In all this, the USA has, in effect, supported Israel, with the exception of the time of President Carter, not only because of the power of the pro-Israeli lobby in Washington, but because of the memories of the Nazi persecution of Jews and because, in the climate of the Cold War, Israel seemed to be an important strategic ally.

That is one interest. The other great American interest is, of course, oil. The first Middle Eastern oilfield to be exploited was in Iran, before 1914; then there came Iraq in the 1920's and 1930's; then, since 1945, Kuwait, Saudi Arabia and the other Gulf states. Between them, the Middle Eastern oil producing states have a large proportion of the known oil reserves of the world.

The exploitation of these oil resources was all done by foreign companies. Production was nationalised in all the countries in the 1970's, but what happened in these countries was still regarded by the USA and other industrialised powers as being of major interest. It was thought to be a major interest to keep the supplies coming. In general, this was, I think, a bogus fear: the oil producing countries need to export their oil as much as others need to import it, there is no difference of interest here.

But there are points where there may be a genuine difference of interest. It is in the interest of the industrialised states and in fact, of all states which have to import oil, to keep the prices low, and to control the pace at which oil reserves are used. For this reason, the USA and some of the European states have believed it to be in their interest to keep the oil states divided, so that no one of them has too great a control of the world market, and to keep some of them, and particularly Saudi Arabia, friendly and under a certain degree of ultimate control.

In 1990, as we all remember, there came the Iraqi invasion of Kuwait, and this, and what followed from it, seemed to threaten both these major interests. It threatened to put a considerable part of the oil resources of the Middle East under the control of a single, rather unpredictable ruler, whose words and deeds also threatened Israel. And the USA was able to react strongly to this, in the circumstances of the world of 1990; had the Cold War still been going on, it is quite possible that Iraq would have succeeded. So there was the Gulf War, which showed the unquestioned technical and military superiority of the United States, and its political ability to bring together a very powerful coalition.

But can all this be translated into permanent power, and within what limits? In

Iraq, the regime of Saddam Hussein is still there, and shows no signs of disappearing. The problem of Palestine is still there. The United States is now making an effort to resolve the problem of Palestine, as we can see if we read the newspapers, and seems to be doing so more even-handedly and with a greater independence of the pro-Zionist lobby than in the past. But how far will it go in a year before an American election? We are beginning to see the limitations of even what appeared to be unchallenged power.

That is the first question. Now, the second question: how stable and solid are the nation states which were created when the empires came to an end? We are seeing what is happening in Yugoslavia. We know what may happen in the various republics of the USSR. What will happen in the Middle East?

When empires disintegrate, frontiers have to be drawn, and to some extent they are bound to be artificial. They were drawn along the lines of claims by various national groups and of the interests of Britain and France. The result was twofold: in some cases there was a dispossession of old communities – people who had lived together as neighbours for centuries suddenly saw each other as strangers or even enemies. This happened between Turks and Armenians in Asia Minor, between Greeks and Turks in Asia Minor a little later; we have seen it in our own time between Greeks and Turks in Cyprus, between Arabs and Jews in Palestine, and we have seen the dispossession of the European settlers in North Africa. Even if this does not happen, the new states are bound to include different groups which would rather live separately from each other, and to do so in circumstances in which one of them dominates.

To take some obvious examples of this: one which is very much in the news today is that of the Kurds. The Kurds are divided between Iraq, Turkey, Iran and Syria, with a few in the Caucasus. There now seems to be some hope of limited autonomy for them in Iraq, but if the Iraqis give too much, both Turkey and Iran would object. Or, take again the Palestinians, scattered between Israel, the West Bank, Gaza, Jordan, Lebanon, Syria and the countries of the Gulf. As I say, there is some hope at the moment that the USA seems determined to do something to resolve the problem, and to understand that this will involve autonomy on the West Bank leading to ultimate independence, probably in some kind of association with Jordan. The omens seem good: the Arab states are tired of the problem and would like to settle it; the Palestinians, or at least the majority, seem prepared to settle for what they can get, which is far less than what they were first claiming. But the present Israeli government does not seem prepared to make concessions and, as I say, in a United States election year, an American government may also be reluctant to do anything which might affect the results of the election.

There are other examples also: Arabs and Berbers in Algeria, the Muslim north and the non-Muslim south in the Sudan. What of the Christian minorities? There are Arabic-speaking Christians in Lebanon, Syria, Jordan, Iraq and Egypt. The position of a minority is never comfortable and it has become less so in the last few years. But I see no reason to believe that here the ancient ties of community will be broken. The Christians do seem to form part of the national communities.

Even Lebanon is not, I think, an exception to this. Here, as you know, there

has been a civil war which now appears to be ending. It was a complicated war, which arose from a mixture of causes, social and political, internal and external, and at times it took on a religious colouring. It appeared to be a struggle of Christians against Muslims. But I do not think that it was fundamentally this. Lebanese society, based upon a symbiosis between communities, now seems to have survived, although undoubtedly it has been weakened, and the memory of the civil war will last, I think, for a century.

But, at the same time as communities which want to live separately have been forced to live together in the same state, those who wanted to live together have been divided. In particular, there has been, for the last 50 years or so, a strong movement for Arab unity in those states where Arabic is the main language: that is to say, all the Middle East and North Africa, except for Turkey, Cyprus, Israel and Iran. The roots of this are various: basically common language, religion, cultural tradition. But there is also the memory of empire – of the Ottoman Empire, of which almost all had formed part. The movement for Arab unity, at least in its first phase, was partly a movement to restore the lost unity of the Ottoman Empire. A very important factor of unity – something strengthening the movement – has been, for the last fifty years, a sense of solidarity with the Arabs of Palestine.

This movement began in Syria and the surrounding countries in the 1920's and 1930's, but it became really important when Egypt took it up. In a sense, Egypt is the most natural and solid of the Arab states. It has an ancient tradition of political unity. It has a deep cultural and social unity, in spite of differences between Muslims and Christians. In some senses it is the least Arab, but it is also the largest and the most central of the Arab countries, and it is bound to have a very strong voice in the affairs of the Arab world. It took up the matter of Arab unity during World War II, and the first result was the creation of a rather fragile union, the League of Arab States, in 1945.

But then something else happened in 1952: the coming to power of President Nasser in Egypt, a powerful personality, convinced of the need for close unity, identifying himself in particular with the problem of Palestine, and making use of the new media, particularly of the radio, in order to appeal over the heads of Arab governments to their peoples. This was a phase when the dream of Arab unity seemed to be likely to become a reality. But it ended in 1967, when there was a disastrous war with Israel; then three years later Nasser died.

Since then, the situation has been ambiguous. On the one hand, the Arab peoples have more knowledge of each other than ever before. There is widespread education and literacy: books and newspapers, published in Cairo and Beirut, and in Paris and London, which have become two of the great centres of Arab intellectual and political life, are read everywhere. There are the new media, particularly the TV. There is travel, and there is a particular kind of travel: migration of workers from the poorer countries without oil to the richer ones.

On the other hand, states which were artificial when they were founded have become more real. Vested interests have grown up around different governments: the interests of officials and officers, and above all, the special interests of the rich

states – those which have wealth from the production and sale of oil. Powerful ruling groups have taken over, with all the modern methods of control and of suppressing opposition, and these groups use the media in order to weaken their rivals – we have seen that between Syria and Iraq particularly – each appealing over the heads of the other's government to the people, in the name of Arab unity. The idea of Arab unity has become, in fact, a cause of discord and of disunity.

A third question is this: who rules these post-imperial states? If we look back to the end of empires, we can find three types of state emerging. Firstly, those of the Arabian peninsula, ancient societies held together by tribal loyalties, and until recently, with very little modern education. This has now changed in Yemen and southern Arabia, but it is still true to a great extent of Saudi Arabia and of the Gulf States, although here the modern educated class is now growing very fast.

Secondly, Algeria was a special case. During the long period of French rule and colonisation – a period of 130 years – the traditional society of Algeria was virtually destroyed; its former ruling elite disappeared. Then there came the war of independence, which lasted for eight years and which threw up a new ruling group of intellectuals and army officers, largely of peasant origin, dominated by the leaders in the war and revolution.

Thirdly, in the other countries, there had taken place, before independence, under Ottoman rule and then under that of the mandates, the development of an educated class: landowners, merchants, professional men and, to a lesser extent, women, with a stake in urban order and prosperity, wishing for independence, but not at all revolutionary. And it was this class, by and large, which formed and led the nationalist movements, and took over the various countries when they became independent. Its ideas were largely taken from the English and French culture which its members had learned in their schools, and they were taken also from the Turkey which emerged after World War I. Here, as in Turkey, nationalism was the centre of a constellation of ideas: secularism, national unity, national education, industrialisation, the emancipation of women.

The first period of independence in a sense was therefore a continuation of a last period of imperial rule. There was a continuity of personnel, of policies, and of guiding ideas. We can see the same thing in India, for example, which until now is to a great extent ruled by a political class and a higher civil service largely of British education, and formed in the period of British rule.

This has lasted, as I say, until today in India. In most Arab countries, it did not last so long. Two kinds of change took place. Firstly, power fell into the hands of new ruling groups: a mixture of army officers and technocrats – those engineers, economists and so on, without which a modern government cannot be carried on – but with the real power in the hands, to a great extent, of army officers and of party leaders.

Secondly, there took place rapid changes in society. The first change to notice is the growth of population, very rapid in all these countries in the last 50 years, largely because of the changes in public health and medicine. This has had two important results. The first is the growth of the urban population. The surplus population of the countryside has flooded into the cities, particularly into the

capital cities. Cairo, when I first knew it, 50 years ago, had a population of one and a half million; it now has a population of 15 million or so.

Secondly, it is a very young population. This is one of the great differences between industrial or post-industrial societies and developing societies. We live in ageing societies, where the proportion of those above the age of 60 or 70 is greater than it was. Asian and African countries are countries where a majority of the population is under 20, and that has implications for political action, for ideas about the past and of the future. These new, young, urban communities have been drawn into political life by the mass media: radio, television, cassettes – the Iranian revolution of 1979 was the first cassette revolution in history.

As a result of all this, there took place a change in political activity, from the politics of an educated elite to the politics of urban masses. Nationalism remained the official ideology, but it acquired a new constellation of ideas. The idea of social justice – justice for the poor – became important. And in the circumstances of the 1950's and the 1960's, when you talked about social justice you usually talked about socialism – the control of the means of production by the government – and more specifically, the division of the great landed estates among small-holders, linked by co-operatives, and ultimately controlled by the government.

So you have two phases of an independent political life: that of the nationalism of elites, and that of the nationalism of urban masses. And then, at the end of the 1970's, a third one begins: what is usually called Islamic fundamentalism. The event which brought it to the notice of the world, of course, was the Iranian revolution of 1979, after which Iran was ruled for ten years by a group of men of religion led by a person of remarkable charisma and great political gifts: Ayatollah Khomeini.

There is much to say about this, and I cannot say it all. The first thing I want to say is: beware of the term "Islamic fundamentalism". It joins together a number of very separate movements. It is as if one were to use the term "Christian fundamentalism" to refer both to the movement of Archbishop Lefebvre in the Catholic countries, and to the movements arising out of American protestantism. There are at least three separate phenomena, to which I would give different names – I would tend to avoid the term "fundamentalism".

There is Islamic *conservatism*: that is the attitude, I think, of those who made the Iranian revolution. They were not trying to return to the past. What they were trying was to preserve Islam as it had in fact developed. Islamic law and social ethics as they had in fact developed. Then there is a kind of *puritanism* in Saudi Arabia, which is, in a sense, like the puritanism of 17th century England: its origins lay in a puritan movement in the 18th century – a movement to return to the real or imagined purity of the Islam of the first generations. And then, thirdly, there is what I would call Islamic *radicalism*: that of organised Islamic parties in Egypt, Pakistan and so on, the most famous of them a movement called the Muslim Brothers in Egypt.

The second thing to say is that we ought not to think that there is some enormous worldwide revolt of Islam, which is going to draw all Moslem countries

into a great uprising, which will end in a universal holy war. This, I think, is a fiction of the imagination. The memories of crusade and of jihad are still alive in the collective consciousness, or at least the subconsciousness, of East and West alike. They came to the front again during the Gulf crisis; some of the politicians and journalists who had been comfortable in the situation of Cold War, with the forces of good and evil opposing each other, seemed to be trying to create a substitute for it: the West, or Christendom, against Islam. But in reality the world of Islam is not a simple unity. National and racial divisions within it are real and will remain, and the links between different parts of the world are too strong and complex to be broken: at many levels we live inescapably in a single world.

Nevertheless, with all these reservations, the "resurgence of Islam" does have a meaning, and a deep one. It is a product of the new, young, urban mass-societies about which I have been speaking. It expresses the bewilderment and alienation of urban immigrants in the vast, anonymous city; and it expresses too that anxiety which we all feel, to some extent, at the pace of social and technical change, the need to have something stable and familiar in the flux of the modern world.

These movements are not simply a return to the past. They are modern movements which incorporate earlier ones, those of nationalism and social justice. In spite of this continuity, however, there is one significant change, an attempt to check and reverse the social emancipation of women. But I am doubtful if this can succeed; the education of girls has gone too far, even in Iran and the Arabian peninsula, and they will not give up their right to work and to play a part in the life of society.

Is this Islamic revival more than a passing phase in the life of Middle Eastern societies? Some of its ideas have come to stay: governments which wish to claim legitimate authority will do so in the name of Islam as well as in those of nationalism and social justice. But it is clear that, since the death of Khomeini, there has been a certain reaction, both in Iran and elsewhere: people are asking whether men of religion make the best rulers, and men of religion themselves are asking whether it is dangerous to link the eternal destiny of Islam with the fate of a particular regime.

I think too that the Arab countries will not be immune from the influence of what is happening in the rest of the world, and particularly in eastern Europe and the former USSR: the demand for political participation, and for a mixed economy with a large element of free enterprise in it. Whether this demand will be successful will depend largely on the stage of social development which different countries have reached. But I have the impression (it can be no more than this) that Egypt and some other Arab countries are moving into a stage similar to that of Turkey and the countries of Latin America: an alternation between a rather fragile system of democratic government and the rule of strong men backed by the army.

## STEPHEN AIANO

Stephen Aiano came to teach English at Ampleforth from Bloxham School in 1988. Tall, preternaturally thin, articulate and witty, he at once made an impression on colleagues and boys alike. He was just what was needed in the English department. His experience was wider than teaching; after leaving Cambridge, he had been a civil servant for a time (about which there were many amusing anecdotes) and had then manned the Africa desk at Cafod. So he brought with him broader perspectives, both in the content of his teaching and in his approach to it. An energetic, profoundly civilised man, who challenged the boys with new texts and ideas, he was impatient of sloth and disorganisation, and soon had them working harder and more effectively, and with more pleasure, than they could have imagined. He was himself widely read and constantly reading, discovering new possibilities for his classes. His favourite century was the eighteenth; he once told me, not without a touch of self-irony, that he had taken up horse-riding and fencing at Cambridge to kit himself out properly as an eighteenth century gentleman; and there was something at times quite Johnsonian about his sharp-edged wit. He knew a great deal about some of the obscurer byways of English culture too, and he was not afraid of introducing them to the boys, as part of their literature or General Studies courses. He enjoyed the eccentric and the slightly odd, and his own delight in, and constantly fresh exploration of the more traditional texts communicated itself to those he taught. He was a popular and respected teacher, as well as an inspiration to the rest of us in the department.

In the Common Room too he contributed much during his all too brief career at Ampleforth. His term as President coincided with the difficulties of last year; he was pitched quite unexpectedly, and certainly without desiring it, into the chairing of long, sometimes traumatic meetings, and the drafting of documents into the small hours on his word processor at home. He steered the Common Room with skill and tact, articulating its views, at great personal cost. It was an unenviable task, and an unsettling experience for him, leading in part, I believe, to his much regretted decision to leave.

His other area of involvement was the Theatre, which he threw himself into with the same remarkable energy as everything else. He directed a lively production of *Doctor Faustus* (reviewed elsewhere in this Journal) which gave us a delightful taste of what might have been.

Probably the happiest event during his time here from Stephen's point of view was the birth of his daughter, Felicity; he took to the role of fatherhood with characteristic enthusiasm and a deep joy. He will be much missed by all at Ampleforth, and we wish him and his family success and happiness in their new life in the South at Dean Close, Cheltenham.

A.C.

## IAN DAVIE

Ian Davie's retirement this summer deprives Ampleforth, and particularly the English department, or one of its most valuable and colourful figures. Though born in Edinburgh, he was of Orcadian origins, and one might not too fancifully see him in some of the less savage pages of the Orkney Saga – a stately Norse earl, perhaps, a crusader as well as a rhymer, a firm friend and a formidable foe, as much at ease with his books as in the ale-hall.

Ian, the son of a psychiatrist practising in Beverley, was at school at Edinburgh Academy where he became "head ephor" (a term that contains whole theses on Scottish education and the Classical revival). From there he went as an Open Exhibitioner to St John's College, Oxford, and read English followed by Theology, won the Casberd Scholarship, edited "Oxford Poetry", and was secretary of the Origen Society. His Oxford career like that of many undergraduates in the 1940's, was interrupted by the war, during which he was commissioned in the Gordon Highlanders, served as a Captain in Intelligence in India and Burma, and visited Tibet, the beginning for him of a life-long interest in Buddhism.

The Oxford that he returned to in 1946 was an unusual university. The typical undergraduates of that time were not sixth-formers a few months out of school, but ex-servicemen who had travelled the world, been shot at or torpedoed or taken prisoner, decorated perhaps, and even married. The statutes however, were still rules for schoolboys, which required undergraduates to be back in College by nine or ten at night, and forbade them to enter any public bar in the city. As a result one might see a married ex-prisoner of war in his mid-twenties escaping through the lavatory window of the Randolph Hotel to avoid the University Proctors who, had they re-captured him, would have fined him six and eightpence or thirteen and fourpence. This social ferment was matched by a remarkable effervescence in philosophy and theology, and the Oxford of Ayer, Ryle, Austin, Farrer and Mackinow is now looked back upon, with good reason, as a golden age. Amid this intellectual excitement, Ian finished his interrupted studies and its influence could still be seen twenty five years later in his first prose book, "A Theology of Speech".

He stayed on briefly in Oxford as an ordinand and research student at St Stephen's (the "Staggers" which arouses strong feelings of various kinds among the Anglican clergy) but, led by the kindly light of Newman, was soon taking instruction from the Jesuits of Campion Hall, where without forsaking his affection for the Church of England, he was received in 1950 into the Catholic Church. In the same year he began his teaching career in the English department at Stonyhurst, where he also produced plays; but after four years there he went



back to intelligence work at the War Office as Civil Assistant to the General Staff and then at the Commonwealth and Colonial Offices. Then, seven years later, he returned to teaching as head of English at Red Rice School, Andover, and in charge of both English and Drama at Marlborough under the distinguished headship of John Dancy. He had the satisfaction of seeing three Marlburians from his green-room become professional actors, and the dissatisfaction of seeing the illiberal Home Secretary of the day leave the audience in protest against his production of "Measure for Measure".

Finally in 1968 he came to Ampleforth, which had at last, but tardily, rid itself of the old Public school attitude to English studies. Even in the 1950's one could still hear phrases like "English and other general subjects", and when the first sixth-former was given grudging leave to take English at A level he was handed over, like some sort of out-patient, to the Classic staff. Poetry in particular was seen as little more than a mechanical study, required by certain less important public exams, and even as great a headmaster as Fr Paul Nevill could say "I do not want to see boys getting sentimental over a volume of Keats".

Ian Davie was one of several gifted colleagues since those days who have given English its rightful place in the school curriculum. It was his conviction – disconcerting to pupils used to the grade-grubbing ethos of recent times – that the most important part of English teaching lies outside the syllabuses altogether. Implicit in this view was another disturbing notion – that the play or poem or novel before the class should be pursued wherever it might lead, even if social and other taboos might seem to be infringed. But for all that, he was never a Leavisite (or should it be Leavite?). He taught in the Oxford, not in the Cambridge spirit and saw no reason to think of literature as a self-sufficient education, still less as some kind of secular substitute for R.S.

One of his most notable successes was the encouragement of poetry writing and the publication of four anthologies of his pupils' work entitled "Poetry Shack". Schoolboy poetry is a tricky business: it is mostly worthless, but one can hardly say so for fear that there will be none of it at all. Ian trod skilfully between flattery of the undeserving (a schoolmasterly temptation to which he was never prone) and discouragement of the promising. "Poetry Shack" was a successor to "Oxford Poetry" and to similar collections which he had edited at Marlborough. His qualifications were impeccable: as well as his unrivalled knowledge of modern poetry, he had known Larkin, Amis and Wain at St John's and was later befriended by Siegfried Sassoon. More importantly he had himself published four volumes of poems, "Piers Prodigal" in 1961, "A Play for Prospero" in 1965, "Roman Pentecost" in 1970, and "Angkor Appaent" in 1988. A critique of these works belongs elsewhere; here let it suffice to repeat Robert Grave's judgement, "Aristocratic in workmanship and diction", and Sassoon's "flawless lyrics, the light of authentic inward vision".

Another of his impressive contributions was to school drama. He was responsible for the creation of the Downstairs Theatre, the old indoor swimming-pool, an insalubrious cross between a Turkish bath and a gas-chamber. Transformed into a friendly "theatre in the round", it was an ideal setting for a

further innovation of his, the Junior Plays which have been of such educational value to the first and second years. Ian's regime as producer was no less fertile. His debut, at Exhibition, was a "fringe" – not to say "camp" – version of Sophocles' "King Oedipus" behind the ball-place – a chilly stage for the scantily-clad cast. There followed many memorable productions, among which must be mentioned in particular Schiller's "Mary Stuart" and a "Hamlet" with Rupert Everett and Julian Wadham, both of whom have later appeared in successful West End plays and films.

In the R.S. department, he felt less at ease than in English and Drama, and his life-long study in divinity bore their best fruit in his two books, "A Theology of Speech" and "Jesus Purusha". The first is a closely-argued text of "natural theology" which began with research-work at Oxford and owes much to Wittgenstein, Chomsky and other modern philosophers. The second had a more exotic theme – an exploration of the nature of Christ in terms of Hindu religious idea: "Buddha crucified" who is revealed at the climax of "Angkor Apparent".

An unusual schoolmaster then and much more than a schoolmaster. An uncommon colleague too – an urbane and convivial presence in the Common Room, a fearless speaker at its meetings, and an ever fertile wit at its bar: in short one whom Ampleforth can ill afford to lose in difficult times.

P. O'R.S.

#### HUGH EVELEIGH

Hugh Eveleigh took up his post as Librarian in the College in September 1989, after working at Millfield and, before that, Florence. A man of forward-looking ideas, he immediately began to implement his policies by reducing the area of the stack and creating a space in the "downstairs" library for recreation – complete with bean-bags, periodicals to suit all tastes and a number of the more intellectually stimulating board games: an area much appreciated by the boys, who immediately saw the value of a library area free from the often too rigid insistence on total silence which can make libraries unnecessarily forbidding places to work in.

One of Hugh's main concerns was to make the Library figure as a high-profile resource centre to serve the complex needs of an institution such as ours. To this effect, he began to advertise the various facilities which the Library could offer apart from the routine ones: the Library's connection with the British Library, for example, with frequent displays of new material and recent acquisitions. A particularly adventurous move was the installation of the security device, whose purpose was to lessen the number of books which unaccountably go missing: this was installed at the end of Hugh's first year, and immediately became a talking point, especially when it was discovered that it was not only boys who were likely to set off the "£25-a-time" bleeps!

The security device was, of course, and still is, designed to benefit all the boys in the school, who have a right to expect a high standard of service from their Library, and Hugh was always on the lookout for ways in which to improve the "user-friendliness" of the system. Having done much valuable research among

the users, he decided to create and expand the Cassette section of the Library, and the Walkman which also became available at certain times became a highly popular facility. At the same time Hugh was very keen to develop other types of Library services; and since no Library can provide *all* necessary resources, one has to look beyond the physical confines of one's own Library. Other innovations therefore include access to several external databanks – the British Library, for example, the BLAISE (British Library Automated Information Services), as well as Knowledge Index – two on-line services, the latter being part of Dialog, a Californian system.

During his too brief stay in the College Library, then, Hugh never lost sight of his primary concern – to make the Library a place boys would *want* to go to, feel relaxed while there and be spurred on to an ever higher standard of scholarship by all the facilities at their disposal. In this, his stay with us has been an outstanding success, and he takes with him our very best wishes for a pleasant and rewarding time at Dulwich College.

M.J.C.

#### PAUL HAWKSWORTH

Paul joined the modern languages department in September 1968, two years after leaving Pembroke College, Cambridge. He quickly entered whole-heartedly into the life of the school, starting a society for first year boys which had its own cortage on the moors. Paul was concerned that boys who, like himself, had a distaste for competitive sports, could be at a loose end at weekends. Nevertheless, on one occasion which is now legendary, Paul turned out for the Common Room football team against the boys. Wearing heavy climbing boots he effectively put the captain of the 1st XV out of the game with a crunching tackle, thus enabling the staff to win the match.

In the classroom Paul was a firm yet unthreatening teacher and he taught French and German with great skill throughout the school. He started Ampleforth's audio visual department, building it up from scratch and running it until his departure. His general studies courses in Russian were popular.

But it was in the field of mountaineering and adventurous expeditions that Paul made such an outstanding contribution to Ampleforth. For a period of fifteen years, Paul gave a large part of his leisure time, at weekends, half-terms and holidays, to introducing boys to the hills, rock faces and wild places of Britain and abroad. It was not always realised that behind Paul's rather shy manner and bushy beard lay a man of immense kindness, humility and gentleness. Paul cared nothing for material possessions but he had strength, stamina and an intuitive mountain sense; these assets coupled with a close and watchful eye over his charges made him the complete mountain leader.

Paul strode purposefully over the hills with clothing and equipment that came straight from the post-war years of penury. He took pride in his wet weather apron made from a polythene fertiliser sack and he scorned new fangled Trangia, Optimus and Gaz stoves, preferring his ancient Primus. He is cast from true Yorkshire gritstone and I have never known him shirk from bad conditions or

difficult ground. Occasionally, *in extremis*, he would mutter a German oath but essentially he was an optimist who derived intense pleasure from the hills in all their moods. Whether rock climbing in North Wales or on the greasy cliffs of Ben Nevis or the Cuillin, backpacking in the wilds of Knoydart, Glen Affric, the Cairngorms, or exploring remote peaks and glaciers in the arctic, Paul remained in control, exuding an air of confidence and delight which inspired generations of boys. Always ready for a brief stop for a handful of "trail mix", of which Paul seemed to have unlimited supplies, he maintained high morale and loyalty amongst his party. Paul's ancient V.W. Caravanette (nicknamed 'George') was invaluable in transporting boys all over Britain. While the boys slept Paul would drive through the night and still have energy for a long day's climbing in North-West Scotland or Skye.

Time and again my log book records the enormous part that Paul played at Ampleforth, during a halcyon period when mountaineering club meets and expeditions were heavily over-subscribed. On one occasion, when caught in a ferocious March blizzard on the Cairngorm plateau, it was Paul who noticed that one of the boys had lost his gloves and balaclava, was plastered in snow and was disorientated. Paul gave the boy his own warm clothing, established that he was suffering from hypothermia, led him down to a lower corrie, erected a tent, made a hot drink and thus saved the situation.

In 1970, at the age of 25, Paul came as the only French speaking leader on a large expedition to the High Atlas mountains of Morocco. In the face of many difficulties, Paul's responsibilities were awesome. Our entire food supply was embargoed at Tangier, the Land Rover broke down regularly, the army sealed off our base camp area, many boys were sick and we had no doctor. Undoubtedly Paul's persuasive negotiating skills saved the expedition and he shared responsibility for the lives of 15 boys amongst the highest mountains in North Africa, leading a party to the summit of a 12,000 ft mountain, shaking scorpions out of sleeping bags and supervising boys in the catacombs of the medina of Marrakech, which in 1970 was no place for the faint-hearted.

But Paul's chief love was the northern latitudes. He taught himself Icelandic and Norwegian which was invaluable for the Trollaskagi mountains (1972) and the Hornstrandir peninsula (1986 and 1989) in Iceland and the Lyngen peninsula (1982) in Arctic Norway. For the Lyngen expedition Paul, at his own expense, drove 'George' packed with 8 boys and equipment over 4,000 miles of mainly rough roads. His Norwegian was instrumental in obtaining a fishing boat to take us to a remote and inaccessible base camp. After a long and arduous second day in the Lyngen mountains the weather suddenly broke, the temperature dropped, icy rain cascaded down and the boys became frozen and exhausted. As dusk fell we arrived at the bank of a raging river which swept down from an extensive glacier area into the sea. The situation was potentially serious with help two days away. Tied to a rope Paul plunged into the river, somehow fought his way across and secured the rope. By this means we were able to cross the river and make a safe return to base camp. Although several boys were submerged by the current the rope saved them from being swept into the sea. North Lyngen is dominated

by the stupendous rock spire of Peppartind, rising 4,000 ft from sea level. A selected party of boys attempted the climb and Paul led one of the ropes. High up on the ridge we reached an impasse and faced retreat, yet Paul managed to scale an exposed buttress which cleared the way to the summit and enabled the entire party to complete the ascent.

In north-west Iceland Paul led a party on a major 24 hour crossing of the Drangajokull ice-cap, an adventure they will remember all their lives. As ever Paul's care and understanding with the younger members of the party (there were a number of second year boys on the expedition) showed no bounds.

In recent years Paul and his wife Rosemary have organised the food for Ampleforth expeditions and there were 38 members in 1989. They purchased food in bulk and carefully weighed it into individual pre-packed units. This helped to keep the expedition costs down to a bare minimum. I am speaking for all his friends associated with Ampleforth when I say "Thank you, Paul, for those unforgettable years of friendship, humour and endeavour both in Ampleforth and in the wild places of the world, and we admire your courage and high principles. Good luck to yourself, to Rosemary and to your four children in the future."

R.F.G.

#### ROBIN MURPHY

Robin Murphy came to Ampleforth in 1974. He had already distinguished himself both in his academic life and in his sporting interests. In the former his

research into some problems in magneto-hydrodynamics had earned him his Ph.D at Oxford and in the latter he was awarded his Blue for Pole Vault in 1967 and followed this by becoming the Yorkshire AAA and Northern Counties AAA Pole Vault Champion on several occasions between 1967 and 1981.

Robin came here from St Edward's School, Oxford. Almost at once he expanded the horizons of the mathematical department, and of the boys, as he introduced computing. In those days computing was a time consuming business - work was travelling between Ampleforth and Imperial



College London for processing – but Robin made light of it and indeed displayed his gift of making things look easy and hiding the fact that he put in an enormous amount of time. He is a perfectionist and we all saw him strive to achieve perfection. With no less enthusiasm he gave time, energy and skill to the development of the athletics and in particular the introduction of the Pole Vault. His tenacity overcame the initial feeling that the Pole Vault was not really for Ampleforth and he quickly demonstrated that success for the boys was there for the trying. Perfection in the production of home made wines took a little longer and also required understanding from his wife Linda – only the bottles were at times explosive!

Although a gifted mathematician he was as interested in the younger boys' work as in those doing the Further Mathematics A-level. His daughter Kate, now 9, clearly contributed to his thinking; I well remember his remark, made more than once: "It is amazing what they can do at 5 or 6 years old!" The mathematics department in particular and the College will greatly miss the services of such a professional colleague. We wish him, his wife Linda and daughter Kate a happy and successful time at Rossall School where he will be Head of Mathematics.

T.M. Vessey

#### MIRIAM O'CALLAGHAN

Miriam O'Callaghan came to us in September 1985 with glowing testimonials to her prowess, not only as a musician and as a teacher, but as a linguist (have we ever had a musician at the College who was fluent in German, Dutch and Gaelic?). But this was not what most impressed both her colleagues and the boys: it was her infectious sense of fun and a rare ability to laugh at herself. She began work as Teacher in Charge of Junior House Music and (whether as a result of her first experience of life in such an institution or her familiarity with continental roads) within days she drove her car on to the low wall outside the entrance to J.H. Quite unperturbed she asked if some boys could move it for her since the wheels were no longer in contact with terra firma! To roars of applause from gathering J.H. boys this task was accomplished by half-a-dozen large Cuthbertians with Miriam still seated in complete composure at the wheel! From that moment she was a hit with her charges in J.H. and with the other sixth-formers with whom she came in contact, either as private horn pupils or in the Wind Band which she directed with such vigour.

Apart from her teaching and conducting at the College, Miriam organised many trips away from the school. Those who were prepared by her for competitive music festivals and who were taxed by her (carefully avoiding low walls) all over the North of England have much to be grateful for.

The Community and Common Room were delighted when, in 1988, Miriam announced her impending marriage to Dr Michael Wainwright, a colleague who had joined the Science Department the previous year. It speaks volumes for Miriam's international connections and for her Irish charm that the ceremony took place on 6 April that year in St Peter's Rome!

Miriam has taken up her new post as Head of Music at Corby City Technical

College. This is a daunting challenge and we wish her and Mike every success in the years ahead.

D.S.B.

#### WILLIAM ROSS

Bill Ross joined the School from Stowe School, where he had been Head of Spanish, in September 1987. On Christopher Wilding's promotion to the new position of Director of Studies, Bill was appointed to the Headship of Modern Languages, and to teach Spanish, French and Modern Standard Chinese.

Bill was a highly qualified linguist and an experienced teacher of Modern Languages. He had taken a degree in French, Spanish and Russian in his native Ireland at Trinity College, and was later to learn Chinese at Cambridge. In his career before Ampleforth, he had taught at schools and Universities, and for the British Council and the Centre for British Teachers in Germany, in locations as far afield as Belfast, Armenia, Indiana, Portugal, Peking, Hamburg, Hong Kong and London.

At Ampleforth, in addition to his 'mainstream' French and Spanish teaching, Bill extended the Department's contribution to the General Studies provision, by offering both Chinese and Russian in extended General Studies programmes for Vth Formers. Believing strongly in the principle of foreign residence as an indispensable aid to Language learning, Bill was supportive of existing Departmental provisions in this area, and himself established an Exchange with the Lycée La Malassise in St Omer, an exchange arrangement which flourishes. He also led vacation study visits to Spain, when it proved impossible to make regular exchange provision with this country. It was Bill who first appreciated the advantages of providing an examination sanction in the Middle Sixth for Germanists and Hispanists who, having approached their 'A' Level studies by the GCSE road, lacked the more rigorous academic training of 'O' Level. The additional courses in both German and Spanish were successful in helping to fill this gap.

As Head of Modern Languages, Bill presided over the installation of the Department's satellite TV system — the generous gift of the parent of a Sixth Form linguist. He worked hard to achieve the best possible use for this facility by the Department. During his short time at Ampleforth, he served as a Sixth Form Tutor, devoting his energies primarily to the advice and encouragement of those boys whose linguistic potential he discerned. In the Common Room, he will particularly be missed as a raconteur and mimic of some talent, and for the support he rendered to colleagues in need.

Bill leaves us for Bootham School, York, where he has taken up the position of Head of Modern Languages. We wish him success in this post, and him and his wife Elaine — who helped out with some part-time Italian teaching and examining in the Department — and their children Emily and Liam happiness in their new home.

JDC-J



## ADRIAN STEWART

Adrian Stewart retired from the Physics department at the end of the Summer term. His long association with Ampleforth covers fifty four years going back to September 1937 when he first visited the school with his brother Derek who was already a pupil here. Adrian joined his brother in St Cuthbert's eighteen months later. Since then Adrian's life at Ampleforth has covered the roles of pupil, of parent and of schoolmaster, to each of which he has brought his own brand of enthusiasm, distinction, strongly held opinions and endearing eccentricity.

In the school, though he was an entrance scholar, a 1st XV colour (under Fr Denis Waddilove) and captain of shooting, he regarded his principal hobby as poaching. Of the variety of techniques which he used in this pursuit, the most bizarre appears to have been trying, unsuccessfully, to shoot grouse with a pencil and blank cartridges in an army rifle on CCF field days.

Upon leaving Ampleforth in 1943 Adrian passed with distinction into the navy where he was to find himself tutored in navigation by Instructor Lieutenant E.J. Wright at the Royal Naval College. (They were later to spend 27 years as colleagues together on the staff at Ampleforth). Much of his naval career was spent (not surprisingly, in view of his earlier improvisations at grouse shooting) as a gunnery officer but after qualifying to Command a Destroyer he took early retirement in 1960 a year after marrying Sue.

Adrian's parents had lived in Ceylon while he was a pupil at Ampleforth and he was determined that his own children should receive the Catholic education which he valued so much but without suffering the same separation. He therefore embarked, over the next four years, upon gaining qualifications which would enable him, as a schoolmaster, to share in their days at school. He gained two degrees (a 2nd in Maths followed by a 1st in Physics) and returned to Ampleforth on the Physics staff in 1964 and it is upon his qualities as a schoolmaster, a colleague and a friend that this Journal account should concentrate.

No one who has worked with Adrian can be in any doubt that he holds the strongest of views on what constitutes a 'good' education and of the place of religion and science within it. No one who has discussed these subjects with him can be in any doubt about the passion and the moral and academic integrity with which these views are held. Only someone like Adrian who felt sure of his facts and his views would have embarked upon an RS course with James Macmillan in which proofs of the existence of God were compared with proofs of the existence of the neutrino. Those of us who knew James will remember him as mathematician of outstanding intellect and scholarship as well as being a Christian and a gentleman. Only someone like Adrian, who felt sure of his facts and of their integrity, would allow them to be placed under the scrutiny of a man like James. But it was not only on such lofty matters that Adrian felt strongly. He could hold forth on a wide range of topics ranging from the pleasures of home wine making to the homoepathic medical properties of herbal tea; from the merits (or otherwise) of the classics as a foundation of learning to the value to be derived from praying in tongues.

It was Adrian's enthusiasm and passion for what he considered to be some

of the vital ingredients of science teaching which led him to establish and to teach with such outstanding success the Electronic Systems A Level course. The course offered a high academic challenge to boys with a very specific talent. Almost without fail, they gained high grades and they regularly testified to the usefulness of the course in their subsequent undergraduate studies. The aims and objectives of the course were dear to Adrian's heart and the decline in its uptake to the point where its existence was being threatened had naturally disappointed him. This, coupled with the sadness of redundancies amongst his colleagues, has recently been a source of distress which he could not conceal.

Whether in the classroom or the common room, he was not averse to using a well chosen expletive when the occasion demanded it. Many anecdotes could testify to this but, since their surprising absence from the 'Masters' Voices' column of the Ampleforth News suggests that they were too strong even for that magazine, their inclusion would certainly be out of place in this learned Journal.

Adrian did almost all his teaching in lab 1 and the force of his rebuke to a boy in his own laboratory would frequently bring about a petrified silence on the boys in the adjacent laboratory. It was not so much the volume at which the rebuke was delivered which made it so effective; it was more the unequivocal nature of the message. But no matter how firm the rebuke or how strong the disagreement he would seldom hold a grievance beyond the end of the day. His sense of humour and his infectious high pitched laugh never deserted him for long in the common room and there can be few colleagues at Ampleforth who have not benefited from some act of generosity from Adrian or who do not have some personal reason to be grateful for an act of true Christian charity from him.

In his recent tribute to Dame Peggy Ashcroft, Sir John Gielgud used the quotation "There's a great spirit gone". We will miss Adrian's "great spirit" in the school. We will miss his larger than life personality. We will miss his expletives and his strong held views - but fortunately, unlike Sir John's tribute to Peggy Ashcroft, this is not an obituary - and we can look forward to enjoying our friendship with Adrian and with Sue for many years. Their hospitality in Oswaldkirk is already something of a legend and we look forward to more occasions when we can share it with them as we wish them both a long and happy retirement together.

K.R.E.

We welcome Paul Mulvihill to the staff of Junior House as Deputy Headmaster with special responsibility for Junior House science; and we congratulate Kevin Dunne on his marriage to Joanne at the Cathedral of Oliwa, Gdansk, Poland, on 31 March.

ed. T.L. Newton



For some time now, boys and parents have been increasingly well served by the Careers Department. Recent old boys duly acknowledge this in their frequent visits to the Careers Master and their gratitude for help and advice sought and given. The Careers Master publishes to parents a pamphlet "Ampleforth and Careers" twice a year. It is in its eleventh year. It is time to print part of the latest edition with permission of the Careers Master, Hugh Codrington.

#### HIGHER EDUCATION CONFERENCE 1991

An informative occasion

Members of the Third and Fourth years – and a good proportion of their parents – had an informative day, run on a tight schedule on 6 March. As before, the day was split in two: in the morning there was a series of seminars, and in the afternoon lectures and exhibitions.

We are very grateful to the following who were our *guest speakers* for the day: Dr Colin Oldham (Lancaster University); Mrs Pat Houghton (Cambridge University); Mr Peter Lee (Exeter University); Dr Mike Carabine (Imperial College); Dr Alan Hinchliffe (UMIST); Mr Brian Richardson (Leeds University); Mr Geoff Ward (Hatfield Polytechnic); Dr John Bailey (Aston University); Dr Richard Siddal (Leeds University); Mr Michael Laker (Newcastle University Medical School); Dr Martin Speight (Oxford University); Ms Elspeth Turner (Edinburgh University). *Old Amplefordians*: Colin Elwell, Jonathan Coulbourn, Rodney De Palma, Greg Watson, Laurence John, Myles Pink, Camillo Roberti, Anthony Bull. In addition, the following institutions sent representatives: *Universities*: York, Sheffield, Hull, Birmingham, UCL, Warwick, Manchester, Nottingham; *Polytechnics and Colleges*: Nottingham, Leeds, Teesside, Humberside, Newcastle, Trinity and All Saints, Manchester, Bristol.

ACCOUNTS follow of three of the Seminars.

**CHOOSING A UNIVERSITY:** Dr Colin Oldham, Lancaster University Charlie Thompson (B Lower Sixth) writes: Dr Colin Oldham quoted a figure of 75% of Middle Sixth students who only had a vague idea of what course to take at university. He suggested that we should make our decision about subject first, and then look for somewhere to read it. He urged us to be realistic with our choices. He said that there were about 500 different subjects, and obviously some are more popular than others. The more popular, the higher the grades needed – Business Studies and Veterinary Science require higher grades than the sciences, which are less popular. In choosing a degree, one must be happy with it and enjoy it, and not choose a degree necessarily for its vocational value – predicting the job market is a mistake, as in four years it can radically change. A wider range of subject is given in a combined degree, which is probably harder to do than a single subject degree, and far from a soft option. One must have good reasons for taking such an option; for example, there is no point in taking Brewing and a

Scandinavian language (which is on offer) unless you are serious and want a career in Scandinavian beer.

Teaching styles differ (lectures, tutorials and seminars), contact time with the teacher is different, and varies according to subject. For artists there could be little contact time, say 3–4 hours per week, whereas scientists would have up to 30 hours teaching. However, compared to school, the amount of free time is considerable, and so you must organise yourself. Also, at the start of the year, the second and third year students will say what a wonderful place this is, and show you all the discos and pubs, take you on outings, tell you to live in the student union, and so on, and if you get stuck into this lifestyle it is very hard to get out of it. If the university is into continual assessment there is going to be trouble, but there are those that still do all examinations. You must make sure that you find one that suits your method and style of working.

The university is either going to be campus (in the country) or town based. Again, you must find one to suit you. Exeter is 2 to 3 miles from the city, whereas Manchester has the "big city life" and not as close knit as Exeter. He encouraged students to live away from home, as they learn independence and don't miss the rest of university life. Accommodation is either in halls of residence or college, or digs/flats. There are differences between the halls and the colleges, but not significant, but the digs/flats give more independence. One must visit universities (preferably with parents) and the ones of your choice especially, or if not, ones of the same style, so as to form an opinion. He emphasised that the booklets, videos and prospectuses are all going to be biased.

We were told of the different style of courses on offer: the flexible course, modular course, normal and combined. The flexible course enables three subjects to be studied in the first year, before choosing either one or two in which to specialise in years two and three. This gives room for wider study and the chance to find out the best subject for you; a modular course gives a range of topics (made up to 36 units). But again the main subject should be decided and the other modules should complement it.

Dr Oldham answered questions. It was pointed out that the admissions procedure could be abused by people applying for "easy" courses and then switching to a different subject. It was agreed that this sometimes happened. However, there is usually a restriction of movement from less popular to popular subjects and the student would still have to be qualified to attend the new course. Another question was on what basis are people accepted into university. Dr Oldham said that all selectors are looking for well qualified, well rounded students who show commitment to both course and university. The UCCA form is critical – they are looking for a well balanced individual with social and intellectual interests, who is prepared to work and play hard.

Dr Oldham gave an interesting, amusing and informed talk. He backed his talk with relevant examples, and came across as someone who did this often, and who enjoyed helping students sort themselves out for university.

**THE SCOTTISH SYSTEM:** Ms Elspeth Turner, Edinburgh University Tom Armstrong (B Remove) writes: The aim of this lecture was to outline the essential differences between the Scottish and English higher education systems. Throughout it was apparent that the main emphasis in Scotland is on keeping options open for as long as possible. Before Scots go to university they have gained their equivalent to A levels in four or five subjects as opposed to England's usual three. This trend is continued in higher education. Consequently, students will find that from their first year at university they will have a number of subjects to study, not merely their first choice. Moreover, there are two types of degree in Scotland, the general degree and the honours degree.

To gain a Scottish general degree takes three years. The course structure is different to that in England. Having chosen the subject you want to study you spend the whole course studying it, but for the first two years of the course you study two other subsidiary subjects. It is possible to change your subsidiary subject into your main subject. This ability to swap courses is a great advantage, especially for those who are not sure what they want to do. To add to this an unorthodox mixture of subjects is available to be studied, such as science and languages. There is much choice.

For a Scottish Honours degree the course length is four years. Instead of having the breadth of a general degree there is more emphasis on depth to the subjects studied. The first two years of the course enable you to study a range of subjects as well as your main subject. The second two years concentrate on your main subject.

Thus, whichever degree you take (general or honours) with the Scottish system, for the first two years at university you are given the chance to see what it is like to study a number of subjects at this level, and you do not have to choose your course early. People may find that the degree they end up with is not the subject they applied to study. The value of flexibility in course choice and combinations is that you are more likely to come out of university with a degree most suited to your abilities and interests. It gives the chance for people to develop a wider range of skills which is appealing to employers. The disadvantage is that the courses take four years.

Ms Turner briefly described the different universities in Scotland and stressed the importance when choosing a university of ensuring that you like the place, its situation and atmosphere since you will be living there for a number of years. She emphasised that each applicant was treated on merit, and that no distinction was drawn between Scots and English for admission's purposes.

#### CHOOSING A SIXTH FORM COURSE

Mr C.J. Wilding, Director of Studies, Mrs L.C. Warrack, Head of Sixth Form. Nicholas John (W Remove) writes: Mrs Warrack opened by asking the question: "Why stay at school at all next year?" After giving an account of reasons for leaving, she gave a positive list of the advantages of a sixth form education. A levels are the route to university, which is the foundation for a more desirable career. She emphasised that decisions made about sixth form courses, and indeed about

higher education, were not irrevocable. Finally, she expressed the idea that sixth form was not primarily about getting onto a degree course, but about education for its own sake.

Mr Wilding then took over on the practical lines of course choice. A course should be chosen with respect to four things. Firstly, your own interest in the subjects; he suggested that there would be little or no success on a course which you did not enjoy. Secondly, he asked us to be honest with ourselves and choose subjects which we were better at. Thirdly, we should look ahead to see what career prospects these subjects offer; and lastly we should see if our desired combination fits in with the option groups. He outlined the process of choice: ideas should be discussed and then related to the option groups. Preliminary decisions should be made at the end of the Summer term. After the GCSE results decisions can be finalised or completely reshuffled as the results dictate. He suggested several ways of thinking through ideas: ISCO reports, the Careers Master, parents, teachers, tutors, housemasters, Mrs Warrack and himself. He asked us to consider doing subjects specific to a proposed career, if we had arrived at any solid ideas.

The main theme that came through the question period, and Mr Wilding touched on this in his talk, was the question of the validity of AS levels. The two speakers appeared a little apprehensive about the system since, seeing the syllabus as a rectangle, the AS level cuts it in half vertically rather than horizontally. A levels require the acquisition of skills and the application of them. In AS level the same skills are required, but only half the application: thus they argued that an AS was over half the work and therefore particularly demanding. They finished by saying that the AS levels they had allowed to be studied in the school were sound as long as, for example in classical or modern languages, you were aware of the courses' requirements.

#### A GAP YEAR IN INDIA

There are several organisations whose purpose is to arrange for students to spend their GAP year in worthy and interesting pursuits. Previous editions of "Ampleforth and Careers" have outlined some of these. Three Old Boys returned to Ampleforth for the Higher Education Conference to give an account of how they spent their year. One of them, *Laurence John (W89)*, spent his time in India, organised through the GAP organisation. Here is the script of the talk he gave:

My visit to India was split into three stages. For the first two months I travelled around the country experiencing, enjoying (but sometimes not) this incredible, beautiful country and its people. I then worked for a month in a Mother Teresa hospice in New Dehli, and then travelled up to northern India to teach Tibetan refugee monks for three months.

The Mother Teresa home was situated on the outskirts of Dehli, India's capital city. The hospice caters for the dying and the destitute and that is exactly the kind of people who came to it. People were just picked up off the streets, either physically or mentally disabled, riddled with disease or starving and

homeless. My month in Dehli was incredible. I saw terrible things but also experienced humility and friendliness in the Indian people. It was depressing, enlightening, satisfying, and enjoyable.

After my month in Dehli I travelled up to northern India to teach Tibetan refugee monks of the Tse-Chokling monastery. The monastery is situated about two hundred steps down the hill from the small Himalayan town of McLeod Gange. Since 1960 McLeod Gange has been the headquarters of the Tibetan government in exile, and also the home of the God leader of the Tibetan people, His Holiness the Dalai Lama, and of many Tibetan refugees who had followed their leader into India after the Chinese invasion of Tibet in 1949.

The Tse-Chokling monastery is the home, school and place of worship for about forty Tibetan monks. I arrived at the monastery in March 1990, my "Practical English Grammar" and "Mr Men" books in hand with instructions to teach some of these monks conversational English and perhaps maths. I was met by the Headmaster and the lay Tibetan teacher employed by the monastery, both of whom spoke good English, and together we worked out my involvement in the monastery school for the next three months. Of the forty monks, thirty were pupils, their ages ranging from seven to thirty. This led to a hectic routine filled by Pujas (Tibetan prayers) scripture learning, dialectics and philosophy, Tibetan language and English and maths lessons. We decided to teach the academic studies in the afternoon. For the teaching of English we split the pupils into three classes, advanced, intermediate and beginners. I was to take both the advanced and the beginners for English and an amalgam of both advanced and intermediate for maths.

While the advanced class was relatively easy to teach, the beginners were a nightmare. They could not speak English – but that would have been a challenge. They had to be the rowdiest seven to eleven year old Tibetan monks who existed. After a "hands up before you speak" campaign failed dismally, the classes became an exhausting sequence of games and activities in which the general aim was to yell the English answers, questions, or conversational structures twice as loud as your neighbour. I once turned round from the blackboard, having completed a very artistic street scene, only to see most of the class half way out of the door.

I spent the time when I was not teaching in class preparing my lessons, marking books, teaching private lessons, reading, learning to play the guitar and enjoying the McLeod Gange cafe scene. At the weekends my friends and I regularly went off trekking into the mountains. Halfway through my three months in McLeod Gange a friend and I went on a week's trek on which we climbed to a ridge at 4,200 metres and walked about a hundred miles sleeping out every night in Gaddi (Himalayan Shepherd) huts.

My time at the monastery was a happy one. The monks were infectiously happy, despite obvious problems, especially the fact that they were not in an independent Tibet but in exile in India. They were amusing and hospitable.

My experience in India introduced me to new people; to their interests and problems. I had an adventure, I had fun and I felt I did something useful. I would recommend this experience to anyone.

## PUPILS' VOICES V

P. W. GALLIVER

Pupils' voices continue, metaphorically, to be raised throughout the school year. The Ampleforth News appears at irregular intervals, seven editions in 1991, and Exhibition saw the publication of an Ampleforth News Review, M.A.S.S. (the magazine of the Mathematics and Science Society) and Upside Down.

Although much has changed in format in recent years, the *Ampleforth News* is the oldest of the pupils' publications. Its Exhibition magazine included the latest edition of the newspaper, highlights from earlier editions and feature articles commissioned for Exhibition. The articles covered reviews of the College's sporting year which were lucidly written and informative, although the inclusion of so many nicknames is not particularly amusing or enlightening for the reader. The extracts from earlier editions of the News accurately reflected the newspaper's overall quality.

The term-time Ampleforth News is an attractive package, well laid out and seldom troubled by typographical errors. It well fulfills the role of providing an opportunity for a wide range of schoolboy journalists and the dissemination of news and opinion within the School community. Little escapes the attention of the News from the occasional risible comments in class by teachers to perhaps over-dramatised "crackdowns" on dress and discipline. The News fared well in the Daily Telegraph's school newspaper competition, reaching the last forty five from near five hundred entrants. One of the categories in which the News was judged little better than average was in its features section. If by this it is meant that the News seldom looks outside of the School for its copy, then this is, for the most part, true. However, it seems reasonable that the News should be principally concerned with internal events and issues. This gives the boy journalist the opportunity to write about that which he knows and to help focus attention on matters of common interest, something valuable in a School with a strong house structure and scattered site. Moreover, the News can on occasion extend to gaze beyond the valley. During the Gulf War a thoughtful front page article was accompanied by an interview with Tony Benn M.P. This interview says much for the enterprise of the news reporter concerned and the kindness of the M.P. in helping a young journalist.

Amongst pupil publications next in longevity to the News is the *M.A.S.S. Magazine*. Its Exhibition edition maintained the formula of puzzles and articles of mostly scientific interest. The principal articles made challenging reading both for scientists and non-scientists alike, although for perhaps different reasons. However, much of the magazine was written by members of staff, the hand of the pupil journalist was seldom seen with the glaring exception of a piece of schoolboy humour entitled "Is your Housemaster a loony?"

While the principle of the free market has been triumphing throughout the world, it has suffered something of a setback in the sphere of Ampleforth journalism. Subtle and gentle pressure has been brought to bear by School authorities to end the days when any boy, or group, could set up a magazine and parents and visitors, at Exhibition, be confronted with a range of magazines of

widely varying quality and Amplefordian content, under such titles as Grid, Outlook and Grapevine. The journalistic energies of those boys not contributing to the News or M.A.S.S. have been directed towards *Upside Down*. The magazine production team are clearly skilled in the exploitation of the College's publishing facilities and can take a justifiable pride in the look of their product. An editorial establishes the aims of *Upside Down*: to provide a forum for talent, to enable a degree of introspection and to entertain. The magazine eschews criticism of Ampleforth life and intends instead to offer a celebration, calling itself "hopeful and optimistic". It is hard to argue that the magazine does not achieve its aims. Literary talent is displayed in plenty of boys, past and present staff and a distinguished old boy. The literary content includes selections from the best of first year preps, poetry from staff and students, and perceptive articles ranging from the legacy of Mrs Thatcher to religion in post-Communist Russia. Introspection is supplied by a senior boy's view of Ampleforth and the reminiscences of a former member of staff. Entertainment is provided throughout the magazine for those who like fine writing, challenging ideas and share the sense of humour of some members of staff when it comes to the selection and description of their favourite reading.

There are many causes for optimism for the future of Ampleforth shown in *Upside Down* and the other College publications.

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25 January

### EDITORIAL

Since the last time I wrote this column, I have received my fair share of criticism, some of it certainly justified, as I can see with hindsight. My view of Anarchy has not changed, however I could not expect to try and do this job justice without heeding constructive critics.

As you can see, the layout of the News has been re-arranged so as to provide a fresh new look. In my opinion bringing the design closer to that of most national daily newspapers makes a marked improvement. However, what is important is your view of the effect that the changes have had and so I welcome any comments that people would like to make.

While we have been enjoying our Christmas holidays, the situation in the Gulf has grown steadily worse, and unfortunately the point of no return has now been passed. Although seemingly unconnected with a school such as Ampleforth, tucked away in the middle of Yorkshire, nothing could in fact be further from the truth. As has no doubt been explained, the war has relevance for us all and that is the reason for the high profile given to it in this issue.

Perhaps I'm at risk of getting a touch serious – a fault of the News which has been pointed out to me more than once. Writing funny copy is one of the most difficult journalistic skills – almost a separate brand of journalism. However it is impossible to tell whether you possess such a skill until you have a go, and so I will end with yet another appeal (especially to juniors) for articles upon any subject you feel is relevant.

Ed Knight (D)

### St Hugh's Triumph in "Best House Final Ever"

Having been postponed at the end of last term, the final rounds of the house matches were played at the start of this term.

The first of the semi-finals was between St Hugh's and St John's. St John's (sorely missing Ali Mayer and Toby Codrington) played very well, James Channo, in particular making some cheeky

runs through the opposition defence. Yet St Hugh's simply outclassed them in the second half. By dint of fast interpassing among the forwards, precision kicking by Rick Wilson and some blistering tackles by Luke Dunbar and Marc Dumbell they won the match. A special mention must go to Ed Brown for a superb one-handed catch to score his second try of the match and to round off the best try of the competition.

St Dunstan's and St Aidan's went into the other semi-final with St Aidan's as favourites. St Dunstan's were missing their two 1st XV players, and with a powerful set of backs including Jimmy Lester, Greg Lascelles and John Dore, St Aidan's looked set to dominate in that area of play. St Dunstan's, however, realised this and tackled valiantly, especially Ed Knight at full back as the last line of defence. After some good tactical kicking and a period of sustained pressure, George Hickman scored a drop-goal to give St Dunstan's the lead. From then on, they rarely left their own half, but clung on to take the place in the final.

The final was a less simple affair. St Dunstan's were still missing Tom Gaynor, who was representing the North of England, and Jon Mangion, with broken ribs. Rick Wilson, meanwhile, was in devastating form. The St Hugh's front row were solid, to say the least, and Dave Lowe, Simon Easterby and Nick Dumbell were a great force in the loose.

St Dunstan's went into an early lead with a penalty, but then carelessness in front of the posts gave St Hugh's a string of penalties, which they gladly took. A try by Marc Dumbell extended the lead, and St Dunstan's never looked like coming back. However their forwards, who had finally come alive, drove the opposition pack off several rucks to set up chances, but Dave Thompson was held up just before the line several times. St Hugh's came out the eventual winners in what Mr Willcox said was the best house match final he had seen.

In the junior final, St Cuthbert's continued their domination of the competition by easily overcoming a St Hugh's side unable to complete the first leg of the 'double'.

James Thorburn-Muirhead (O)

## War is not the answer Charlie Guthrie (W) in an exclusive interview with Tony Benn MP

At the start of term, I interviewed Labour back bench MP Tony Benn on the subject of the Gulf Crisis, at his home in London.

Tony Benn was instrumental in securing the release of many of the hostages held in Iraq. He spoke privately with Saddam Hussein for three hours and described the atmosphere as "cordial". They engaged in wide-ranging discussions on all aspects of the Gulf situation. What came across most clearly, according to Mr. Benn, was that Saddam Hussein was convinced "that whatever he did, America would attack him".

I put to Mr Benn the question of whether he would condone military action, even if used as a last resort. This naturally received a stern reply. "If the war killed hundreds of thousands of people, destroyed Kuwait, caused starvation in the third world because of the rising price of oil, and did ecological damage worse than Hiroshima or Nagasaki, how could you say that this is the thing to do if all else fails?"

This view may seem pretty cataclysmic to the majority, but one should remember how delicate the whole Gulf situation is. As Benn sees the situation, sanctions are the only viable and acceptable solution, especially as the UN was set up to conciliate, arbitrate and bring international pressure to bear, rather than wage war, Benn claims that Bush, "wishes to topple Saddam, demilitarise Iraq, get a base in Saudi Arabia and control the oil, which are not UN objectives."

John Major suggested before January 15th that the war would be over quickly. I put this to Mr Benn, who dismissed it as "absolutely mad!" He believes "even if Iraq were destroyed, what problem would be solved?" Some Middle East countries would overthrow their own regimes for supporting victory over Iraq bringing a "generation of bitterness" and possibly a decade of terrorism.

As one of the most vociferous opponents to military action in the Gulf, many disagree with Tony Benn's views, however his success in negotiating the release of hostages in Iraq cannot be denied.

Charlie Guthrie (W)

## What Next in the Gulf?

The war in the Gulf so far has been remarkably painless for the Americans and the British. But it should not be imagined that this will remain the case. While the allies have a huge technological advantage, it is an inescapable fact that victory will be very costly indeed. Iraq is strong in two key areas: artillery, justly called "the God of war", and combat engineers, who have erected giant defensive works in Kuwait.

It is difficult then to imagine the war ending in less than a couple of months. Saddam Hussein's public commitment not to surrender, makes less likely the nightmare scenario of an Iraqi withdrawal, leaving Saddam at the head of a large war machine, about to achieve nuclear capability. However, assuming the allied coalition holds together, the real question is not how the war will be fought, or how it might end, but what will happen after it ends.

The first step must be to curb the international arms trade which has allowed unreasonable leaders to accumulate enormous military power.

But the real problem is to establish stability in the Middle East. The Arabs will inevitably feel resentment towards the West. During this century they have been mere colonies of the great powers, and have been ruthlessly exploited for their oil. Many of our dealings there are characterised by a tactless insensitivity towards an ancient and proud civilisation.

However the war ends, the West loses. Either Iraq retains Kuwait, or we create a vast well of resentment and shame in the Arab nation which will continue to destabilise the region. Some limited Western military presence will be needed to secure Kuwait, but will be intolerable to the Arabs.

In the long term there must be an organisation similar to NATO to enable Arab to restrain Arab. A Palestinian homeland is also essential, but in return Israel must have guarantees of her security. Egypt and Iran, the two countries with genuine poverty, must receive more money from their richer neighbours to ensure their stability. However, any Arab treaty organisation binding the Arab nations into a common security framework must overcome the many differences between the nations. Saudi Arabia for instance retains strict laws while Iraq is a revolutionary observance while other countries are very lax.

All these differences are obstacles to agreement in the Middle East. The West will need to tread carefully and be prepared to lose face, but stability in the Middle East is vital.

Harry Boyd-Carpenter (B)

22 February

## Entrepreneurial Amplefordians exploit easy market.

Last term a new Monday afternoon activity was made available to the Middle Sixth, thanks to Mr Codrington and Mr McAleenan. A programme of business-orientated games were devised so as to highlight certain needs in the business world. The various tests we carried out taxed both our analytical skills and our comprehension of materials and how to apply them. This first part of the course was fun and interesting, and, as we were to discover, most important.

We were introduced to the regional head of Young Enterprise, a charitable organisation sponsored by Midland Bank, who helped young companies such as hours to get started, and then to have a reasonable chance of success and survival. They showed us a video, gave us some stationery and wished us luck. Thanks to Mr Codrington, we found ourselves with two advisors, the manager of the Midland Bank in Helmsley, and the Youth Training Advisor from ASDA in Leeds. All of us, seeing ourselves as young entrepreneurs, couldn't wait to get started.

A board of directors was set up, which actually consisted of allocating jobs to members of the group. The next stage was to find a product to market. The only restrictions were that we couldn't handle explosives or tamper with food. We actually found ourselves restricted to items to do with the school, although Nick Dumbell had proposed importing baby clothes from Manila and selling them to companies such as Marks and Spencer! After having good feedback, we decided to market an Ampleforth hooded top, to cater for followers of both sport and fashion.

Thanks to Mr Thurman, who was in search of a new hockey strip, we were put in touch with Damian Stalder, an old boy from St Thomas' who owned a sportswear company in Buckinghamshire. Mr Stalder seemed very enthusiastic, and we thought that we had come to the agreement that if we placed an order for more than 300 tops, we could purchase them for a certain price, including VAT. Unfortunately, we only discussed that deal over the telephone rather than in writing. We soon found out that at that price an item, Mr Stalder would not make enough profit to satisfy him, even though we had an order for more than the 300 tops we had previously set as the limit. The price was raised by £1.50 an item, and he then told

us that the tops were marketed in the shops at between £25 and £30, whilst we were selling them for only £18. Because of our commitments we decided to go through with the order, even though we had been denied about £200 of our envisaged personal profit.

Regardless of this, it has been a worthwhile and enjoyable activity. We have learnt from our mistakes the hard way and will not be so naive in future. We are donating money to charity from our profits, as well as having to pay rent for the rooms used. We also had to pay a registration fee with the Young Enterprise scheme, so as to make the exercise as realistic as possible. We are hoping to reinvest some money into producing another project aimed at the Exhibition market, and would welcome any ideas put forward. We would also like to suggest that next year this profitable activity may receive the participation it deserves, from next year's Middle Sixth.

Charlie Thompson (B)

## Cross-Country – pain in poetry

The advent of the inter-house rugby or the House 50s usually generates some sense of excitement for the majority of Amplefordians; Tuesday 5th March, on the other hand, is not a date many will have ringed in their Blue Books with such eagerness, if indeed they have at all.

It is not surprising that most dislike Cross-Country. It has neither the entertainment value of football or rugby, nor the special skills required by squash, tennis or golf, nor the 'street credibility potential' of beagling.

But of certain unlikely individuals (admittedly mostly Edwardians!) there is a certain satisfaction achieved by running a race well, or overcoming the pain experienced in the rapid ascent of Park House Hill, or in upholding an unbeaten record in the only sport practised here which is purely a test of endurance.

Cross-Country is not in many ways enjoyable: training six times a week in all weather, five hours in a coach on a Saturday; defeat, pain, injury, and then vomit. So why do we do it? Because in our own insane way we enjoy it.

But what does tend to annoy me is the lack of support which the teams get from the school. Of course we do not expect to see crowds around the course on match days; but perhaps token gestures might be given by those whom an

exhausted team runner might pass.

For example: the match ground rugby practice perhaps could respond with a little more gratefulness to the large crowds which turn out, and rightly so, match after match, to watch them, by averting their drills for a few minutes so as to see in and applaud the set master's son, 1st yet again; and Paul Howell, a third year running in the 1st VIII – consistently 2nd in SHAC; and the courageous runs of Jon Towler, the captain, and many more unsung heroes.

Next time a grunting runner passes you, with phlegm on his vest, and a pained visage adorned with tears, mud and spittle, give a thought to the fact that these sportsmen are worthy of the same well-earned cheers as the 1st XV. To return to my first point: when you are in the middle of the inter-house race, savour the pain in the thought that cross-country runners experience this in every match, and give their continued commitment for the same reasons as others in more glamorous activities.

Nick John (W)

### St Aidan's snatch 50s

The house 50s – the annual *mêlée* of frenzied, raucous support and furious swimming was, once again, a huge success. Both swimmers and crowd alike performed outstandingly – noise-levels and fast swimming times were equally impressive, and the atmosphere was (as usual) charged with anticipation.

As usual, the events were dominated by St Aidan's and St Dunstan's, but a spirited effort by the other houses (especially St Thomas' and St John's) made for a most exciting competition. The backstroke finals winners deserve much congratulation (the fastest three being Maguire (B) – 34.80, McConnell (T) – 35.06, and Mullaney (A) – 35.27), as does Jeremy Acton of St Cuthbert's house, who completed the 50m. stretch in a thrilling 95.08 seconds! The breaststroke was won by the talented Tom Wilding of St Dunstan's, with the inimitable Tim Maguire and determined Ben McFarland (E) coming joint-second (times: 36.28, 36.50, 36.50 respectively). Once more, St Cuthbert's claimed the slowest senior competitor's award by virtue of Ben Pridden's 71.70 second performance. The Freestyle went to that aquatic maestro, Archie Clapton (A) closely followed by Andy O'Mahony (D). Archie made 26.51 in his heat, and Jack McConnell and Andy

O'Mahony 27.12 and 28.15. Jack McConnell deserves special congratulation because not only did he come 1st in every final in his age-group, but his freestyle time also set a new unofficial junior-school record.

The Relays leg of the competition must be the climax of the event every year – and this year was no exception. Because less boys are required to swim from each house, the standard is higher, and the crowd are held in suspense because the event is organised in such a way that the result of the entire contest rests on the outcome of the last race of the competition – namely the senior freestyle relay. This year, St John's was well supported by the nasal cries of the house Captain of Rioting, Toby Codrington, and his brother (of diminutive stature, but with an equally impressively-proportioned Codrington-style nose – you know what!). Despite this, the brave St John's team were simply no match for the sporting prowess of St Aidan's, St Dunstan's and St Thomas'.

Not just a competitive sporting event, the house 50s are unique in that they bring all the houses together at the same time with the supporting crowd in close proximity to the teams. Even more than athletics, everybody is crammed around a small arena – the 25 metre pool. Consequently, the atmosphere is intense, and tension high.

Finally, I would like to say a big thank you to those who make the competition possible every year, and also draw your attention to the people who, too often, remain nameless. They are the people who put in as much effort as anybody else, but are not recognised simply because they are not good at whatever it is that they are forced into doing. So, a big thank you to those people as well.

A.J. Layden (J)

## EDITORIAL

**I wonder if any of you are as disheartened by the prospect of another set of internal exams as I am. The anticipated relief of the end of term is heavily overshadowed by the need to motivate oneself yet again so as to withstand the pressure created by any exam period. The logic of the school's policy is perfectly reasonable, citing practice as the best means of learning how to cope with this pressure.**

**Obviously school exams provide essential elements in preparation for the public exams, which are, after all, a central aspect of our education. However, maybe an 'overkill' situation is developing; an attitude to public exams as "just another set of papers" would not be terribly advantageous. The answer, I suppose, is to count ourselves lucky that we don't have to face the trauma of official 'mocks' like other schools. However along with RS modules and extended essays etc., the prospect of more exams is not inviting.**

Ed Knight

### Saturday Night Fever

Phil Carney, Rock Correspondent

In the concert for Poland last Saturday, Jimmy James and the Purple Flames opened up proceedings with their second performance in SAC. Greg Laxelles, as lead singer, did well on what was his first outing, but his voice was not powerful enough to rise above the noise created by the other band members. Luke Dunbar and James Pearce-Baker were, along with Dylan's trousers, reminiscent of the 70s' greatest. Of the rhythm section, Tom Peel was competent on bass while Jo Burnand was exemplary on drums, sorry, drums.

The highlights of their set included a fast and furious performance of U2's 'Desire' and a revamped version of The Primitives' 'Crash'. They also played some of the classics like 'Honky Tonk Woman' and 'Another One Bites The Dust'.

After they had finished, David Viva came onto the stage, to cries of 'Get off!' and introduced the next band, 'Delirium Tremens'. They won the crowd over quickly with their stunning visual appearance and quality playing. Rob McNeil on bass and Brian Luckhurst on lead guitar comple-

mented each other while, in between them, Crispin Davy sang excellently, and managed to preserve his voice for the whole performance. Dave Jackson on rhythm and Rob Ogden on drums were less noticeable, but made their presence felt.

The Tremens started with The Clash's number one hit, 'Should I Stay or Should I Go?' and continued with more modern songs than the Flames had played, including 'Don't You Forget About Me' and 'Born To Be Wild'.

The crowd participated too, and special mention must go to Br James, who bopped to the delight of onlookers, and made people wonder if John Travolta had taken the three vows, Fr Jeremy and Fr Benjamin also gave an ecclesiastical atmosphere to the hall.

Technically, the sound and, to a lesser extent, the lighting were an improvement on last year. A smoke machine was on hand, which nobody noticed, until it went out of control midway through the second half. ATV were present to capture the event, in a much more professional manner than in 1990, and hopefully copies will be made available to the public, so that they can treasure what must have been one of the highlights of the school year so far.

Phil Carney (D)

### Vital Contribution of Careers Day

Let me just start with a brief account of the Careers Day's structure. In the morning, there were to be a number of seminars on a variety of topics given by representatives of over 30 different universities and polytechnics; the afternoon consisted of lectures and exhibitions at different times for the Remove and the Middle Sixth. There were slight improvements from last year, as there was more time devoted to seminars (with the introduction of a lecture on 'Taking a Gap Year') and tutorials were arranged at the end of the day, to which all parents coming were invited.

The questions that many may be asking themselves is what is the point of it all? With ever widening options for those going on to higher education, applications can be a daunting task for those hoping to gain the best places possible. Hence, the Careers Day is important, as an excellent chance to meet Dons from all over the country, as well as a necessary exercise to provoke a boy's thinking for the future. For boys in the Remove and Middle Sixth, both have critical decisions to make, which will influence the course

of their lives. It is a good time for those in the Remove to start thinking about what they are going to study next September, and provides the Middle Sixth, especially those who are hoping to have Oxbridge interviews next Winter term, with a platform on which to base their decisions.

The parents of over 40% of the boys who attended the seminars and exhibitions came. The most important reason for their coming was that they obviously take a keen interest in their sons' education (especially as they are paying for it!). More often than not, they will need to know more about higher education themselves (the options open to their sons and the processes involved) so that they can help and support their sons with more confidence in making their decision.

It is important to realise that the Careers Day is not for the parents, but for the boys. Saying that the parents were just there to join in and watch, Mr Codrington, who organised the day, added that "If the boys didn't get anything out of it, I wouldn't do it".

Another important point was that the school did not just pick representatives from the most popular universities. He said that it is vital to try to give people a range to see, and not just to push boys to certain places. This can be seen in the variety of institutions that came: ancient and established universities, including Oxford and Cambridge, more modern technological universities such as Aston, and a range of polytechnics and colleges of higher education.

As he did last time, Mr Codrington is asking certain boys to write about the day, so that the mistakes and shortcomings of this year's conference will help to improve the next one. All in all, it is hoped that the day was another success, as it was on its introduction two years ago.

Max Von Hapsburg (E)

## Answers of War and More

Last Friday I interviewed Douglas Hogg, Minister of State for Foreign Affairs. He is number two to Douglas Hurd in the Foreign Office, where coincidentally, he received special responsibility for Middle East affairs shortly before the outbreak of the Gulf Crisis. Mr Hogg came to give a Headmaster's Lecture which represented a great effort on his part, considering the fact that the war had ended only the day before, and that he had been to Yugoslavia twice within the previous three days.

I questioned Mr Hogg first of all on how he expected Middle East policy to develop in the near future. He made it quite clear that this depended on how long Saddam Hussein remained in power. The allied coalition do not intend to place land garrisons there because the Gulf States would come to rely on them, and it would also be a financial burden on the allies. He went on to say that the "Gulf States must deliver themselves the efforts and ideas" to rebuild the Middle East.

One of the greatest puzzles of the Gulf War is why Saddam did not use the most fearsome weapon in his arsenal, chemical warfare. Mr Hogg believes that this was because Saddam was unaware of the precise military location of the allied forces and therefore could not risk an attack if there was a large chance of failing.

Environmentally, the Gulf has been portrayed as a huge disaster area. However, in Mr Hogg's opinion, the damage is only of a short term nature and the consequences in the long term are "probably very slight". He believes that with Western aid, the ecological state of the Gulf can be improved to pre-war levels. I questioned him on what aid the West planned to offer. He replied that we would start by extinguishing the blazing oil fields. This was supported by media revelations the following morning that veteran fire-fighter Red Adair had been called in to carry out precisely this function.

Speculation is abounding in the National press that John Major will call a general election in June, as Conservative Party popularity has been boosted in opinion polls by their adroit handling of the Gulf Crisis. However, no minister has given any hints as to the likelihood of this. But on this subject, Mr Hogg was surprisingly forthcoming. He believed that as John Major was not "elected by the country", he would like to legitimise his position as Prime Minister as soon as possible. Coupled with this he said that after four years in office, the party is likely to go to the polls at any time that it can see itself winning: "If we reckon we can win it sort of June-ish, we might have an election at that time." This statement is the clearest indication so far by a minister that a June election is on the cards.

Charlie Guthrie (W)

## Worthless News

Dear Sir,

Despite your rather lame excuse of anonymity meaning that the letter could not be printed, I sympathise with the 'Lovers of the Old News'. Its format and comparative infrequency produced a publication of some interest.

The last issue, although a slight improvement on past ones, contained an article written by Gareth Marken about the snowfalls. It told us that: i) It had snowed, ii) Some people sledged and threw snowballs, iii) Games were disrupted, iv) It is melting. Anyone who had not noticed these facts is the kind of cretin usually only found in the depths of St Thomas' house. What was the point of the inclusion of this article as a lead story? It told us what we already knew in a particularly unenlivening manner. A brief mention on the back page about the snow would have been permissible, but this article plunged the "Ampleforth News entertainment factor" to previously unsurpassed lows.

As PM, Mrs Thatcher was accustomed to lying and so her reply to your letter, saying she was "very impressed" came as no surprise to me.

In response to Duncan Scott's letter complaining about a recession in 'recycling enthusiasm', I would reply that I've always done my bit: I recycle any copies of the Ampleforth News that I see. At the moment, it is its most useful purpose.

Daniel Gibson (E)

10 May 1991

## Continuing need for Polish Relief

During the Easter holiday, I joined a relief operation to Poland organised by the Jacob's Well Appeal of Beverley, near Hull. My guides and instructors were the charity's founders, Doctors Peter and Beryl Baynen. The four days we were on the road proved to be both interesting and enlightening, especially to me hoping to pursue a medical career.

Now the communist banners have been taken down, Poland, at first glance, gives the impression of affluence. An abundance of satellite dishes, fully stocked shops and new German cars are set against the bleak architecture of the 1950's and 1960's. Political and economic reforms are being implemented and Western support is being pledged.

In this transitional time, however, the overall picture is less colourful. Inflation is vastly out of proportion to salaries, the monthly average salary is £40 and the shops sell at western prices.

Medicine once again appeared to be hardest hit and our container delivered vital medical equipment and pharmaceutical products to four paediatric institutes. The journey started in Gdansk and ended in Wudz.

The dedication of the medical staff, working with poor facilities, was most striking. One of the only paediatric heart surgeons in Poland told us that he had invested half his annual salary in an air ticket to attend a conference in the U.S.A. He returned to a department which has to borrow the heart monitor, vital to his surgery, from intensive care. The success of his surgery is virtually assured but not without further complications. Monitoring equipment is lacking so that kidney failure is common after surgery and the bankrupt hospitals only have enough resources to treat 10% of those children diagnosed with congenital heart disease. He said "There are only three things I need: money, money and money. Life can almost be guaranteed for the meagre sum of £300 for an oxygenator or even £50 for a disposable catheter." The stories were the same throughout the hospitals.

Money raised here, at Ampleforth from the pop concert held in the Lent term and private donations, helped to fund this Jacob's Well relief mission. Transportation costs were kept to an absolute minimum with free passage from Polish Ocean Lines so that the money could be invested in Medical Aid. Although one container is not going to have a large statistical effect, there must be some lives that are saved. There is still a desperate need in Poland, as well as in other countries supported by the Appeal which include the Soviet Union, Romania, Afghanistan and Bulgaria. Until the new economic structure is working it is only the generous donations from the West that will allow the doctors to do what they have been trained to do, so please give generously.

Stuart Carney (A)

## Gulf Success in Perspective Brigadier Hammerbeck

In the past few months, one Ampleforth parent has been receiving a considerable amount of press coverage. Brigadier Christopher Hammerbeck, leader of the fourth Armoured Brigade and



Commander of the front line Allied forces in the Gulf visited Ampleforth to give a talk on his role in the Gulf War.

I first asked him how he had coped with his considerable responsibility, and he replied that he had been under heavy pressure, but that he had been trained to cope with just this type of situation. In spite of the fact that the January 25th deadline made for an intense training schedule, the morale of the men remained high at all times. His most vivid recollection of the time immediately before the war was one of fear. This was primarily because of the uncertainty over the Iraqi chemical weapons capability, but also because many of the soldiers had no experience of war; "It was only when we had had the first night's fighting and it was quite clear to me that we were on the way to a resounding victory that the fear went." This sense of victory amongst the forces escalated into a sense of euphoria as the end of the war drew nearer, but in the aftermath, slipped into a feeling of dejection and complete anticlimax. "So you can see the extremes of emotion we went through."

Victory was achieved primarily, he believed, due to the solidarity amongst the allied forces, "the secret to the success was the way these 28 totally different countries, with different experiences, different technologies, different military tactics all united to win a resounding victory." In his opinion the fact that the British forces knew they were supported by 27 other countries gave them a psychological advantage over Saddam's soldiers.

The lessons from the Gulf Crisis are quite clear. First of all, the British government must realise that a balanced defence structure is required, which is capable of dealing with a variety of threats. On the military side, he believed that the strategy making body of the armed forces had learnt "a host of tactical lessons". But what has really been affirmed is that "the British soldier is a good soldier, has always been a good soldier, and will always be a good soldier. They are remarkable people and they achieve remarkable things. I have been very privileged to command some 6000 of them."

Brigadier Hammerbeck seemed calm and relaxed in the way he gave his talk to a large number of boys and staff. After all, he had had plenty of experience in giving briefings over the last few months.

**Charlie Guthrie (W)**

24 May

## Renewed Hopes for Release

On 18th June this year, Mr Ian Richter, father of a boy in the school, begins his sixth year in imprisonment in Iraq. Ironically, he was working on a humanitarian project purifying water for the population of Baghdad when he was taken in by the Iraqi authorities. He has not as yet been convicted of any of the charges. The day is being marked by a service led by Cardinal Basil Hume at Westminster Cathedral. Until recently, on the advice of the government, his family have avoided the eye of the media. But now, particularly after the effects of the Gulf War, they feel the time has come to secure his release.

Until last summer, the Richter family received permission from the Iraqi government to visit their imprisoned father. During the conflict this was no longer possible and they were worried for his welfare as disease spread through Baghdad. Fortunately the Russian ambassador, the only resident diplomat still based in Baghdad, managed to arrange to see Mr. Richter and replenish his food supplies, at the start of last month. Since then, the Red Cross have been granted free access to him. High hopes for his release have been frustrated on several occasions.

**Martin Mullen (B)**

## Confident Colts

Junior sport has once again been forgotten, losing out to the events at 1st XI level, or to the Inter-House football. It seems that miracles have to happen before we can get people to recognise what we have done. The U15 cricket team has made one of the best starts in the school, winning three and drawing only one of our opening four matches.

Playing away against Worksop, we batted first, declaring when the ample score of 150 for six had been reached. Of this total, Henry Hickman made 51, and Christian Minchella made 36 not out. We bowled them out for only 90.

Against Stonyhurst, again batting first, we made the excellent total of 185 for three, with Alex Codrington on 76 not out, and John Kennedy on 36 not out. They ended up, at the end of play, on 57 for seven. I think it can be classed as a winning draw!

won for the school what was, in the end, an exciting draw.

**David Thompson (D)**

## JUNIOR FOOTBALL St Dunstan's captain squanders chances

It was obvious from the outset of the competition that St Wilfrid's were concentrating mainly on league matches rather than the road to Wembley (well, they were concentrating on something, and it certainly wasn't the match!). There was a lot of skill on display, particularly by the devastating St Dunstan's team, but their finishing left a lot to be desired, and the final score on the Viddy printer was 1-0.

Meanwhile, St Edward's slaughtered St Thomas' 11-1, with Tom Spencer producing two of the best volleys of the tournament so far. However, the organisers were quick to declare it a mis-match, and therefore void, leaving St Edward's a little more wary of facing J. Channo and his friends from St John's. St Edward's prevailed through a last minute winner by Toby Madden. However, George Hickman was forced to say that the ugly attitude of Ed Fitzgerald did little for the English game. Special mention must be made of D. Roberts for his defensive duties, who still claim that he had St Edward's 'On the rocks'!

The strong favourites, St Hugh's, after squeezing through against St Aidan's (2-1) were then to dismiss St Dunstan's in the most exciting game of the tournament, which ended in penalties. Despite the acrobatics of both goalkeepers, the game was conceded as the result of squandered chances by the St Dunstan's captain.

The tournament now stands at the semi-final stage, with the outsiders St Cuthbert's hoping to overcome St Edward's for a place in the final against St Hugh's.

**George Hickman (D)**

The next match was against Durham, at home. Although feared at 1st XI level, their reputation was not so high at U15 level. Through some quite superb bowling, particularly by Ben Constable-Maxwell and Ben Walton, they were restricted to 102 all out. Chasing an undaunted total, we lost a wicket before we had a run on the board, which somewhat shocked us. However, the innings was picked up by Henry Hickman (33 not out) and myself (64) who took us to 98 before the loss of another wicket. The victory was sealed.

Our next, and possibly toughest, encounter was against Hymers, unbeaten at our level for five years. The long journey over there gave us time to ponder the task ahead. They batted first, and, through an exceptional spell from Christian Minchella, they could reach only 90. Our wicket fell at a steady rate (when Christian Minchella was out second ball everyone hid) but reached the required total with four wickets to spare.

As can be seen, the only side to have reached triple figures against us was Stonyhurst, who only made 102. This has been a considerable achievement, and we hope to be able to keep our record. Maybe if we do, someone may recognise the achievements of the team. We have fun and enjoy the game and a combination of Mr Callaghan, Fr Edward and Don Wilson enliven practices. We have a strong side, and hope to be unbeaten.

**John Hobbs (D)**

## 1ST XI CRICKET

### 1st XI look to fulfil potential

Although they have perhaps failed to make the most of a promising start, the potential of the 1st XI remains undoubted, as does the fact that they have made an excellent contribution to some exciting cricket.

An away trip to Durham was never an easy fixture, and although Phil German-Ribon subdued the aggressive fast bowling of Phillip Weston with a huge six over midwicket, just over 100, having batted first, never looked enough. However, the outstanding fielding performance which followed in appallingly wet conditions, nearly won the game for Ampleforth, and Durham only just crept home. Unfortunately this effort in the field was not quite matched at Sedbergh when, having batted well throughout the top order to make 193 for 9 declared, the 1st XI allowed their arch-rivals to reach the target on the penultimate ball of the match. Mention should be made of Rich Wilson's outstanding century against Emeriti, which nearly

7 June

## Call for provision of helmets

Following yet another head injury during a cricket match, calls have been repeated for the school shop to stock cricket helmets for boys who wish to purchase them.

While traditionalists, among them members of the games staff, insist that cricket is essentially a peaceful game, hard facts cannot be ignored. This term, Simon Ward was hit in the temple while slip fielding, suffering a fractured skull and a perforated eardrum. Last weekend Edmund Knight was hit in the face when he top-edged a hook. The seam of the ball cut through his upper lip, which required stitches, and drastically loosened his front teeth, which may require root surgery to keep them alive.

The Neville House matron can see the games staff's point of view, but believes that helmets should be stocked anyway, for the safety of those who desire it. "After all, boys are allowed to wear codpieces (boxes)." A major debate could have been sparked off as to which is more important.

## Gardner Merchant to streamline domestics

Ampleforth's whole domestic organisation is to undergo a huge streamlining operation under the expertise of Gardner Merchant, a subsidiary of Trusthouse Forte. From now on, Ampleforth College will become a client of Gardner Merchant, who will employ and organise all cleaning, laundry and catering staff. It was this same company which was called in to reorganise and improve the catering situation last year, which was done remarkably quickly. This time, however, the job is bigger.

The cleaning staff will be better organised, and hopefully the laundry will be dramatically improved. Pressure will be taken off house matrons who, at present have to organise the cleaning of the house, and will be put on to two new supervisors from Gardner Merchant, who will be in charge of accounting for expenditure as well. The matrons' fear that this would mean stepping down in the world proved to be unfounded, as they still have an eye over the house, and have the power to point out problem spots, such as toilets, to the supervisors.

Hopefully this will put a stop to the ridiculous situation whereby the laundry were complaining to matrons that the fact that shirts came back from the laundry with dirty necks was not their fault, and was in fact the fault of the boys, who did not wash their necks enough! Matrons will no longer have to cope with staff problems.

The aim of the operation is to make the domestic side of the school efficient, and cut down on revenue lost. The move has been welcomed by most house matrons, who are only wary of how well the plan will work. I'm sure that if it involves an improvement in food, it will be popular with the boys.

## School's Shortfalls Recent additions to the Children Act could force large changes in the school

On 18th April this year, Parliament passed the Inspection of Premises, Children and Records (Independent Schools) Regulations 1991 as a continuation of the Children Act 1989. The regulations, which came into operation on 14th October, could force large changes in the school.

### Child Protection

The possibility of sexual or physical abuse is catered for by the inclusion of guidelines for these occurrences. A senior member of staff should be nominated to have responsibility for child protection and welfare issues, who must also liaise with the Social Services Departments. This aspect of child protection is the most important aspect of the regulations, following recent cases of abuse in independent schools.

### Standards of Accommodation

The regulations are quite strict on standards of accommodation, something which is very relevant to most boys. The regulations specifically require boarders to be able to personalise the areas which they can regard as their own (carrels, doims, rooms etc.) with models, posters, pictures, toys, ornaments etc., as well as storing personal possessions in their own lockable cupboard. The latter of these recommendations has been introduced over the last few years, particularly in the Big Study, but many rooms are not provided with a satisfactory lock-up. It is hoped that these will be provided in the near future. The former of these suggestions is not openly opposed by any

house-master, except in the case of fire hazard, but some houses do not have poster rails, and forbid the use of Blue-tac on the walls, so a personalisation is all but impossible.

Another requirement is that boys should be allowed access to their dormitory or room at all times, which seems to be a little unnecessary. This can only be disruptive to work periods and a security risk, as the possibility of theft can only increase.

The quality of the actual living quarters comes into question from the regulations:

— Beds should be well sprung — an obvious shortfall for many of the older beds, many of which are barely held together by their own springs. Boys who have a room the term after a particularly boisterous sixth former may find large holes in the structure of the bed, resulting from 'House parties' — this would have to be stamped out.

— There should be sufficient hanging space. This too is in short supply in many dormitories. The average dormitory only has twice the hanging space of a sixth form room.

— Heating should be maintained at a comfortable temperature, there should be 'ambient heating throughout living rooms', and water should be heated at a constant safe level. These are possibly SHAC's biggest problems. Showers in SAC are often cold, while in St Wilfrid's they are too hot. In St Dunstan's, the upstairs showers have hardly any water pressure, and the water only dribbles out. As for room temperature, in St Wilfrid's last term, a glass of water froze during the night. There have been many complaints.

### Discipline

A large section of the regulations deals with the handing out of punishments, showing a special awareness of the possibility of 'fagging' — the exploitation of younger boys by their senior peers. Although this is something that Ampleforth has a reputation for having avoided, it does actually take place. Punishments should not be of a personal nature, such as the making of coffees, or trips to SAC. An atmosphere of mutual respect and understanding should be fostered not only between boys and staff, but between younger boys and older boys. This is sadly lacking, most notably among the younger additions to the school. Punishments should consist of removing privileges, mild or moderate verbal reprimand, household chores (to which can, presumably, be added gardening and shit-shovelling) or a restriction of leisure activities (or, in other words,

gating). Unproductive tasks, such as lines, and educational activities, such as essay writing, should not be given as punishments. The regulations recommend the imposition of a system of rewards as well as punishments in order to encourage pupils to behave well, rather than forcing them from behind, with disciplinary measures. The most radical, and time consuming, of the proposals is that all punishments must be recorded in a book stating the nature of the 'crime' and the nature of the sanction. This extends not only to staff giving boys DC, but even to the humble garden monitor handing out weeding as a punishment. This may well turn out to be too difficult for all to comply, but at least covers all large punishments. The records of these punishments will be inspected every time the Social Services inspection is made.

Another part of the effort to reduce the chances of assault is to provide a clear and accessible avenue for boys to alert an adult in any case where they might be in distress. The problem is to identify and resolve issues before more formal action becomes necessary. In recent cases of abuse in schools, children have not known who they should confide in, and the situation has rapidly escalated out of hand. In case contact is necessary, and where parents cannot help, the telephone Helplines are always available.

### Inspections

These standards of health and hygiene, as well as all records of punishments, fire drills, deaths or severe illnesses etc. will be inspected by the Social Services Departments about once every two years, with visits every year or so. The irony of this is that the groups who will be inspecting the school are the same groups who have recently been attacked for their use of the 'Pindown' technique.

Whatever happens, it seems the school has quite enough areas to improve on at the moment.

## This is My Body

How much do you get out of Mass? Any of the honest answers you will answer with a resounding "Not a lot!". People read, revise or just don't turn up. One day you might even have tried to understand it, got bored and lost about 20 minutes in, and returned to the noughts and crosses. After all, it's good fun pinning together the boys in front, but I'm sure some people would rather not be there. The only way to do that (legally) would be by trying to persuade the establishment to let us off going – and do you think that is really likely?

So, you can continue sticking mass sheets to the person in front of you, or you can try, once again, to get more out of it. Boring? Not necessarily so. This is where Fr Ian Petit comes in.

His book, 'This is My Body' sets out to rescue us from "the danger of letting it all become so familiar that we lose sight of the deep meaning behind it." "Oh dear," says the Amplefordian mind, "deep meaning." And when the image of a priest leaps from the colourful cover, your immediate reaction might be to run. Press on, though, Fr Ian, who is currently working in York, takes us through each stage of the liturgy, the penitential rite, the readings, creed, offertory, eucharistic prayer, communion and the dismissal, showing us where we're going wrong.

He has, it seems to me, a rare talent for presenting it in an interesting way. He doesn't look down from his holy heights and proclaim that we are all wrong, as may seem to be the message from many RS lessons, but he tells us how he sorted out all his false ideas first. The book is not aimed over our heads, but at us, and is made interesting by living examples used to illustrate the message.

One of his most important points is that of "saying prayers by heart". This is the extent of Mass at Ampleforth, reeling off lines of prayers. However, what we are doing is saying it by rote. "To say something by rote means saying the words without thought to their meaning, whereas to say something by heart means assenting with our heart to what we say with our lips". It is important that we listen to what we are saying, so that our heart can assent.

The problem is, essentially, that we have become too familiar with the Mass. We are now failing to grasp its message.

As an example, when we say "Father, calling to mind the death your son endured for our salvation ...", how many of us actually do? We have a brief moment to recall a bleeding, sweating body

pushing against nails in his hands and feet to relieve the restriction in his chest. None of us do. Many of us barely hear the words we say.

This book is not an RS lesson, but it is a way to get more out of the Mass. The choice is yours (and at only £3.95, it's not an expensive one).

**Nick Studer (D)** reviewing  
a book by Fr Ian Petit

## The Editors Speak Taken from the News Review published at Exhibition

Over a year ago now, the traditional format of the Ampleforth News, as a more or less termly publication largely for the boys' amusement, was changed by the then co-editor, now Head of School, Peter Foster, in conjunction with Mrs Warrack, into a far more regular news sheet with a more serious tone altogether. Now that the idea has had a chance to settle in, there is the opportunity to comment upon the various consequences and results.

That this change in the News' format should coincide with the centralising of all Exhibition magazines, to such an extent that they are all herded beneath one cover (a fact that would make some previous Editors of Grid, Outlook, Grapevine etc. cringe) provides this year's News staff with an opportunity too good to miss. The chance to combine both the purpose of the old-style News, as a witty, entertaining magazine, and the present publication as an informative source of school news (which is what this review is trying to achieve) and at the same time to break the rather uninspiring monotony of having only one school Magazine for Exhibition (which would have allowed the combined magazine to corner the whole of the Exhibition market) was what Nick and I decided we could not let by.

In an attempt to maintain an individual and personal touch to the Ampleforth brand of student journalism, something which some might see as being in danger of being muffled by centralisation, our aim is to produce a comment on the school year thus far in an interesting and entertaining style. The sole judge of our success will be you, the reader.

**Ed Knight**

An Ampleforth Renaissance, much longed for in the Exhibition publications of the last few years, has simply failed to materialise. The Design Centre might be producing some fine handwork, and the orchestra might be good enough to attract the considerable attention of Sir Charles Groves, but this effort on the part of a few boys who nobody really cares about anyway is not the sign of a rebirth of the Arts at Ampleforth.

To stimulate such a rebirth, there has to be an atmosphere conducive to achievement. It is not necessary for 600 boys to turn out to every school play, concert or lecture. This would bore the pants off most people, which would obviously be a backward step. What is necessary, however, is that the boys who do not turn out to every Herbert Read Society lecture, or make any effort to take part in school debating should not just write off these pastimes as "only for vegetables" (and then go and watch television). I am certainly not saying that no one should criticise anybody else's work, as this only promotes mediocrity, but as it is, most criticism comes from the couch critics – "Oh I could do much better than that if I tried". But do they ever try? These are people who are not big enough to admit to their criticisms, and have to do it anonymously. They demand improvements in the services they are receiving, without even considering that perhaps they should go out and do something about it themselves. Many people this year have criticised the News, some of them anonymously. How many of them have actually tried to write something for it, apart from a few insulting words stuffed in the Little Red Box? Many self-styled journalists in the school refuse to have anything to do with the News – anyone who really thought they could do a better job, and wanted any sense of achievement, would at least offer a bit of advice as to how he would do it. Instead of the News dragging his talent down, might he not drag the News up?

What I believe is missing in the school, which makes everyone so disdainful (jealous?) of anyone else's achievements is a real sense of community spirit. The school only comes together once a week – for high Mass. This could be a time to cultivate a school spirit, and, in fact, Fr Alexander's efforts have not gone unrewarded. However, it is not really the ideal place to 'get together' with people whom you rarely see. The only place where the school gets together with a huge school spirit is in supporting school teams. But even this is, apart from a few ardent followers, limited to rugby. And to the 1st XV at that. The house system

divides up the school so that, unless you make a conscious effort, you rarely see half the people of your own age group, as on a cruise liner when casual friends made one evening may never be seen again. The days when school colours were awarded in the big passage in front of a cheering crowd are not so long gone – could they not be returned? The school has nothing to fear from large numbers of the school coming together, unless this is such a rare occasion (as it is rapidly becoming) that the occasion results in a great outpouring of enthusiasm. Similar arguments stand here as in Tom Gaynor's article pleading for a Leavers Ball – people would not misbehave if it was a regular occurrence.

Essentially, what is needed is a sense that any achievement by an individual is an achievement for the whole school. This is the attitude that spurs on many of the country's more image conscious schools; could it not be fostered here, for the sake of those who want to achieve if for nobody else?

**Nick Studer (D)**

## The Daily Telegraph School Newspapers Competitions 1991

As the official newspaper of the school, The Ampleforth News was sent an entry form for the Daily Telegraph school newspaper competition way back in September. The competition rules required copy written and edited by pupils, and was divided into several groups. The News was entered in the Sixth Form category and, as it is regularly published, we decided to enter as many issues as possible before the competition deadline.

Over 500 schools entered, and each newspaper was judged on every aspect of its publication, receiving a rating of excellent, good, average or bad in 36 different areas. The prize for first place was £1000 for the school, and the opportunity to edit a page of The Daily Telegraph.

We entered all the copies of the News from the beginning of the academic year up to No 14, 'Snow seizes SHAC'. The judges narrowed the field down to a set of 45 finalists, of which the Ampleforth News was one. Unfortunately we did not progress to the final stage, as a member of the prize-winning top three, but we did receive a checklist of the 36 different marks. The News obtained a mark of excellent in 11 of the categories, and good in another 18. Five were not applicable to the News, to do with advertising etc. The only two areas in

which we fell to 'average' were in 'Range of sports subject matter' and 'Range of features subject matter'.

It was a very encouraging result, and one which we hope next year's team will be in a position to improve on.

## A REFLECTION

I have often thought that one of the biggest mistakes in changing the format of the News was that, whilst the purpose and content of the publication underwent a fundamental change, the name did not. 'The Ampleforth News' is associated, by anyone who remembers it, with the 'old-style' chatty, amusing, almost termly edition aimed at amusing the boys and little more. With this expectation in mind, it is obvious that when people receive a news service instead, still under the same title, they are going to be disappointed. The Ampleforth Times might have been more suitable perhaps. At least that way one could reply to those who whine for the old News - Go and do it yourself!

As I reach the end of my year as Editor, I would like to take the opportunity to discuss these issues and problems in the light of my own experiences. For what it is worth, I am more than satisfied with the result of the time and effort which Nick Studer and myself have put into the News, and the excellent result of the Daily Telegraph competition is the fruit of this hard work. The social situation of the school being, as I described it two weeks ago, essentially introspective, means that such credit will rarely come from the boys. "The News isn't funny any more!" is a familiar complaint, and considering that for most of the boys, humour is essentially anti-establishment, this is probably true. For better or for worse, the News has become part of the establishment's organisation, a change that happened somewhere between Mr Brodhurst's censorship of the termly edition, and Mrs Warrack's shift to the fortnightly publication, in conjunction

with Peter Foster. The tightrope walked by Mrs Warrack in controlling something like the News, which aims to be objective and separate, while she is involved so heavily in the running of the school, is difficult.

The News attempts to be similar to National papers. However, on occasion, it finds itself constrained and unable to comment from the boys' point of view upon the establishment to which it is related, in a way which National papers are not. Although printing deadlines etc. mean that the news itself is often already common knowledge around the school, the opportunity for expressing an opinion is sometimes missed.

In other public schools, such as Eton and Winchester, pupil-edited magazines tend to be far more general in approach, and less regular. However, none are centralised, nor so closely integrated with the school's system. Here, the Journal fulfils the role of school reviewer, with some help from Exhibition magazines, leaving boys with little more than token news items, occasional fetures and anti-establishment humour. Of these, the boys only really want the last, something which is no longer a part of the News' make-up.

So, has the News a niche in Ampleforth's society, or not? Well, it has held one this year, as silent Friday suppers every two weeks have shown. However, it can only hold onto it if the school realises its changed purpose, appreciates it for what it is trying to be, and if it is given in return a little more freedom to express the boys' feelings.

Hassles apart, I have thoroughly enjoyed my term of office and would like to thank all those without whose excellent help the job could not have been done, especially Nick Studer, Clubba, Martin Mullin, Charlie Guthrie, Gareth Marken, Phil de Gouveia, Tom Wilding, Dave Thompson and many others. The final vote of thanks must go to the House reps whose role behind the scenes has been invaluable. All that remains is for me to wish my successor the best of luck, and hope that he gets as much out of it as I have. If he manages this alone, he will be both satisfied and fulfilled.

Ed Knight

## AMPLEFORTH TELEVIDEO NEWS

The last edition of the Ampleforth Journal carried an advertisement for ATV News 1990/91, a 1½ hour video programme produced entirely by the boys of the Panasonic Room. The Panasonic Room results from a donation of Video, camera and T.V. equipment given by National Panasonic in 1983, the prime mover being the then Chairman, the late Brian Reilly, the father of Dominic Reilly (B74). The early years of getting to know the system and its opportunities took place mainly in the Theatre. This group of boys now meet unofficially each week to discuss projects whilst actively filming widely round the school at events and functions throughout term-time. Many of the school's activities are captured on A.T.V. News edited in termly editions which aim to present interesting News reviews on video for the enjoyment of parents, boys and old boys. 250 copies of the compilation tape ATV News 1990/91 were produced at the end of last term and sold to parents and old boys through the Ampleforth Society. A limited amount of copies are still available through the Editor of the Journal. Profits from the sale of this video have helped to begin upgrading existing VHS equipment to the Super VHS format.

Hopefully ATV News will continue to provide a chance for parents and old boys to see the rising generation at work, at play, in activity and to see as well as to read will give a different insight, a developing perspective, of the goings on in the school year.

### Contents of ATV News 1990/91

- Sport** Highlights of the main events of the year  
1st XV Rugby; Sedbergh; Ampleforth Sevens; Cricket 1st XI;  
House 50s Swimming; Cross Country
- A.C.T.** Excerpts of Theatre productions: Marlow's Dr. Faustus;  
Shakespeare's The Tempest; Sgt. Musgrave's Dance
- H.M.L.** Interviews with several of the speakers together with parts of  
the lecture themselves e.g. Sir Charles Groves conducting the  
'Pro Musica', Rt. Hon. Chris Patten M.P. Chairman of the  
Conservative Party; Hon. Douglas Hogg, Minister of State,  
Foreign & Commonwealth Office; Field Marshall Lord Bramall,  
Former Chief of the Defence Staff.
- News & Interviews** New Housemasters; February's 'Big Freeze'; C.C.F. Inspection;  
Exhibition 91; Visit of Rt. Hon. John Gummer M.P., Minister  
of Agriculture to open the Abbey Yoghurt; Charity rock concert;  
Brigadier Christopher Hammerbeck, his lecture on the Gulf War;  
Confirmation Mass.

*Director-Editor:* Tom Waller (A)

*Sound:* Hugh Milbourn (B); *Principle-Camera Crew:* Mick Myers (A91), Nick Leonard (O), Hugh Smith (H), Andrew Wayman (E), Alex Brunner (O), Assistants: Simeon Dann (H), Maxwell Aitken (E), Tom Lindup (A), *News Reporters:* Charles Roberts (A91), Valentine Murombe-Chivero (T91), Patrick Lane-Nott (B), Charles Guthrie (W), James Thorburn-Muirhead (O), Piers Tempest (E), Andrew Crossley (B).

SPORT  
CROSS-COUNTRY

Both the 1st and 2nd Vllls had a successful season. Sadly a number of matches had to be cancelled. Snow prevented any travel to Sedbergh but this was not the usual reason for the loss of a fixture. The 2nd VIII had four matches cancelled because the opposition failed to raise a side. But of the matches which did take place, the 1st VIII won all but one of theirs, being defeated by two points by Welbeck; whereas the 2nd VIII was undefeated.

J.D. Towler (O) captained the side admirably. It was tragic that he was injured at the end of the season and so was unable to run in the Midland and Northern Independent Schools championship. E.J. Willcox (E) was the only other member of last year's side. He ran well throughout and almost always led the field home. P.M. Howell (J), a young runner of promise, was normally second; but by the end of the season the main pack of runners had caught up with him. One of the features of was the solidity of the packing. It was rare for more than a minute and a half to separate the first and last runners. And the leading runners of the second team were not far behind. J.D. Towler, D.J.W. Madden (E), J.H. Vaughan (E), C.H.S. Fotheringham (E), P.M. Tempest formed the pack at the start but M. von Habsburg was to join them before the season ended. Tempest then suffered a nasty injury and his place was taken by C.D.L.M. Mansel-Pleydell (E).

This season a slight change was made to the match course. Instead of returning from the Lakes along the road, the runners cut across the fields as far as the old railway and followed that until it joined the road. All agreed that this was an improvement. It probably added about half a minute to the finishing time.

The highlight was the hosting of the Midland and Northern Independent Schools meeting in March. This event has been gaining in popularity (it was started by Denstone in 1960) but its venue until this year had been in the Midlands. It was encouraging, therefore, that thirty-one schools accepted the invitation. Sadly, eight teams pulled out at the last moment. Sedbergh won the event for the second year in succession. Ampleforth finished sixth. The Old Amplefordians gave the season an enjoyable start. Thanks to Paddy Graves eighteen old boys took on the school cross-country group but could not repeat their victory of last year. However Edward Perry led the field home.

1st VIII: \*J.D. Towler (D) (Captain), \*E.J. Willcox (E), \*P.M. Howell (J), \*C.H.S. Fotheringham (E), \*D.J.W. Madden (E), \*J.H. Vaughan (C), P.M. Tempest (E), \*M. von Habsburg-Lothringen (E), \*C.D.L.M. Mansel-Pleydell (E).

2nd VIII: \*C.B. Davy (E), \*M.C.L. Simons (W), \*M.P. Foster (T), \*A.J. Graham (C), \*C.C. Arning (J), \*N.P. John (W), \*R.A.C. Evans (C), M.A. King (T), H.L.O'Neill (B), and R.S.L. Leach (D).

\* denotes Colours.



1st VIII

Standing: P.M. Tempest; C.H. Fotheringham; C.D. Mansel-Pleydell; M. von Habsburg-Lothringen.  
Sitting: J.H. Vaughan; E.J. Willcox; J.D. Towler (Captain); P.M. Howell; D.J. Madden.

Results 1st VIII

- v. Old Amplefordians. Won 35-70  
1 E. Perry (OA), 2 Willcox, 3 R. Rigby (OA), 4 Howell, 5 Madden, 6 P. Graves (OA), 7 Fotheringham, 8 Vaughan, 9 Towler, 10 Tempest, 11 = Graham, John, O'Neill, 19 C. Copping (OA), 20 O Heath (OA), 21 E. Gaynor (OA), 25 M. Porter (OA), 26 C. Boddie (OA). The following OAs also ran: T. Price, R. Graham, P. Evans, L. Pender-Cudlip, R. Palengar, E. Craston, M. Pike, M. Codd, T. Hall and R. Rigby.
- v. Pocklington. Won 25-55  
1 Willcox, 2 Fotheringham, 4 Towler, 5 Madden, 6 Vaughan, 8 Tempest, 10 Graham, Howell did not finish.
- v. Denstone. Won 25-62  
1 Willcox, 2 Howell, 4 Madden, 5 Towler, 6 Fotheringham, 7 Vaughan, 8 Tempest, 10 Graham.
- v. Durham. Won 28-57  
1 Howell, 3 Willcox, 4 Towler, 5 Vaughan, 7 Madden, 8 Fotheringham, 9 Tempest, 11 von Habsburg.
- v. Welbeck. Lost 40-38  
1 Willcox, 5 Howell, 6 Fotheringham, 8 Towler, 9 Tempest, 11 von Habsburg, 13 Vaughan, 14 Madden.
- v. Q.E.G.S. Wakefield. Won 35-45  
2 Willcox, 4 Howell, 5 Towler, 7 Madden, 8 Vaughan, 9 Tempest, 11 von Habsburg, Fotheringham did not finish.
- v. R.G.S. Newcastle. Won 40-41  
2 Willcox, 4 Howell, 7 Towler, 8 Madden, 9 von Habsburg, 10 Vaughan, 11 Mansel-Pleydell, 13 Davy.
- v. Stonyhurst. Won 26-61  
1 Willcox, 3 Madden, 4 Vaughan, 5 Towler, 6 Fotheringham, 7 Howell, 8 von Habsburg, 10 Mansel-Pleydell.

Midland and Northern Independent Schools Cross-Country Championships at Ampleforth. Ampleforth placed 6th out of 23 schools:- 8 Willcox, 23 Fotheringham, 44 Madden, 66 Howell, 69 Vaughan, 78 von Habsburg, 111 Mansel-Playdell.

## 2nd VIII

v.	Denstone. Won 21-63
v.	Durham. Won 21-69
v.	Welbeck. Won 25-57

## Inter-House Cross-Country Races:

## Senior Team

1st	St Edward's	146
2nd	St Cuthbert's	395
3rd	St Wilfrid's	404

## Junior A

1st	St Edward's	224
2nd	St Hugh's	287
3rd	St John's	301

## Junior B

1st	St Edward's	105
2nd	St Hugh's	173
3rd	St Cuthbert's	199

## Individual placings:

1st	E.J. Willcox (E) (25 mins 16 secs)
2nd	C.H.S. Fotheringham (E)
3rd	J. Thorburn-Muirhead (O)

## Individual placings:

1st	G.H. French (J) (23 mins 50 secs)
2nd	S.D. Gibson (C)
3rd	S.D. Martelli (E)

## Individual placings:

1st	T.H.P. Bedingfeld (E) (21 mins 53 secs)
2nd	J.F. Vaughan (B)
3rd	D.A. Richardson (T)

## JUNIOR CROSS-COUNTRY

The boys experienced a varied training programme this. Several new routes had to be found to avoid Gilling drive. They had leisurely runs around mildly undulating countryside, short sharp sprints up a hillock and time trials over a two mile course. All the boys can and feel proud of their efforts. In the races all the boys performed well. T.H.P. Bedingfeld (E) finished in the first two in every race. G.H. French (J) captained the the U15's and ran Bedingfeld close in every match, being successful in beating him and winning the Durham match. A.S. Medlicott (J) the outstanding Junior from last year, was sadly absent due to an injury sustained in a House rugby match. T.G. Charles-Edwards (J) is beginning to convert his training run speed, into match performances. The other U15's improving are B.G.J. Constable-Maxwell (E), J.E. Evans-Freke (E), J.F. Fry (E), W.E.P. McSheehy (W), D.A. Richardson (T), C.S.A. Hammerbeck (J) and T.B. Greig (J). There were a number of good runners in the U14's. C.B. Crowther (H), R.W. Scrope (E) and Vis. A.R.G. Clanfield (E) were impressive. All three competed for the U15's team. The others were J.F. Vaughan (B), A.C. Leonard (W), E.A.G. Johnson (B) and R.T.A. Tate (T).

## Results: U15's Team

1.	Ampleforth	34pts	2.	Stonyhurst	46pts
1.	Ampleforth	31pts	2.	Denstone	55pts
1.	Durham	38pts	2.	Ampleforth	41pts

## U14's Team

1.	Ampleforth	29pts	2.	Durham	52pts
1.	R.G.S.	35pts	2.	Ampleforth	45pts

D.W.

## RUGBY

## AMPLEFORTH 32 HARROGATE COLTS 4

A cold still day and a pitch in beautiful condition allowed the new XV to show their paces in an encouraging start. Lane-Nott scored two fine tries and Fitzgerald added a third before half-time to give the School a decisive lead. The pack and the back row in particular were too much for Harrogate and they supplied an endless stream of good ball to the backs. Wilson ensured that such gifts would not be spurned and Knight with two tries and M. Dumbell with another doubled the score. At this point a certain weakness in defence became apparent and Harrogate did not have much to do to score. Clearly the XV will do well to heed this warning: they answered it with brutal swiftness as Gaynor crashed over in the corner.

## THE FIRST SEVEN: THE MOUNT ST MARY'S SEVENS

This was disappointing less for the performance of the team which reached the final of a good competition and won four of its six matches but more because the captain, J. Dore, tore a hamstring which may in part explain the two defeats but it does not explain the large number of points scored against them. The tackling was weak with certain boys and ball retention poor. Indeed, the ball was kicked to no purpose by players who should know better. The first match against Pocklington gave no hint of the disaster to come: Pocklington were tackled out of it and their England player could make no headway. In the second match against St Edward's, Liverpool, Dore, running back hard to save his line, injured himself and had to come off. Duffy replaced him and did manfully but the team only got home through a good try engineered by Gaynor and Mayer in the last seconds. Cotton was then brought in at scrum half for the next game, a move which gave immediate benefit to the attacking potential but casual overconfidence saw a lead evaporate and the team again won by the skin of their teeth. Silcoates had won all their games with ease and their defence was excellent but twice the School gave the ball away and twice Silcoates scored. The last group match was an intriguing one against Mount St Mary's second team who in their direct style led twice but were pegged back and eventually overhauled by a good Codrington try. The seven failed by four points to win their group and as runners-up, the team had to play Mount St Mary's first team who had won the other group. Sadly the tackling and that determined speed to win ball off the ground were noticeable by their absence. Mount established a sixteen point lead by half-time. The fact that the seven won all the ball in the second half and scored the only try was small consolation.

## Results:

Group:	v Pocklington	W	14- 0
	v St Edward's	W	10- 8
	v Austin Friar's	W	20-18
	v Silcoates	L	4-10
	v Mount St Mary's 2	W	22-12
Semi-final:	v Mount St Mary's 1	L	4-16

## THE AMPLEFORTH SEVENS

The Seven started with a difficult match against Hymer's and for nearly half the match their opponents were in the lead as Lane-Nott found it difficult to adjust to his role. After half-time he got it right and one superb covering tackle saved the side when another score to Hymer's would have carried them clear. In the event two tries took the School to a rather easier victory than it appeared. The Seven had little trouble defeating Welbeck and Read School and played St Edward's, Liverpool in the semi-final. After the exciting game of the previous week, a keenly-fought match was expected but the rapid improvement of the team during the week meant that St Edward's could not hold the power and growing expertise of the Seven. Mount were the other finalists and it became a final to remember. Wonderful defence on both sides, long and inventive passing, superb attacking running and backing-up were all present and when the School were in the lead just after half-time with tries by Mayer and Lane-Nott, it seemed that they would win. But failure to retain the ball, an awkward cannon off a foot and Mount were in the clear. When they scored again from a poor Ampleforth kick-off, the scores were reversed. A fascinating contest.

## Results:

Group:	v Hymer's College	W	20-12
	v Welbeck	W	36- 0
	v Read School	W	38- 0
Semi-final:	v St Edward's Liverpool	W	18- 6
Final:	v Mount St Mary's	L	10-16

## THE WELBECK SEVENS

This was a depressing day: the Seven never achieved the bite and aggression in defence nor fluent passing and running in attack. Dore's hamstring injury appeared to have healed but there were worrying injuries to Wilson and Acton. The first game against Trent was startling in the apparent determination to give the ball to their opponents. 12-4 up they put the ball in crooked, dropped it on their own line, missed tackles and paid the penalty by going out because Trent had scored three tries to two. Hymer's were never in the hunt in the second game and in the plate final against a weakened Mount St Mary's, the Seven lost composure, becoming frantic and littering their game with mistakes: it was hardly a convincing victory.

## Results:

1st round:	v Trent	D	12-12
Semi-final (plate):	v Hymer's	W	30- 6
Final (plate):	v Mount St Mary's	W	10- 6

## ROSSLYN PARK NATIONAL SEVENS: OPEN TOURNAMENT

This tournament started in the most inauspicious manner possible. The kick-off did not go ten metres, T. Gaynor collided heavily with an opponent and was helped off. J. Dore felt that he had pulled his left hamstring and C. Thompson who had replaced Gaynor had a swollen hand. Nevertheless the seven were too powerful for Rydal. The third match was crucial: John Fisher's were physical and fast but they could not keep the ball against a hard-tackling Ampleforth. Twice the ball was shaken free in the tackle and twice Codrington was away and clear. It was a devastating performance. The last game against Hampton was an anticlimax: the Seven lost speed and skill in the face of heavy tackling but they still contrived to win with something to spare, 110 points-8 against in four games. The next morning against a fast R.G.S. High Wycombe the School opened opened in ruthless fashion, Codrington and Dore proving far too fast and the score at half-time was 16-0. Immediately after half-time the speedy R.G.S centre offered a dummy, it was bought and Dore turned for the chase. The right hamstring went and the captain had to hobble off. Thereafter the game changed dramatically: it was all that the seven could do to hang on to win and to go through to the quarter-final where the seven tried hard for their disappointed captain: Lane-Nott and Wilson scored tries but the team forgot the special disciplines of sevens, became too individualistic in both attack and defence and went down by three tries to two.

## Results:

Group:	v Rydal	W	28- 0
	v Sir Thomas Picton B	W	34- 4
	v John Fisher	W	24- 4
	v Hampton G.S.	W	24- 0
5th round:	v R.G.S. High Wycombe	W	16-10
Quarter-final:	v Llandovery	L	8-16

Hamstrings! An expletive or a part of the body? John Dore, blessed with exceptional power and speed and from whom so much had been expected pulled both hamstrings and with his departure disappeared the team's chances. Fast though P. Lane-Nott was, and well though he had played in the Ampleforth tournament, he does not yet have the confidence to take on and beat a man in confined space. Dore, however, took his disappointment, both personal and for the team with self-effacing dignity. J. Acton had a good competition: he loves the space in sevens and has wonderful hands. (Did he drop anything in four tournaments?). His confidence enabled him to find and probe gaps, but occasionally made him hold the ball too long. T. Codrington was the fastest after Dore and he too had lovely hands and usually good tactical acumen: he scored important

tries; he was fit and determined and took over the captaincy when Dore went off, but he was fallible in holding the ball too long and being surprised when tackled. R. Wilson was a revelation: taken off at both Mount and Welbeck after the most disappointing of games, he went from strength to strength: he acquired the vision and concept of space so vital in sevens; his determination, speed, support play and lovely hands, allied to an ability to make the right choice of play, made him the most improved player. N. Duffy was another who blossomed after getting late into the team. He came in at hooker and fears that his stamina would not last were ill-founded. His support-play was excellent, hands good, confidence high and it was only in the last game that he forgot the special discipline of sevens. T. Gaynor improved out of all recognition. He was for a long time the fittest, hardest and best support player; his hands were good but he never quite acquired the necessary skill in distribution. A. Mayer became the first choice prop. Powerful and perhaps too eager to mix it, he was an inspiration to the others with his courage and stamina. He was never beaten! Supporting all these was the faithful C. Thompson who played in the first match when Gaynor was injured and whose ill-fortune this year with his shoulder and ankle problems aroused much sympathy.

The team was: J.M. Dore (Captain) (A), J.W. Acton (C), T.S. Codrington (J), R.M. Wilson (H), A.B. Mayer (J), N.R. Duffy (O), T.J. Gaynor (D), C. Thompson (B), P. Lane-Nott (B).

#### THE SECOND SEVEN: THE DURHAM SEVENS

This was the first time a second seven had entered this tournament. The School were drawn against Barnard Castle and it took time for confidence to blossom as Barnard Castle pressured the team on their own line: indeed, Barnard Castle scored first. But with Thorburn-Muirhead in the van the Seven then ran away with the game. The big Yarm seven were no match for the more skilful play of the School and went down 24-6. In the last game Durham were no match for a team determined to finish with a flourish and Lane-Nott answered all criticisms with a powerful display scoring the first try and two others. If he, Duffy and Thorburn-Muirhead were the pick of the Seven, the others were not far behind.

Results:	v Barnard Castle	W	18- 4
	v Yarm	W	24- 6
	v Durham	W	32- 0

#### THE AMPLEFORTH SEVENS

Newcastle RGS against whom they played first were to be one of the group winners at the National Sevens later and the Seven did well to hold them to a close score. Mount St Mary's were altogether too strong and it was only in the final game when both Cotton and Hughes were *hors de combat* that there was disappointment.

Results:	Group:	v Newcastle RGS	L	10-18
		v Mount St Mary's	L	0-22
		v St Edward's Liverpool	L	6-24



1st VII 1991

Back Row: P.C. Lane-Nott (B); A.B. Mayer (J); C.P. Thompson (B); N.R. Duffy (O)  
 Middle Row: T.S. Codrington (J); J.M. Dore (A) (Captain); J.W. Acton (C).  
 Front Row: T.J. Gaynor (D); R.M. Wilson (H).

#### SQUASH

The squash set was relatively young; only the captain, Matthew Fox-Tucker (T), was from the top year. Injuries caused disruption, notably to one of the better players, Matthew Luckhurst (T). However, matches were lost which could have been won: we lost four matches 3-2. There was an impressive individual record: our captain won 7 out of 10 at No.1, a position we have not been strong at in the past, but not enough matches were won at No.4 and No.5. Greg Finch (D) and Albert Brenninkmeyer (H) are talented players, whilst the support of Charles Grace (O) and Jeremy Acton (C) was appreciated. The record of the U15 team is good, but many matches were either lost unnecessarily or too close for comfort. At this level also as many as four matches were lost 3-2. Consistency was achieved mainly at the lower level. Rob Gallagher (B) and Leo Poloniecki (H) exchanged the No.1 position. They are both competent but, as yet, have failed to show the control required at this level. Diego Miranda (J), Mungo Chambers (E), and Christopher Killourhy (H) are all available next season.



In the House Competition St Thomas achieved their first victory for a few years at senior level defeating St Cuthbert's 3-2. The Junior trophy was won by St Edward's, gaining a good victory over St Dunstan's who had beaten them in the final last year. The Open Competition was won by Matthew Fox-Tucker (T) defeating Greg Finch (D) 3-0. Rob Gallagher (B) won the Junior Open by defeating Leo Poloniecki (H) 3-2. The winner came back from a 2-0 deficit - a good example to the rest as they contemplate the season's results.

The set owes a debt of thanks to Matthew Fox-Tucker, an efficient captain and an example for any younger player to follow. His ruthless determination to achieve helped him to the best record for many years of a No.1 player at Ampleforth

The following boys represented the 1st V: M. Fox-Tucker (Capt) (T), P. German-Ribon (C), G. Finch (D), M. Luckhurst (T), C. Grace (O), A. Brenninkmeyer (H), J. Acton (C), G. Jackson (J).

The following boys represented the U15 V: R. Gallagher (B), L. Poloniecki (H), D. Miranda (J), M. Chambers (E), C. Killourhy (H), D. Erdozain (C), W. McKenzie (H), H. Lucas (E), J. St-Clair George (T).

Autumn Term	v	Barnard Castle (H)	1st V	U15 V
		St Peter's (H)	2-3	2-3
		Pocklington (A)	2-3	4-1
		Stonyhurst (A)	1-4	2-3
Lent Term	v	St Peter's (A)	1st V	U15 V
		Sedbergh (A)	1-4	4-1
		Durham (A)	4-1	2-3
		Barnard Castle (A)	2-3	3-2
		Stonyhurst (H)	0-5	1-4
		Pocklington (H)	4-1	5-0
			4-1	3-2

K.J.D.

## CRICKET

P.17 W.3 D.11 L.3

A season of change, the eleven was to be run by myself after the 22 years of dedicated guidance of Fr Felix Stephens who together with Don Wilson gave support to the Team and myself. The team produced surprises, excitements and disappointments. They appeared to peak towards the middle of the season and once again produced their most exciting cricket during the Exhibition weekend when their batting produced two individual centuries and two thrilling fixtures.

The team's batting was consistent right up until the Festival; three players scoring centuries in Wilson, Lamb and Zino, and further players achieving 50s. The bowling too showed consistency and never made it easy for the opposition to score runs. It is with the fielding that the eleven can be proud. Tireless effort in practices and commendable high standards resulted in their becoming an efficient fielding side, at times demonstrating breathtaking catches and stops.

Codrington led with cool authority. He earned respect and showed imagination in handling his bowling attack; he showed at times sensitivity to his players' needs; his wicketkeeping was neat and although on occasions he did not attain standards that he set himself, he remained competitive and eager. Initially his batting was disappointing but he did on occasions show his ability to dictate the pace of game and then the bat followed through with controlled ease. He was ably assisted by Pilkington as Vice-Captain, whose sheer enjoyment spread throughout the team. His bowling on occasions was crucial and although he was disappointing with the bat, particularly against the fast bowling, his improved fielding in the covers was vital.

Zino came into the eleven against the M.C.C. having scored two centuries and a 90 for the Second XI and continued to dominate the bowling until the latter stages: he plays straight and is a most savage cover-driver. His opening partner Wilson had a good season, scoring consistently. The openers gave the eleven several excellent starts enabling them to chase seemingly lost causes. The most reliable batsman was Lamb whose simple technique enabled him to score 447 runs. His straight driving was at times devastating. He was also an asset in the mid-wicket position where his sharp lateral movement and accurate left hand combined to claim several run out victims. Finch played several innings of promise, but rarely went on to score heavily. He is talented and at times appeared to find it hard to come to terms with his talent. His fielding was excellent. Mathias longed to get to the crease. He plays late - a rare gift; he can also play across the line; but an increasingly orthodox stance will help to control that.

A fitter and faster Gilmore was the spearhead of the attack; he was never beaten. This quality was also demonstrated in his batting where he played several innings of character and flair. Thompson's bowling improved and like Gilmore he bowled with enthusiasm, accuracy and deserved more success. Acton added punch; regardless of the state of the game he charged in to bowl and always wanted to bowl people out. His determination and drive was an example to all and this was also in evidence in his fielding. Our bowling attack was balanced by the introduction of genuine spin. Williams' off-spin was both economical and a threat to batsmen. He was never afraid to give the ball air. Frelands' left-arm



1st XI - 1991 : Standing: G. Finch (D), O. Mathias (C), A.J. Zino (C), D. Thompson (D); A. Freeland (F); C. Williams (B).  
Sitting: R.M. Wilson (H), S.B. Pilkington (E), T.S. Codrington (I) (Captain), R.J. Gilmore (O); N.R. Lamb (C), J. Acton (C).

bowling was a bonus: he was prone to bowling a bad ball an over initially, but he practised long and hard and on occasions bowled beautifully and took 29 wickets. The two spinners in tandem were a joy to watch.

The success of the eleven was not in their victories or in any of their results but in their attitude. They showed a genuine enjoyment in playing and practicing as a team, and were ready to tackle problems and try to put them right. They showed delight for each other's successes, and support through their failures.

G.D.T.

AMPLEFORTH drew with SAINTS C.C.

21 April  
Having lost their opening game the day previously to the April snow, the XI eagerly awaited this first outing. On a cold wet day the team showed an encouraging efficiency in their pre-lunch fielding display. Codrington's captaincy was positive and he ensured that all the bowlers had an early opportunity to perform. Pilkington in particular bowled well and claimed two wickets. One or two careless errors after lunch occurred but the side managed to force a declaration at 3.45pm. Both openers saw the team safely through to tea, after which the eleven was to face what may prove the sternest challenge of the season in the form Don Wilson's left arm spin and Peter Kippax's leg spin repertoire. It was a delight to watch and marvellous lesson. Faced with these two master craftsmen the run chase was not really an issue. Lamb showed promise in his short innings.

Saints	167-5 dec	(Fowler 53, Clay 46)
Ampleforth	71-8	(Wilson 3-19, Kippax 3-11)

WORKSOP COLLEGE lost to AMPLEFORTH by 8 wickets 27 April

The wicket looked hard and quick and so the XI knew that must assert immediate pressure. This they did to great affect executing two superb run outs before lunch, the second of these by Pilkington being outstanding. Codrington had the confidence to bring on the two spin bowlers early and this decision was rewarded as the two claimed five further wickets before lunch. After the interval Worksop's lower order rallied and it was only when Codrington called upon Pilkington to break their rhythm that the eleven managed to take the final three wickets, with Freeland finishing with the fine figures of 5 for 40. The early loss of Wilson brought together Knight and Lamb who batted with thought and determination and guided the team comfortably to a first win, Lamb's 64 not out proving that he is a quality player.

Worksop	118	(Freeland 5-40)
Ampleforth	119 for 2	(Knight, 38, Lamb 64*)

AMPLEFORTH drew with STONYHURST

1 May  
Stonyhurst batted first and their opening batsman Poole capitalised on two dropped catches to score a solid 91. Gilmore and Thompson bowled well. Knight fell early, as did Lamb, but Wilson and Finch put on 67 with Finch hitting ten fours in his 52. The following batsmen all batted steadily, but the School did not manage to



1st XI – 1991 : *Standing:* G. Finch (D); O. Mathias (C); A.J. Zino (C); D. Thompson (D); A. Freeland (J); C. Williams (B).  
*Sitting:* R.M. Wilson (H); S.B. Pilkington (E); T.S. Codrington (J) (Captain); R.J. Gilmore (O); N.R. Lamb (C). J. Acton (C).

dominate the bowling enough to score the required runs.  
 Stonyhurst 205-8 (Poole 91; Riley 37, Gilmore 3 for 69,  
 Thompson 3 for 21)  
 Ampleforth 164-5 (Finch 52; Wilson 48)

DURHAM SCHOOL beat AMPLEFORTH by 3 wickets 4 May  
 The eleven lost the toss and were invited to bat. Mathias, in his first innings for the side and Knight showed determination and courage in negotiating a very hostile opening attack. The following batsmen with the exception of Lamb never quite came to terms with this bowling, until German-Ribon launched a brutal attack scoring 20 quickly. After this recovery the eleven were disappointed to finish with a total of 110 all out. Philip Weston bowled fast, short (in the modern idiom) and should really have done better than 4-55 for a young man of his talent. Durham's wickets were taken at crucial times and the team began to put their hosts under enormous pressure. It poured with rain but despite this, the eleven continued to pressurise the Durham batsmen. Even with the scores tied the team had two difficult chances in the slips. Durham proved to be the better side on the day but it had been an enthralling contest.

Ampleforth 110 (P. Weston 4-55)  
 Durham 114 for 7 (R. Weston 29, Thompson 3-25)

AMPLEFORTH drew with THE EMERITI 8 May  
 The opposition won the toss and batted and the XI bowled tidily in the early session, with Thompson being particularly economical. It was not until Acton, playing his first game of the season, entered the fray that the XI gained their first success. He bowled straight and achieved success, taking 3 wickets. The opposition progressed slowly but were able to launch a fierce attack on the bowling in the latter part of their innings. The XI never quite dominated the bowling, despite Wilson's authoritative and mature 100. Several boys looked to have established themselves and then lost their wicket as Wilson continued to grow in confidence and pushed the side closer to the target. The game finished with all three results possible with the XI being 8 runs short of their target with only one wicket remaining.  
 Emeriti 192-7 dec. (Andrews 43, Callighan 39\*, Acton 3-42)  
 Ampleforth 184-9 (Wilson 108\*, Slocock 3-66)

SEDBERGH beat AMPLEFORTH by 6 wickets 15 May  
 Wilson and Knight scored 44 for the 1st wicket with Wilson looking in aggressive form. The Sedbergh spin attack successfully stemmed the flow of runs, the School lost the initiative and for a while appeared unable to score any runs at all. Several batsmen got themselves out. Mathias was in determined mood and launched a vicious attack on the bowling. His undefeated 53 enabled Codrington to declare at 194-9. Sedbergh's batsmen were determined; they ran brilliantly and punished the short ball severely. The School allowed initial errors to affect their concentration and this seemed to spur the Sedbergh batsmen on. Sedbergh deserved their victory and the School could only feel that they ought not to have lost this game.

Ampleforth 194-9 (Mathias 53; Lamb 42; Humphreys 4-42)  
 Sedbergh 197-4 (Birbeck 66; Parrish 39; Player 45)

AMPLEFORTH drew with MCC 22 May  
 As usual the MCC batted first and produced an ominous opening partnership of 62. The game changed dramatically as both Freeland and Williams tied down the opposition and began to make inroads. Between the two of them they bowled 48 overs taking 6-115 and it was only as the senior side began to hit them across the line that they were able to build a good score. Zino in his debut could not have asked for a better start as he ferociously drove the first ball through extra cover for four. His brisk 24 put the school on target. Both Lamb and Finch kept the momentum going, but both fell as they appeared to be established. The next two wickets fell cheaply as the school lost the initiative. Gilmore and Mathias, however, were determined not to let the school's challenge die. They both attacked the bowling and scored freely, Mathias hitting a superb leg side six off Don Wilson to set a final over where the school needed seven to win. Mathias was out to the first ball, Freeland and Gilmore took singles from the second and fourth balls before Freeland majestically drove the ball through extra cover for four. The school needed one to win off the final ball. Freeland drove it to wide mid-on, took the single, and was brilliantly run out.  
 MCC 175-7 dec. (Dracup 49, Freeland 4-83)  
 Ampleforth 175-9 (Lamb 39, Finch 33, Wilson 5-48)

AMPLEFORTH beat FREE FORESTERS by 7 wickets 25 May  
 Gilmore and Thompson bowled fast and penetratively and had little luck as they beat the bat with monotonous regularity. Thompson was eventually rewarded with 3 wickets. By lunch the Foresters reached 52-3. After lunch the stranglehold was lifted by the opposition and they hit their way to 195-8 declaring at 3.00pm. The fall of both openers brought Finch and Lamb together and as against MCC the two began to build a total, hitting the bad ball ferociously and straight. Finch fell with the score at 76 which brought in Codrington. The two then set about the run chase, Lamb majestically stroking the ball past the bowler and Codrington poking ones and twos until he too began to time the ball. The two boys' running between the wicket was excellent and the game built to a perfect climax and Lamb drove Butler through wide mid-wicket for 4 to win the game and bring up his 100. He offered only once chance and batted with command and maturity.

Free Foresters 195-8 dec. (Rogers 65\*, Thompson 3-17)  
 Ampleforth 196-3 (Lamb 100\*, Codrington 33\*)

AMPLEFORTH drew with FREE FORESTERS 26 May  
 To live up to the previous day's game was a tall order, but the XI were up to the challenge. The Foresters having seen the declared total achieved the previous day, batted on until 4.00pm scoring 213-6 after Gilmore had claimed 4-71 from 21 overs. The XI did their calculations and set off in the chase for the total. Wilson,

Lamb and Finch all fell cheaply and when skipper Codrington went as he tried to force the pace, it looked as if the total would be too big. Zino had other ideas. When Pilkington joined him he had just passed 50 and was hitting the ball hard, straight and consistently. The two started to pick up the quick singles, and turned twos into threes. Zino went from 93 to 101 in two shots, the first a huge six to wide long on and a crashing straight driven four. Pilkington continued to push and run. With one over remaining the XI needed 10 to win, and with three balls remaining the target was four. Then Pilkington was run out trying to run a single to the wicket-keeper. Zino took a single off the next delivery, leaving Mathias the task of scoring 3 off the last ball. It was not to be. Zino finished 130 n.o., and for the second day running we had been privileged to see an innings of power and control.

Free Foresters	213-6	(Stroyan 61, O'Kelly 48, Hilmore 48)
Ampleforth	212-5	(Zino 130*, Pilkington 29)

AMPLEFORTH drew with OACC

1 June

Old Boys progressed to 117 for 2 at lunch. After lunch the spin attack stuck to their task as the batsmen launched a ferocious attack, and produced figures of 31 overs 7 for 137, with Freeland claiming 5 wickets. Zino and Wilson put on 56 for the first wicket. Good tight bowling on a slower wicket than they have been used to contributed to those following falling behind the required run rate. Codrington and Mathias, however, appeared to be up to the challenge until both lost their wickets with loose shots. The Old Boys had played well, and perhaps to expect a fourth run chase success in a row was asking too much.

OACC	209-8 dec.	(Beardmore-Gray 58, Lord Stafford 47, Freeland 5-89)
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Ampleforth	172-8	(Wilson 34, Codrington 30, Mathias 38, Pearce 4-62)
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ST PETER'S YORK drew with AMPLEFORTH

8 June

Having lost the Centenary game against St Peter's to the weather last year, this game was long awaited. After an initial flurry our opponents' progress was slow. It was not until Pilkington came on to bowl that a wicket was taken as his first 3 overs earned him figures of 1-0. The XI unfortunately put down several chances which ultimately allowed Forrester to go on to hit a fine 116. This formed the backbone of St Peter's 238-5 from 72 overs, leaving the XI a maximum of 42 overs. Pilkington finished with 4-78 from 24 overs. It appeared to most onlookers that the XI would not have enough time to reach the target. But the team had other ideas. An opening stand of 41 gave them a firm base from which all the team plundered the bowling attack. This was emphasised by Gilmore who hit a spectacular 32 off 15 deliveries.

St Peter's	238-5	(Forrester 116, Rigby 40, Pilkington 4-78)
Ampleforth	210-7	(Wilson 35, Lamb 47, Gilmore 32)

AMPLEFORTH beat POCKLINGTON by 4 wickets

15 June

After the first two overs in which the Pocklington skipper, Edwards, played one superb pull shot for four, the home side dominated their opposition throughout the morning session. Gilmore bowled magnificently and was ably supported by Acton, whose straight bowling earned him four wickets. At lunch Pocklington were 64-7. The 8th wicket fell shortly after lunch but Hill decided to attack and scored 44 in an impressive display of driving before he was brilliantly caught on the extra-cover boundary by Mathias off the bowling of Freeland. The XI required 130, which as Wilson and Zino gave them an opening stand of 63 after 16 overs, appeared to be a formality. Pocklington bowled superbly and never lost their nerve and slowly began to make inroads into the XI's batting. With 4 wickets falling for 11 runs the complexion of the game changed. In the final over the XI still required 3 to win. They achieved their goal. Pocklington deserve congratulating for the manner in which they defended their small total.

Pocklington	130	(Acton 4-38, Gilmore 3-39)
Ampleforth	134-6	(Wilson 41, Robinson 3-32)

AMPLEFORTH drew with NORTH YORKSHIRE SCHOOLS

29 June

Despite Acton's early breakthrough the eleven saw the visitors build a solid score before lunch and appeared to allow them to run away with things after lunch. Gilmore bowled two long spells and no batsman was comfortable facing him, and earned himself the impressive figure of 6-72. The pace of the North Yorkshire School's opening attack tore through the team's opening three batsmen for only 7 runs and it was only when Finch and skipper Codrington came together that the XI seemed to take up the challenge. Codrington played with authority and it was a shame that he did not go on to build a bigger score than 50. After the fall of Codrington's wicket, apart from a pugnacious 20 from Gilmore, the XI collapsed and it was left to Williams and Freeland to save the game.

North Yorks. School's CC	211-9	(Gilmore 6-72)
Ampleforth	109-9	(Codrington 50)

AMPLEFORTH drew with ST PAUL'S, BRISBANE

29 June

As lunch after a late start the XI had progressed to 35 for 1 losing the wicket of Zino. After lunch Wilson and Lamb put on 57 for the 2nd wicket and Lamb, who scored an exciting 85, and Finch, who finished undefeated on 46, added a further 88 for the 3rd wicket, which allowed Codrington to declare, setting St Paul's 195 to win in 52 overs. St Paul's opening bat, Williams, batted purposefully and contributed 36 in an opening stand of 46 before Thompson had him caught by Williams. From then on our Australian visitors lost momentum and the School exerted pressure, with Williams and Thompson being particularly threatening. St Paul's nevertheless hung on and their last wicket pair, both of whom were competent batsmen, saved the game by batting out the last 14 overs.

Ampleforth	194-4	(Lamb 85, Finch 46*)
St Paul's	144-9	(Williams 3-11, Thompson 3-41)

AMPLEFORTH lost to CANFORD SCHOOL by 4 wickets 1 July  
A Home Festival and facing debutants to the Festival, the School were put into bat and looked as if they were going to assert themselves firmly on the proceedings as Zino, again driving ferociously, and Wilson, batted as well as they had done all summer. They put on 50 before Zino became over-ambitious and was caught at long-on. Wilson and Lamb added a further 44 before Wilson was disappointingly out giving a return catch off a full-toss. Still at 94 for 2 the School looked set for a big total. However, Canford's aggressive fielding and tightly set defensive fields lulled one batsman after another into fatal errors. The hour's play up to tea saw Canford making cautious progress in reaching 36 for 1, but stands of 43 and 44 for the 2nd and 3rd wickets were the backbone of their victory. The School bowled and fielded well, and fought hard but they had not scored enough runs and Canford deserved their 4 wicket victory.

Ampleforth	163	(Lamb 47)
Canford	164-6	(Allom 62)

AMPLEFORTH drew with BLUNDELLS 2 July  
The visitors batted well and each pair that came together scored consistently well and the School had to work hard for their wickets. The pick of the bowlers was Gilmore with 3-69 from 23 overs. A target of 213 was set, but unfortunately the School made no inroads to this challenge and, indeed, it was only thanks to a stubborn innings by Acton who scored 3 n.o. in just over an hour and Thompson's 21 n.o. that saved the game. This was a disappointing performance particularly with the bat. Blundells had clearly outplayed the School.

Blundells	213
Ampleforth	85-8

AMPLEFORTH drew with UPPINGHAM 3 July  
On a damp cold morning that had already caused the cancellation of the Blundells v Canford game on the Colts ground, Acton's opening spell of bowling earned him 3 for 13 from just 5 overs, and started the School's domination of the morning session. Pilkington too bowled well collecting 3 for 25 from 11 overs and both bowlers were supported by some magnificent fielding in difficult conditions. The School bowled out their visitors for 119 shortly after lunch. Once again, as in the two previous games, the School batting failed to perform. Uppingham bowled well but one felt that it was the School's lacklustre batting that caused the problem. Only Mathias with an unbeaten 23 showed any real form and the School with 1 wicket remaining were still 30 runs short at the close. A disappointing end to a season that had seen some scintillating batting from the School.

Uppingham	119
Ampleforth	89-9

## AVERAGES

Batting					
Zino	10	1	308	139*	34.22
Lamb	17	2	497	100*	33.13
Mathias	10	3	221	53*	31.57
Wilson	15	1	400	108*	28.57
Finch	15	2	227	52	17.46
Codrington	16	1	221	50	14.73
Gilmore	13	2	137	32	12.45
Pilkington	14	2	132	32	11.00
<i>Bowling</i>					
Acton	63	15	221	14	15.78
Thompson	123	30	271	14	19.35
Freeland	194	24	713	29	24.58
Gilmore	240	37	769	29	26.51
Pilkington	127	13	456	17	26.82
Williams	96	22	274	10	27.40

## 2nd XI

P.10 W.4 D.5 L.1

The 2nd XI used twenty three players and was led by three Captains: A.J. Zino (C); J.W. Acton (C); E.W. Knight (D). However, the lack of a settled side and leadership did not prevent the 2nd XI from fielding a consistently strong team. The range of players used was a testament to the strength in depth of Ampleforth Cricket. Team changes were principally the result of promotions to the 1st XI and from the pressure for places exerted by performances by members of the 3rd XI squad.

The strongest feature was the batting. The early season was dominated by the heavy scoring of the Captain, A.J. Zino. In three games he scored 116 against Durham, 93 against Ripon G.S. 1st XI and 141 n.o. against Sedbergh. At this stage of the season the Captain was ably supported by O. Mathias who scored 73 against Stonyhurst, and M. Lyle (A) who scored 52 against Stonyhurst and 54 against Durham. Following the departure of Zino and Mathias to the 1st XI, the team's runs were more evenly shared, although there were notable performances by Acton, Zino's successor as Captain, and T. Spencer (E), in scoring 69 n.o. and 60, respectively, as a target of 231 was successfully achieved against OACC. At the season's end S. Scrope (E), the team's wicketkeeper, took advantage of a promotion in the batting order to score useful 30s against St Peter's and Bootham, while in a low-scoring match against Pocklington, on a rain-affected wicket, Gaskell (D) - 32 and Marshall (C) - 23, showed character and skill.

The bowling was steady rather than penetrative. For much of the season the team's strike bowler was Acton. He bowled with pace and skill, on occasion, and had little luck. However, he contributed to his own misfortunes by being content to see mediocre batsmen fail to make contact outside the off-stump. He would

have done better to bowl more frequently at the stumps. Easterby came into the side in the second half of the season and showed glimpses of the ability which had made him a 1st XI player. He consistently swung and seamed the bowl but had trouble finding length and line. However, he produced a match-winning performance at Pocklington when exploiting a helpful pitch to take 7-29. The spin bowling was principally in the hands of C. Williams and N. Marshall. Williams bowled lengthy and economical spells without taking the wickets warranted by his ability. Marshall, who was perhaps underbowled, played well taking 4-20 against Stonyhurst, 4-24 against OACC, and 4-11 against Bootham.

The fielding was variable. For the most part the ground fielding was admirable, particularly the work of Acton, G. Gaskell and P. German-Ribon (C). Catching, however, left much to be desired. Games which should have been won were drawn because of dropped catches (although L. Brennan (E) did take a fine slip-catch to clinch victory against Pocklington) and the defeat by Ripon was due in large part to their principal batsman being given four lives in an innings of 85.

Players used: A.J. Zino (C); J.W. Acton (C); E.W. Knight (D); L. Brennan (E); M. Lyle (A); G. Gaskell (D); T. Spencer (H); S. Scrope (E); N. Marshall (C); C. Harding (J); R. Ogden (T); E. van Cutsem (E); C.P. Williams (B); J. Lovegrove (E); S.H. Easterby (H); P. German-Ribon (C); A. Daly (A); C. Vyner-Brooks (C); H. Erdozain (C); A. Graham (C); A. Codrington (J); O.R. Mathias (C).

Results:		For	Against
	Workshop	D 125-5	128-8
	Stonyhurst	W 188-6	51
	Durham	D 218-3	117-4
	Ripon G.S.	L 138	211-4
	Sedbergh	W 194-5	191-7
	OACC	W 233-6	230-5
	St Peter's	D 185-6	145-9
	Bootham	D 148-8	81-8
	Pocklington	W 134	69
	Easingwold	D 8-0	172-5

## 3rd XI

P.4 W.1 D.1 L.2

The matches were late in the term; hence plenty of practice but, with Public Exams, little chance of a regular team. Only in the Pocklington match did the 3rd XI really fuse and work as one. There were notable individual performances though: A. Graham's steady 77 against Sedbergh; D. Erdozain's 7-42 at Barnard Castle and J. Vincent's 6-20 which, backed by good all-round play, won the match at Pocklington. Against Sedbergh we were too complacent with them reaching 70-5 at lunch, and let them get an unreachable score. We played for an hour in pouring rain against the Village, gave the 2nd XI a difficult time, and just drew with the Crowtree Gentlemen. J. Dore shared the captaincy with others.

P.C.M.B.

played regularly: A.J. Graham (C); H.G. Erdozain (C); D.F. Erdozain (C); J.M. Dore (A); R.A. Crossley (B); A.P. Crossley (B); J. Vincent (O); R.E. Bedingfield (E); M.C. Thornton (T); C.D. Guthrie (W); D.A. Wootton (H); D.A. Lowe (H); D.R. Viva (O); J.D. Browne (D); J.C. Flynn (H); A.D. Gibson (E).

P.C.M.B.

Sedbergh	196		
Ampleforth	163		LOST by 33 runs
Barnard Castle 2nd XI	163	D. Erdozain 7-42	
Ampleforth	113	H. Erdozain 37	LOST by 59 runs
Ampleforth	191	H. Erdozain 42; C. Guthrie 36	WON by 117 runs
Pocklington	74	J. Vincent 6-20	
Crowtree Gentlemen	127-5		
Ampleforth	80-9	A. Thornton 21	DRAWN

## UNDER 15 COLTS

P.8 W.4 L.1 D.3

April, May and June were horribly cold, but at least the early part of the season was dry and a full list of fixtures was played. It was a successful season, as indeed it should have been, for there was an abundance of talent. There were three or four competent players who could not gain a regular place. The team was well led by J.J. D. Hobbs (D) who was the most accomplished batsman, but he was unable to consolidate an innings and his weak points were found out with unerring accuracy. In general the batting was good, and almost everyone was capable of making a fifty, but equally almost everyone demonstrated a lack of application and concentration. Perhaps H.P. Hickman (O) and A.A. Richter (B) may be excluded from the list, on several occasions they showed determination. Anton Richter's 67 against Sedbergh, after the morning collapse which left us at 27 for 8 at lunch, was a masterly innings and nearly won the match. But M.J.B. Horsley (W), A.D.J. Codrington (J), J.F.J. Kennedy (D) and C.J. Minchella (H), should all make a crop of runs in the future.

The bowling is not easy to summarise. Certainly the seam bowlers looked stronger than the spinners. B.G.J. Constable Maxwell (E) and W.M. Crowther (H) formed a good opening pair. Ben Constable Maxwell moved the ball away but could cut the odd one back and was undoubtedly the most dangerous and consistent of the bowlers. Mark Crowther, bowling left arm over the wicket, had a good action but did not move the ball enough to take many wickets. B.H.G. Walton and J.F.J. Kennedy both bowled well on occasions but lacked accuracy. The spinners were disappointing: A.H.D. Robinson, a leg spinner, occasionally looked to be a match winner but lacked consistency. The same could be said for the orthodox left arm spin of C.J. Minchella, and the off-spin of J.J.D. Hobbs. The fielding was adequate but no more than that.

J.J.D. Hobbs (D) (Capt.), A.D.J. Codrington (J), B.G.J. Constable Maxwell (E), W.M. Crowther (H), H.P. Hickman (O), M.J.B. Horsley (W), J.F.J. Kennedy

(D), C.J. Minchella (H), A.A. Richter (B), A.H.D. Robinson (D), B.H.G. Walton (D). The following also played: T.H.P. Bedingfield (E), J.P. Freeland (B), R.D.B. Lewis (W), J. St Clair-George (T). M.E.C.

Ampleforth Workshop	154-6 96	Hickman 51, Minchella 36*	WON by 58 runs
Ampleforth Stonyhurst	186-3 dec. 71-7	Codrington 76*, Kennedy 36*	Match DRAWN
Durham Ampleforth	102 105-2	Constable-Maxwell 4-8, Walton 3-17 Hobbs 64, Hickman 33*	WON by 8 wks
Hymers Ampleforth	88 89-6	Walton 3-6, Minchella 3-13 Hobbs 34, Kennedy 17*	WON by 4 wks
Ampleforth Sedbergh	119 121-6	Richter 67	LOST by 4 wks
St Peter's Ampleforth	103 55-9	Constable-Maxwell 4-18, Robinson 3-13	Match DRAWN
Ampleforth Barnard Castle	166-8 161-3	Hickman 48, Freeland 35	Match DRAWN
Pocklington Ampleforth	90 93-7	Crowther 4-8 Richter 33*	WON by 3 wks

## UNDER 14 COLTS

P.9 W.6 L.2 D.1

Tom Walsh was skipper, a good communicator, keen to learn and a promising batsman. He would be the first to admit he did not get the runs we would have expected from him. On the other hand, his opening partner Neil Thornburn Muirhead played several match winning innings. He liked to hit the ball although his eagerness too early in his innings was often his downfall. He kept wicket for the majority of the season but he was relieved of this job by Paul Squire who got better every time he put the gloves on. Harry Lucas, after a disappointing start, went from strength to strength mainly because he began by playing himself in. A talented left-hander with shots all around the wicket, he has the ability to put away the bad ball and as long as he is patient enough to wait he will be a prolific run scorer.

David Johnson Stewart, Richard Greenwood and Paul Wilkie were all able to score runs and take wickets. Johnson Stewart, being our only recognised spinner, bowled well but lacked consistency. In Richard Greenwood we had an opening bowler who could swing the ball away and a batsman who could bat anywhere from one to six. He was also a good fielder but sadly lacked confidence in his own ability. The find of the season was William Howard who up until our fourth match had been playing tennis. He became our number one strike bowler and with Greenwood and Stockley they formed a formidable seam attack. William could move the ball both ways and was able to bowl for long spells. James

Stockley was our quickest bowler, slightly erratic on occasions but when he got his run up and rhythm right was a handful for most batsmen. Dominic Pace, Charles Strick van Linschoten and William Johnson made up the side and created the balance, all good fielders and strong competitors.

The following boys played: T.E.L. Walsh (Captain), N. Thornburn Muirhead, R.H.P. Lucas, D.A.H. Johnson Stewart, R. Greenwood, P. Wilkie, W.F. Howard, J.S. Stockley, P. Squire, W. Johnson, C. Strick van Linschoten, D. Pace, D. Roberts, N. Miller, E. Chambers, C. Killourhy, M. Grey, C. Strickland.

Ampleforth Workshop	92 52	Johnson Stewart 34 Stockley 4-18, Johnson Stewart 4-1	WON by 40 runs
Stonyhurst Ampleforth	113-2 112	Wilkie 44	LOST by 8 wks
Durham Ampleforth	120-5 124-3	Thornburn Muirhead 36, Walsh 5	WON by 7 wks
Lords Taverners Ampleforth Easingwold	118 156-8	Greenwood 36 Greenwood 3-29	LOST by 38 runs
Ampleforth Sedbergh	134 124	Thornburn Muirhead 53, Lucas 33 Howard 5-37	WON by 10 runs
Hymers Ampleforth	67-6 130-4 dec.	Howard 5-22 Lucas 50 n.o., Thornburn Muirhead 37	Match DRAWN
St. Peter's Ampleforth	106-8 109-3	Howard 3-35, Johnson Stewart 3-26 Lucas 43 n.o., Walsh 45	WON by 7 wks
Ampleforth Barnard Castle	52-2 50	Lucas 33 n.o. Stockley 6-13	WON by 8 wks
Pocklington Ampleforth	64 65-2	Stockley 5-16, Howard 3-17 Lucas 33 n.o.	WON by 8 wks

## ATHLETICS

P.8 W.5 L.3

This was a season full of promise, which ended with the team just missing out on an unbeaten season by only 9 points. Our first match was against Durham: James Thornburn-Muirhead (O) with 55.49 in the 400m and Toby Madden (E) with a wind assisted yet startlingly quick 11.06 in the 100m were the performances. Victories against Barnard Castle and Pocklington followed before we met a strong QEGS side on a cold and windy May day. The match hinged on the 4 by 100m relay: we got off to a superb start, and handed over at the first exchange 3 or 4 metres up; disaster struck on change 2 to 3, Dom Wightman set off too fast for the incoming Graham Smith, with the result that we over ran the change-over box and were disqualified. Consequently we felt our first taste of defeat, with the score QEGS 112 Ampleforth 105. Victory over Stonyhurst was followed by an



impressive 2nd in the Northern HMC Championships at Gateshead stadium. We then met Sedbergh in another tough match, and were narrowly beaten 75:73 by the strongest team we met all season. Notable performances during these matches came from Charlie Thompson (B) starting regularly to pepper the 11.5-12m mark in the shot, James Thorburn-Muirhead who came within a whisker of beating the school record for 800m with a time of 2 mins. 15 secs., and Paul Howell (J) who had a remarkable last lap in the 1500m at the HMC meet at Gateshead to haul back a 50m deficit on the leader and take the title with a time of 4 mins. 24 secs.

5 boys went into the North Yorkshire team: P.C. Lane-Nott (B), J. Thorburn-Muirhead (O), P.A. Lane (J), T.B. Madden (E), and N.E. Inman (T). Several boys qualified for the national HMC Championships in London, of whom Toby Madden (E) was the most successful, coming second in the long jump with a magnificent jump and new school record of 6m 27cm, and 4th in the 100m. Finally, a special mention is needed for the leadership of Rohan Massey (J), who was an exemplary captain. R.D.D.

### GOLF

The first event of the summer term was the Baillieu Trophy (inter-House foursomes). St Edward's (Max von Habsburg and Edward van Cutsem) won for the third successive year with 70; St Thomas's (Peter Foster and Hugh Jackson) 83, and St Wilfrid's (Matthew Gilman and Dominic Thompson) 84 were second and third.

Two away matches were cancelled by our opponents: Scarborough College and Scarborough South Cliff GC Juniors. Stonyhurst, however, produced a team of 10 and as usual we had an excellent and enjoyable match, just reversing last year's result. We won 3-2. We welcomed Sedbergh as golfing opponents for the first time. They could only produce 6 players, as could Giggleswick, but we won both matches 3-0 and 2-1 respectively. At this point public exams affected the team and we were never again able to field our best side. Against Barnard Castle 5 of the 8 had not played in a match before. We lost 1-3 (James Lowther (O) and Scott McQueston (O) were our winners), but it was a valuable experience for the newcomers playing on a strange course in a gale. Against the local members of the Ampleforth College GC we were convincingly beaten 1-3 (Peter Foster and Max von Habsburg won). S.P.T.

The team players were: P.M.D. Foster (T) (Captain), M. von Habsburg (E) (Secretary), M.R. Gilman (W), E.B.C. van Cutsem (E), Viscount Hawkesbury (O), C.M.H. Churton (O), I.J. Morrison (A), D.J.N. Sparke (A), D.R. Thompson (W), D.H. Reitzik (B), J.P.G. Robertson (E), D.A. Rigg (A), W.W. Gordon (J), J.A. Lowther (O), S.J.T. McQueston (O), H.A. Jackson (T), N.G.A. Miller (W).

### HOCKEY

P.3 W.0 D.0 L.3

The opening fixture saw a 1-0 defeat by Bootham School, a match which could, and should, have been won. Our opponents were not notably superior in technique or tactics; Ampleforth controlled much of the game; seeming secure in defence, until a lapse in concentration allowed Bootham to score five minutes

from time. The game was lost by a failure to take the goal-scoring opportunities created. The squad lacked a goal-scorer and hard though J. Pace, a converted mid-fielder, tried at centre-forward, the team never looked able to capitalise on the skilful approach play of mid-fielder N. Lamb and right-winger J. McAinsh. The game against Scarborough College saw the XI confront its strongest opponents. Hockey is played throughout the age range at Scarborough and its 1st XI's squad is expertly coached. While the XI tried to compensate with effort for lack of technique, tactical naivety saw it trail 0-4 at half-time. However, it says much for the character of the team, and the willingness of its members to learn, that the final score was 1-5. The last match was played against Barnard Castle on an artificial pitch. The surface made for a skilful and flowing encounter. The XI played its best hockey, but was again unable to take its chances and went down 1-0 to a second half goal. The team was: J. Tolhurst (C) as goalkeeper, S. Galloway (C) (Captain); J. Gillespie (D); H-G. Lorrinan (H); J. Dore (A) in defence, N. Lamb (C); C. Johnson-Ferguson (E); G. Grantham (H) in mid-field, J. McAinsh (C); J. Pace (C); D. Wightman (D) in attack. Other players used included Miss. Clair Hewitt, J. Coruche (C) and A. Zino (C). P.W.G.

### SWIMMING

Everyone connected with swimming at Ampleforth anticipated that this would not be an exceptional season. Many fine swimmers left last year and a fallow period seemed inevitable. On paper, that expectation seems to have been realised with an overall match record of WON 6 - LOST 4, our poorest season for some considerable time. However, some remarkable individual performances occurred, notably by Christopher Johnson (B) in breaking the longest standing (1975) school record (Senior 200m Backstroke - 2.47.04); Archie Clapton (A) (Senior 100m Butterfly - 1.11.54); and especially Jack McConnell (T) in breaking five Junior Club records.

Once again R.G.S. Newcastle were awesome in their talent, mustering an exceptional squad to beat us at all age groups. Bradford G.S. were also at their strongest for some time and Barnard Castle School and Durham School just squeezed ahead on the Relays. On the credit side, we had a splendid win in the opening fixture of the season versus Bolton School, a new match, and one we hope to keep for some time to come. Solid victories were achieved against Ashville College, Leeds G.S., Stonyhurst College, Bootham School and Sedbergh School.

The team has been well led by A.J. Layden (J), who is to be congratulated for his enthusiasm and co-operation. He accepted with magnanimity that he would swim in only the Relays but though he was never our first choice swimmer at any stroke, gained the respect of the Club for his approach in the Training Pool. David Jackson (T) took on the responsibility of Captain of Water Polo and had the distinction of being part of the first Ampleforth College team to enter the National Schools Water Polo Competition. In fact, we hosted the Regional Qualifying Tournament, only to lose all three matches in a rather lop-sided, but nevertheless, enjoyable manner. The Senior team was largely made up of under-age swimmers who will be back next year. Sean Mullaney (A); Tom Wilding (D);

Andy Rigg (A); Tim Maguire (B); Ben McFarland (E); Tom Peel (J) together with Archie Clapton (A) made significant contributions to a strong team, enabling a match record of Won 8 - Lost 2.

The Intermediates are progressing well. James Hoyle (H); Peter Miller (C); Phil O'Mahony (D); Duncan Scott (D); Geoffrey McNeile-Dixon (T); Tom Davies (W) and Nick O'Loughlin (C) were the older members but all had to give way to Jack McConnell (T), a junior by age but not ability. Though he needs to work on his stroke and especially leg action, he generates so much power that his times in all four strokes are impressive. He will lead a stronger Intermediate team next year together with Alex Andreadis (A); Ben To (A); Ed de Lisle (W) and Nick Lemis (J). The Junior (U14) Team had a modest first season, winning five matches and losing the same. Simon Hulme (D); Nick Miller (W); Luke Massey (D); Richard Greenwood (T); William Umney (T) and Matthew Bowen-Wright (H) formed the nucleus of the team but others with undoubted talent made the squad and will develop with perseverance. Martin Hickie (J); Michael Grey (O); Robert Record (C) and Roddy Gilmore (W) all progressed. Kieran Zaman (H) joined the team late, having been talent spotted during the P.E. lessons. He has real promise.

After the disappointment of failing to reach the finals of the John Parry Relays the seniors showed an impressive attitude to training for the Bath and Otter Cups, held this year at Crystal Palace for the first time. Four regular afternoon training sessions were supplemented by three early morning training swims each week and the dividend was noticeable, especially in the 4 x 50m medley event. However, longer training distances to increase endurance are inevitable if we are going to be really competitive at 4 x 100m Front Crawl.

Occasionally we had the pleasure of inviting Helen Douthwaite, a North-East Counties breaststroker to train with us. Her competitive temperament and serious, disciplined approach to training rubbed off on the squad. We also gained the services of Paddy Garrett, who is now the Chief Coach at York City Baths Club. He was previously coach to Millfield School for 23 years and Chief Coach to the British Olympic Team at the Seoul Olympics. His vast experience and technical expertise was invaluable.

The House 50s, held once again on four evenings in February, climaxed with the Relays. The result was in doubt until the last race - the Senior Freestyle Final in which St Bede's pushed St Dunstan's into third place, allowing St Aidan's to win yet again.

Finally the club are delighted to have an Honours Board denoting Captains of Swimming at the entrance to Saint Alban Centre. We are indeed grateful to past parents for their thoughtfulness and generosity in making this project possible.

J.A.A.

## TENNIS

P.10 W.8 D.1 L.1

With a number of our stronger players having left, the side had to be reconstructed again. Matthew Fox-Tucker (T), who regularly played last year, returned as this year's captain, playing in the first pair with Christopher Adamson (B). The regular and successful pairing of James Channo (J) and Albert Brenninkmeyer (H) played

as second pair with James Burgun (D) and Mark Cuddigan (D) at third.

The season opened in freezing weather more suited to rugby than tennis. We played our first match against a young Bradford G.S. team after only one week of the term and secured a sound 6-3 victory. Stonyhurst looked potentially strong. Having secured a winning lead we did lose concentration in the last round and dropped two matches - including the first defeat by our top pair. We were disappointed to be faced by a weak QEGS Wakefield team the following week. Traditionally this has been a tough encounter, but on this occasion we were too strong for them and won 8-1.

Fox-Tucker and Adamson as first pair, and Channo and Brenninkmeyer as second, represented the school in the Northern Schools Championships at Bolton. Fox-Tucker and Adamson reached the quarter finals where they were beaten 3-2 by a strong pair from St James School (Knaresborough). They were beaten on a tie break in the final set. The second pair in the earlier rounds disposed of Fallibroom H.S. and Barnard Castle. In their quarter final they beat Woodhouse Grove, with both Channo and Brenninkmeyer winning their singles matches. In the semi final they played the same Knaresborough boys that disposed of the first pair. Channo was beaten by their number one player but Brenninkmeyer crushed their second string 6-2, 6-0 to take us into a deciding double, where a convincing win took the school into the final for the first time! Hymers College, looking the strongest pair in the tournament were the opponents. Channo gave their top player - a Yorkshire Under 19 Team player - a most convincing match, which he eventually lost 4-6, 3-6. Brenninkmeyer was on hand yet again to keep the match alive, his stylish left-handed play was more than a match for the Hymers second string and he romped home 6-2, 6-4. We never really got into the deciding double and ended losing the match 3-2 overall. We started playing tennis at 10.00am and ended at 9.00pm - by the time they finished Brenninkmeyer and Channo had played 5 matches and 12 sets of tennis. These four boys were back on the court on Sunday as the First Six took on the Old Boys. Four of last year's strong team returned and although Christopher Wong and Philip Brenninkmeyer were too strong for our first pair, our second pair of Brenninkmeyer and Channo continued in their winning ways to beat them.

Sedbergh provided the next opponents. For this match we promoted Channo and Brenninkmeyer to first pair - a distinction more than earned from their performances to date. They were too good for the Sedbergh boys, winning their match 6-3, 6-3. Jenkins (J) was also promoted to the First Six and gave a good account of himself in a lively looking third pair with Burgun. Indeed, they played well enough on the day to beat the Sedbergh first pair in an exciting tie-break set. The final match before half term ended in a decisive victory (8-1) against R.G.S. Newcastle.

After Exhibition we started in a most unconvincing manner and looked initially to be in trouble against St Peter's. Brenninkmeyer and Channo were out of sorts and dropped the opening set against a sound pair but recovered sufficiently to pull back the second to halve the match. All three pairs gradually settled into something approaching their usual form and we went on to win the match 8-1.

The eagerly anticipated match with Hymers ended sadly in our first defeat. They proved too strong and won convincingly by 6.5 points to 2.5. Brenninkmeyer and Channo failed to produce the form of their Bolton exploits and proved no match for the strong Hymers pair. Jenkins and Burgun gave a good account of themselves again against the Hymers first pair, losing only 5-7, having been ahead 5-3. They showed what could have been achieved. For the match against Pocklington Brenninkmeyer was unwell and his place was taken by Gregory Lascelles (A). For the final match at Bolton we played Franz Op de Kamp (J) in the third pair with Jenkins. Bolton proved a strong team with a good first pair who won all three matches. Brenninkmeyer and Channo never regained the fine form that they demonstrated at Bolton earlier in the season.

The Second Six had a most successful season and remained unbeaten throughout. A number of players showed promise and look well set to move into the First team. Matthew Luckhurst (T) and James Dobbin (O) proved reliable and improved game by game. George Andreadis (A), Matthew Hurley (W) and Gregory Lascelles all played well.

Sadly our coach Mr Per Carlson leaves to return to Sweden where he is both to coach at, and to manage, a large tennis club. Tennis at the school has benefited enormously from his experience and we shall miss him.

The following boys played for the First Six: Matthew Fox-Tucker (T), Christopher Adamson (B), Albert Brenninkmeyer (H), James Channo (J), James Jenkins (J), James Burgun (D), Mark Cuddigan (D), Gregory Lascelles (A), Franz Op den Kamp (J).

## Results:

1st VI:	v Bradford G.S.	W	6-3
	v Stonyhurst	W	6½-2½
	v QEQS Wakefield	W	8-1
	v Old Boys	W	6½-2½
	v Sedbergh	W	7½-1½
	v RGS Newcastle	W	8-1
	v St Peter's	W	8-1
	v Hymers College	L	2½-6½
	v Pocklington	W	6½-2½
	v Bolton	D	4½-4½
2nd VI:	v Scarborough	W	6-0
	v Stonyhurst	W	7-2
	v Sedbergh	W	6½-2½
	v RGS Newcastle	W	9-0
	v St Peter's	W	8-1
	v Pocklington	W	9-0
	v Bolton	W	5-1

House Match Final: St John's beat St Thomas's 4-2

School Singles Champion: Matthew Fox-Tucker (T)  
beat Albert Brenninkmeyer (H)

## U15 TENNIS

P.6 W.6

The 15s team achieved an unbeaten record, the closest scoreline being a 7-2 win against Bolton. The best games were against a strong Sedbergh team and against Hymer's College. In the latter confrontation an 8-1 scoreline belied the closeness of the match. The fighting quality of the 15s was typified by the way they won three of the four sets that went to 5-5. This team has potential. Kass and Andreadis played first pair and with greater discipline and more intense work they have the ability to become quality players. Ward and de Uriarte played second pair and displayed a certain solidness which will yield even better results when coupled with greater mobility and speed. McConnell and Poloniecki played third pair. They were at their best playing attacking, free-flowing tennis. In fact, they dispatched with speed and contempt many of the weaker pairs they encountered. Tighter, more even sets did, however, expose a need for more consistency. Ramage played two games and acquitted himself admirably. Mostyn joined Ramage in the tough encounter with Hymer's and the final result was due in no small part to their determination and excellent combination.

Results:	v Scarborough College	W	6-0
	v Sedbergh	W	8½-½
	v St Peter's (York)	W	7½-1½
	v Hymer's College	W	8-1
	v Pocklington	W	7-1
	v Bolton	W	7-2

Team: A.C. Andreadis (A), J.I. de Uriarte (A), A. Kass (D), J.F. McConnell (T), T.J. Mostyn (J), L.A. Poloniecki (H), N.A.O. Ramage (A), R.G. Ward (T).  
R.M.W.

## U14 TENNIS

P.3 W.2 D.0 L.1

Against QEQS a little inexperience showed and vital games were lost; however, emphatic victories in the other two matches indicated that the team had gained in confidence. In Diego Miranda (J) and Ben Godfrey (O) we have a strong first pair; they never looked like losing and produced some wonderful play. They are talented, but only steady practice will help them to become good players. Elsewhere in the team there were noteworthy performances: Patrick Badenoch (O) and Peter Barton (W) performed well and are good prospects for the future.

The following boys represented the U14 VI: D. Miranda (J), B. Godfrey (O), P. Badenoch (O), D. Bell (E), P. Barton (W), R. Thorniley-Walker (E), J-B. Lecoour (O).

Results:	v QEQS Wakefield	L	3½-5½
	v Pocklington	W	9-0
	v Bolton	W	7-2

K.J.D.

## BACK TO THE ABBEY

Christopher Martin-Jenkins talked to Don Wilson and Martin Robinson at the end of their memorable partnership at Lord's

*What follows was published in the December 1990 edition of The Cricketer. Christopher Martin-Jenkins was in his final months of being Editor of The Cricketer. He is now cricket correspondent of The Daily Telegraph. The article, a double-page spread, included 4 photographs, two in colour taken from the Prospectus.*

What have Ian Botham, Roland Butcher, Norman Cowans, Phillip De Freitas, Neil Williams, Martin Crowe, Ken Rutherford, Grant Bradburn, Wayne Phillips, Tim Zoehrer and Mike Veletta in common? Removed from the context of this page, that might have been a slightly harder question. The answer, of course, is that all these Test players have been on the MCC Ground Staff since Don Wilson became first manager of the MCC Indoor School in 1976 and took over from Len Muncer as chief Coach at Lord's the following year.

In those 13 years the tall, bony figure, the stentorian Yorkshire voice and the striking, gaunt face with its protruding eyes but ready smile have become as much a feature of Lord's as Father Time himself. Less prominent, but no less significant to the organisation of the varied coaching activities on one hand and the running of the Young Professionals on the other has been Don Wilson's assistant for the past four years, also a Yorkshireman, Martin Robinson. When they left together this November to take up the posts of Director and Assistant Director of Sports Development at Ampleforth College (Robinson will also take on the role of Manager of the College's Sports Centre), one of the great catholic Public Schools, they left behind a gaping vacuum at Lord's which the MCC Committee will find hard to fill with men of equal stature.

Wilson, in particular, combined the status of a Test cricketer with rare qualities of communication, dedication and enthusiasm. He is one of those Yorkshiremen who truly live for cricket, feel for the game as if it is human, and there is none so daft about cricket as a Yorkshireman.

In some ways the wheel has turned full circle for Wilson because the man who first suggested that he should go to Lord's is also the one who has now persuaded him to return to Yorkshire. Father Felix Stephens, for 22 years the guiding light of Ampleforth cricket and now Procurator of the Abbey and College, though retaining a position as assistant coach to the First XI, originally persuaded Wilson to do some coaching at Ampleforth in 1975-76 after he had left the Yorkshire playing staff. When E.W. Swanton, chairman of the committee which got the MCC Indoor School underway, asked Father Felix if he had any ideas for a suitable man, Wilson was warmly recommended and soon appointed. Together with the Headmaster, Father Dominic Milroy, Father Felix now sees him as the ideal man to develop Ampleforth's splendid sporting facilities.

The emphasis may be on cricket - with Wilson and Robinson indeed that is inevitable - but with 21 tennis courts and a range of beautiful fields, plus an indoor centre, the idea is for greater all-year-round use to be made of the facilities,

especially during the holidays. Already Wilson's cricketing plans include using Ampleforth as the venue for another School of Merit such as the one which has given valuable help to many talented boys at Lord's in recent years; as the launch pad for the Lord's Taverners Cricket 2000 scheme; and as the northern home of various school and youth matches between north and south.

Father Felix, aware perhaps of the compelling force of Wilson's enthusiasm, issues one slight caveat: 'It is a most exciting venture but it is also one which fills me with some trepidation because a monastery has its own inner core, particularly in holiday time, and we do not want to go the way of all flesh in over commercialising our monastic grounds. However we do wish to be of service where there is a need.'

Wilson and his faithful assistant, a left-handed batsman of quality who played Yorkshire second XI cricket and who now returns almost to the village where he was brought up, Easingwold, start work on December 1st. Both cast many a lingering look behind.

'I'll feel a lot of nostalgia,' Robinson said, 'for all the ups and downs of life on the MCC groundstaff. Standards got better at Lord's every year, especially in the winter nets with the youngsters. Don and I, and the other coaches, tried to teach them more than just cricket techniques. We told them about discipline: the need to be well behaved, smart, punctual, and serious about net practice - 50 minutes of solid concentration before enjoying the chit-chat when they got their break. We tried not to snuff out natural flair with too much theory. My one worry is that young fast bowlers are asked to do too much and then break down before they have fully developed physically.'

Wilson's memories go back further. 'I thought myself so lucky in the early seventies to be running the best indoor facilities in the world as they were then.

'I developed the idea of holiday courses. I wanted Lord's to be less overpowering to youngsters than it had been. I wanted them to enjoy themselves, to go home wanting to play more cricket and to come back again. And I felt the best young cricketers should come to Lord's, so I was delighted when we got the Lord's Taverners involved and then the Thorn School of Merit.'

This scheme goes into its fifth year this winter and a visit to one of the intensive Saturday sessions will soon rid anyone of any impression that there are no promising young cricketers in Britain.

'The scheme made it easier to assess potential members of the MCC staff. Take Ian Salisbury for example. He came from a brilliant youth system at Northampton, as a batsman who bowled. Something about his action made me suggest that he should bowl leg-spinners. He said they'd never bowl him but he always used to take the most wickets in our indoor six-a-side matches and now he's getting a tour with the England A team. It's that sort of thing which makes the job so fulfilling. Then there was a man called Mr Tuffnell who came and asked if I would help put his boy Philip back on the rails. Philip obviously had talent but I remember he once stopped the ball with his foot in a Young Cricketers match against Essex. I refused to let him bowl. Went on myself to teach him a lesson and I took seven wickets. In the second innings Philip took eight wickets

and it was one of the finest pieces of slow left-arm bowling I've ever seen.

'Medlycott is another good spinner. I really enjoyed working with him again last winter before he went off to the West Indies.

'We've had overseas players too, of course. They often come back as seasoned Test players and ask for a little fine tuning. Martin Crowe probably got more out of his six months at Lord's than anyone. He was a fine player by the time he left. He started by putting two bob on his wicket in the nets but it had become a five by the time he left. I claimed it, too, one day but he said he wanted to keep it to buy me a drink when he came back to play for New Zealand. He didn't forget either.'

Now, as a fit 53-year-old, Don Wilson of Yorkshire and England has a new challenge.

'It's the start of a new era for me. A wonderful opportunity. It'll be nice to be back in Yorkshire; that's the biggest reason for going. They've got 740 leagues or something like that up there and with all those thousands of cricketers they must be capable of getting a really strong side again. If I can help them develop a few good players who believe in themselves, I shall be just as satisfied as I have been at Lord's.'

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## MUSIC

### INSTRUMENTAL MUSIC

Plans for last academic year's music-making were laid well in advance to take into account the substantial number of able string players nearing the top of the school. They would form the basis of the best college string section for two years. It was clear also that the time and energy directed towards improving the standard of brass and wind players was paying off. Consequently it was decided to reform the College Orchestra which took on the shape and size of a real classical orchestra – double wind, trumpets, timps and strings – competent to tackle major works from the late 18th century and early 19th century repertoire. This pruning enabled the Wind Band to acquire many more experienced players and to undertake music of a more demanding nature. To accommodate the less experienced string players, a training group was set up. The Pro Musica, the specialist string group was in a position to flourish.

Events that took place in the first term are well documented in the last edition of the Journal. Their success was sufficient encouragement to retain the policy for the remainder of the academic year. But things got off to a bad start. The first engagement of 1991, a public concert at the Milton Rooms, Malton on Sunday 10 February, was cancelled on account of the freak weather conditions. Even though at one stage it looked as if the Pro Musica and College Orchestra might manage the journey from the College to Malton all the conductors were snowed in at respective isolated retreats. But the College Concert in Saint Alban Hall on the following Sunday, 17 February, gave the public an opportunity to hear the boys' progress. Most praiseworthy were the orchestra's performance of Beethoven's Symphony No. 1 and the Pro Musica's reading of Bach's Brandenburg Concerto No. 3 in G.

A number of college boys (and their teachers) were involved in the Chamber Orchestra Concert on Sunday 9 March in St. Alban Hall. This was the central point of four days of musicmaking under the guidance of John Wallace, the principle trumpet of the Philharmonia Orchestra. John spent the Friday, Saturday and Monday working with all the College and Gilling brass players, both individually and in groups. In the concert conducted by Simon Wright, the Hummell and Tartini trumpet concertos were dispatched with suitable élan. A battery of flutes joined trumpet and strings for a performance of Ives' 'The Unanswered Question' which gained much of its atmosphere from the opportunities for spatial separation of the forces around the hall and gallery.

Inevitably the year's highlights were to fall in the Summer term. If it hadn't done so before, the Pro Musica came of age in the unusual yet beautiful setting of the Georgain Theatre Royal at Richmond. Cramped conditions on stage, the intimacy of the hall and forbiddingly dry acoustic probably helped to focus the players' attention. From the top gallery where this writer was seated, the string tone was mature and more characteristic of players beyond this group's years. Crispin Davy (W), Robert Crossley (B), Thomas Gaynor (D) and Oliver Irvine (O) all contributed effective solos. An objective commentary appears as follows:—



The trumpeter: JOHN WALLACE

"Pro Musica can mean anything connected with music. When applied to a group from a school, Ampleforth College in this case, one would anticipate vocal rather than instrumental offerings. So that, when the programme indicated four instrumental items, three by Mozart, it gave rise to some trepidation. I had had personal experience of the honest efforts of school orchestras. Fears were quite unfounded. This was a stimulating concert given by a small but gifted group of teenagers under the expert and enthusiastic guidance of William Leary. Not that it was without blemish. Intonation was occasionally fallible in the first violins, and the ensemble in the slower movements was less than perfect at times. But there was an uplifting buoyance in the playing; an alertness and enviable sensitivity at appropriate moments which was quite striking. The items by Mozart were Divertimento in F Major, a Serenata and Symphony No.29, this latter played with great panache. Bach's Third Brandenburg Concerto, perhaps a little over emphatic rhythmically, but well-shaped made up an excellent, indeed exciting programme."

Denis Weatherley, Northern Echo

Unlike the Sunday informal concert, the Saturday evening Exhibition concert has traditionally been the opportunity for the large orchestra to be heard. The Brass Group in particularly explosive form rattled off another ditty from the pen of the College's anonymous composer of fanfares. The Wind Band in suitably outrageous fashion delivered a selection from Porgy and Bess and the College Orchestra added eighteenth century poise, balance and grace in the form of the 'Drumroll

Symphony by Haydn which in part had been chosen to show off the new-found talent of Guy Jackson (J). The Pro Musica's contributions, – Mozart's Serenata Notturna and Bach's Brandenburg Concerto No.3 – by now part of a well-tryed programme, had grown further in assurance. All members of College groups – Orchestra, Pro Musica, Wind Band and Training Strings – joined together for the final work – Walton's March 'Crown Imperial'. What was missing in detail was made up for in energy of one kind or another and brought an ovation from the audience.

For the second time in this academic year, Sir Charles Groves came to Ampleforth. On the first occasion he had delivered a Headmaster's lecture in which the Pro Musica had provided the musical illustrations. On this occasion the College Orchestra also came under Sir Charles' baton. The public concert in Saint Alban Hall included Beethoven's Overture 'Coriolan' and Symphony No.1, Mozart's Divertimento in F, Sibelius's 'Romance' and Bach's 'Brandenburg Concerto No.3'. Understandably, Sir Charles attracted a larger audience than could normally be anticipated at Ampleforth and the musicians responded to his direction and the occasion with what many felt to be the best instrumental playing heard here in recent years. Even the notorious opening figures of the Beethoven finale were unanimous and convincing.

Sir Charles's visit had been an inspiration to us all; our hope is that it will not be the last.

#### SCHOLA CANTORUM

During the six months from Christmas to the end of the Summer term the Schola underwent several significant changes from its pattern of instruction to the quality of tone demanded and it says a great deal for the young people that they persevered and accepted the changes in good spirit. Most noticeable from the outside had been the emphasis on the introduction of new music to the repertoire. In total eighteen new works, including four lengthy mass settings, were heard between January and June.

Apart from the regular Friday and Saturday commitments there were two public concerts. The first, Stainer's 'The Crucifixion', was presented in the form of a meditation. Soloists Charles Pott (baritone) and Robert Johnston (tenor) (son of David Johnston of 1986 Gerontius fame), took the Christus and Evangelist roles and Simon Wright coaxed suitably Victorian noises from the Abbey organ. The second, the Schola's end-of-year recital, served as an opportunity for them to repeat several of the new repertoire additions in the context of a concert. The programme, framed by 16th century Eventide motets sung from the liturgical East end of the Abbey included organ solos by Crispin Davy (W) and Charles Cole (T). These in turn separated groups of 16th century and 20th century motets and the centrepiece of the evening, the Missa Festiva by Flor Peeters.

Amongst those contributing vocal solos were several leavers, Christopher O'Loughlin (C), Robert O'Leary (D), Robert Ogden (T), Benedict Quirke (B) and Crispin Davy (W) who will take up the organ scholarship at Jesus College, Oxford, in the Autumn.

I.L.

## JOINT ROSSALL/JUNIOR HOUSE CONCERT

8 June

Once again the Junior House had the pleasure of playing host to children from Rossall School. As in previous years they arrived on the Friday, ate with us in Junior House and then attended Schola Mass. In the morning, after a tour of the school including a trip up the Abbey tower, a concert was held in the Schola Room before an audience of parents and music staff. A rousing trumpet fanfare heralded the opening of the concert and thereafter pupils from both schools alternated in performance. This time we were fortunate to entertain some of the girls from Rossall School and this certainly had a calming influence on the older Junior House boys! Notable solo performances came from John Featonby whose rendition of the first movement of Eccles Sonata in G for viola showed musicianship as well as good tone, Sally Robertson playing Meszkonski's 2nd Spanish Dance on the tenor saxophone and our own Adam Wright playing the first movement from Haydn's Trumpet Concerto. Some parents commented how much they enjoyed the Junior House Singers account of a round, 'No, I'm not talking' and the Junior House Wind Band's 'Sound Machine'. If the Junior House Orchestra's 'Clock' was a little out of tune, this was made up for by the 'Fireworks' minuet which had been prepared for Exhibition and a lighter side of music was presented by the Rossall Band as they gave us renditions of 'Pink Panther' and 'Match of the Day' with snare drum accompaniment.

## PRO MUSICA TOUR

The Pro Musica was rewarded with a tour to Spain incorporating two concerts in France. This was the first time an Ampleforth Orchestra had ever gone on tour. We started off with three days of gruelling rehearsals during which we warmly welcomed two additions to the fold; Phoebe Scott and Alice Grattan from St. Paul's, in London, who were invited to boost the numbers. After this preparation we were playing better than ever before and our morale was high.

There was one hurdle between us and our first concert – the long journey – but, with the aid of our two coach drivers, the video, coffee machine and Quirke falling asleep, we made the ferry on time (5.30am!) and set off down through France. We'd left the picnic lunch at Ampleforth, and had to make do with stale sandwiches at 30 francs a time! We arrived at Vesdun, the geographical centre of France, at around 5.30pm. After a quick rehearsal, we ate and went straight into the concert. Considering how tired everyone felt, it was a creditable and well-received performance.

After a quiet night of deep sleep, we were off again on our travels. The hot journey took 14 hours and we arrived in Barcelona at 10pm. We were given a meal and shown to our lodgings for the week in the University of Barcelona. The food and accommodation were excellent for the whole tour. The next day was a rest day; an opportunity for us to see the sights around Barcelona, including Gaudi's Holy Family Church. We were lucky enough to be shown around the Olympic Village and the other sights by Albert Salvans who organised our accommodation, concerts and sightseeing and to whom we are grateful. The afternoon was not taken up by touring and the beach beckoned for most of us.



*The Conductor* : SIR CHARLES GROVES

We were then into 'concert mode' with engagements on most nights. We played at various parish churches and also at a country club. Our choice of music seemed to be popular, especially Bach's Brandenburg Concerto No.3 and the 2<sup>nd</sup> Symphony of Mozart. Considering the heat the orchestra was having to play in, everyone performed with distinction.

Apart from the music side of the tour, we were also taken to various places by Albert. He not only arranged for us to play in the Cathedral at Monserrat but also managed to arrange a tour for us around the Monastery. We all felt privileged to be shown around this special place and its breathtaking surroundings. On a lighter note, we visited the Cordoniu Vineyard where we were taken through the miles of cellars and shown the complete process of champagne-making. This place produces 100,000 bottles every day! Nick Studer worked out, as only he could, that there were enough bottles of champagne on each level of cellars for each member of the Pro Musica to have three bottles for each day of his or her life from birth to the age of 60! We were offered a chance to taste the product and, so as not to appear rude, we did! We also toured the town of Villefranc, visiting the gothic cathedral and also the Museum of Wine where, despite our strong protests, we tested different types of local wines.

We were to leave Barcelona with some sadness, but all was not over as we had one more concert in France. The 12-hour journey meant a 4am departure and this time everyone slept all the way. The concert in Chantonnay was to be the final concert the present members of Pro Musica would perform as a group and

everyone rose to the occasion. We produced a fine, emotional performance; Jon Dore and Tom Gaynor (both 1st XVers) were visibly moved and all felt a great deal of sadness. The audience showed their obvious enjoyment by demanding an encore for which we played the Sentimental Sarabande from Britten's Simple Symphony. As this is a piece close to the hearts of the Pro Musica, the final performance caused a considerable amount of emotional nostalgia. That night we stayed with French families and as few of them spoke English we had to resort to our schoolboy French, much to the amusement of our hosts.

The next day we set off on the final leg of our journey having left Rob Crossley and Jon Dore to start their year off in France. Despite a ferry strike, we made it back to Dover and eventually to Thurrock Services five hours late. Here all those for the south of England, points east, Bombay and Bangkok disembarked. The rest of us continued on to Yorkshire, arriving in York at five in the morning and Ampleforth at around six where we wearily unloaded instruments, music stands and timps. Special thanks are due to Mr. and Mrs. Kevin Dunne who accompanied us. It was a pleasure to have them with us. Our deepest gratitude must go to Mr. Leary who, despite further injuring his shoulder in a 'boating incident', conducted us with enthusiasm and humour. This first Pro Musica tour was a success. Wherever we went we were excellently looked after and our playing was well received by enthusiastic, if sometimes small, audiences. We had offers of return visits in the future. Finally we would like to thank all those parents and families whose contributions during Exhibition helped to make this venture possible.

Tom Gaynor (D)

Christopher Marlowe

DOCTOR FAUSTUS

March

*Doctor Faustus* is the greatest but the most controversial of Marlowe's plays. It has been revived as often as many of Shakespeare's works (it probably came out in the same year as *Richard III*), and is a cause of endless fascination. Yet the textual versions we have are all incomplete, and scholars have variously speculated on what we have lost – the most stimulating work in this field being a posthumously published book by William Empson. There are deep scholarly disagreements about precisely which lines in the play should or should not be definitely ascribed to Marlowe. There are deep scholarly disagreements about the central purpose of the play.

The drama derives from a medieval legend of a man who sold his soul to the devil. This story was attached, with what justification we cannot now say, to the historical person of Johann Faust, a wandering conjurer who lived in Germany around 1500. The focal point of scholarly conflict resides in the interpretation of the central protagonist, Faustus himself. In the medieval legend, and in *The History of the Damnable Life and Death of Dr. John Faustus* (a prose account which Marlowe took as his main source), Faustus is a practitioner of the Black Art, who knowingly and with indisputable culpability damns himself. At one extreme, some scholars assert that Marlowe follows this line, in presenting a play of straightforward, conventional Christian morality. At the other, it is claimed that Marlowe clearly and unequivocally transforms Faustus into a humanist hero, and in so doing rejects that conventional morality.

No production can avoid this dilemma, and the effect of any performance lies centrally in the response that the actor taking the part of Faustus arouses in the audience. This play is first and foremost a one-actor play, and stands or falls by him. George Fitzherbert (E) gave us an astonishing performance that was sympathetic, mature and finely modulated. He managed to be convincing as the embodiment of that new Renaissance spirit, athirst for knowledge and power, impatient of the restraints of the old medieval mentality, and yet not free from the cultural influence of that mentality. His opening soliloquy, "Settle thy studies, Faustus, and begin to sound the depth of that thou wilt profess..." began with the self-assurance of genius at ease in its element, and concluded with the excitement of the more passionate, hubristic side to his nature: "his dominion that exceeds in this Stretcheth as far as doth the mind of man." This commanding start to the play typified George's style – concentration without melodrama, and apt variety achieved by means of perfect control of pace, rhythm and intonation. He always compelled, and never bored.

The final Act contains Faustus' other great solo moments. The apostrophe "Was this the face that launched a thousand ships ..." to Helen of Troy (a lustrous and dignified Claire Hewitt was characterised by a rare balance between erotic ardour and intellectual relish. Most moving of all, however, was the final terrible encounter with his fate: "Ah Faustus, Now hast thou but one bare hour to live ..." This is an especially demanding virtuoso piece both in its own right and in





it a claustrophobic quality. The characters tried to move around a dingy, cramped and unchanging set which seemed to be besieged by the activities taking place outside the tenement and beyond their control. The lighting plot threw a series of shadowy patterns across this bleak environment. And the spiritual stasis of the principal protagonists was reflected in the caged and inhibited nature of the blocking.

The essence of the play is this. The people of a slum boarding-house erroneously believe that one of the lodgers, Davoren, is an IRA gunman carrying out covert terrorist operations against British forces. He is in fact only a timorous would-be poet with Romantic tendencies. However, as the courageous, patriotic 'gunman', he is both feared and admired; and a girl, Minnie Powell, so idolises him that he perpetuates the error in order to continue enjoying the flattering experience of her attentions. When she dies protecting him, Davoren is forced to acknowledge a more honest definition of himself and of the myth of the glorious Irish rebellion. Samuel Pepys (July 1660) records a conversation with one Mr Butler "who was now full of his high discourse in praise of Ireland, ... but so many lies I never heard in praise of anything as he told of Ireland." It is this deep-seated Irish capacity for self-delusion which O'Casey exposes in both its personal and its political dimensions.

The core of the performance was the partnership of Philip Fiske de Gouveia (T) as Donal Davoren and Malachy O'Neill (C) as Seumas Shields, a pedlar sharing his room. Philip Fiske de Gouveia held the stage through the play with an easy, commanding presence. In the first Act he conveyed the impractical introversion of a Shelleyite – his hypnotic refrain "Ah me! alas, pain, pain, pain ever, for ever!" – in which a light masochism intermingles with a rootedly comfortable self-absorption. In the second Act he modulated this to a still more complex individual troubled by anxieties which were suppressed with increasing difficulty. Malachy O'Neill presented a shallower but more multi-faceted character, at once superstitious, phlegmatic, vainglorious, cringing, learned, muddled, full of vigorous intentions but unable to execute them. He brought to the part a suggestion of the coruscating richness of a Falstaff figure. He also achieved an entirely convincing Irish accent which never flagged for one moment.

The audience enjoyed a variety of minor roles enthusiastically and successfully acted. Scott McQuestion (O) adapted the vapid sycophancy usual to the blabber-mouth Tommy Owens into a more maudlin, inebriated personality. This was complemented by the aggressive drunkenness of Adolphus Grigson, played by Nicholas John (W). Mr. Gallogher is a neighbour playing court to Davoren with a petition seeking the justice of "Republican Courts" – that is, IRA action – against "the residents of the house known as fifty-five, Saint Teresa Street" who happen to disturb his wife with their noise; Harry Fitzherbert (E) caught the necessary combination of pusillanimity and acquiescent immorality in his character: "If you send up any of your men, please tell them to bring their guns". Simon Detre (A) took the part of the cockney British Auxiliary who ransacks Davoren's room, blending cheerful optimism with a dark intimidation. This contrasted interestingly with the shiftness of Mr Maguire, played by Alexander Cross (H),

the real but unrecognised gunman who briefly appears in the first Act. Jasper Bell (W) took the role of the landlord, Mr Mulligan, struggling to little effect to have his authority and status respected and responded to by his tenants.

It was noteworthy that the female parts in this performance were handled with conspicuous success. Most convincing of all was Harry Brady (W) as Minnie Powell: a girl of great warmth, and yet modest; sensitive, yet with an iron resolution. Harry Brady looks as though he will develop into a strong character actor as his school career progresses. Mrs Henderson, who conducts Mr Gallogher in his audience with Davoren, was played by Alistair Russell-Smith (H) as that type of forceful Irish female, self-confident and domineering, harking back to the primitive days of Celtic matriarchy. Mark Berry (T) gave Adolphus' wife, Mrs Grigson, a controlled paranoia suitable to one who has had to become used to coping with so awkward a husband.

This was a thought-provoking choice of play. Written in 1925, it points to an early disillusion with violent Irish republicanism amongst the working classes – O'Casey himself came from the Dublin slums in which he set this play. The tragedy is given an even keener edge by the reflection that the issues it deals with are still being played out amidst wilful intolerance in Ulster today; the insights of the drama are yet to be understood by those most involved.

Full cast of *Shadow of a Gunman*: Donal Davoren: Philip Fiske de Gouveia (T); Seumas Shields: Malachy O'Neill (C); Tommy Owens: Scott McQuestion (O); Adolphus Grigson: Nicholas John (W); Mrs Grigson: Mark Berry (T); Minnie Powell: Harry Brady (W); Mr Mulligan: Jasper Bell (W); Mr Maguire: Alexander Cross (H); Mrs Henderson: Alistair Russell Smith (H); Mr Gallogher: Harry Fitzherbert (E); Auxiliary: Simon Detre (A).

Theatre Staff: Stage Manager: Dr Faustus; Charles des Forges (W); Stage Manager: *Shadow of a Gunman*: Timothy Reid (O); Lighting: Guy Hoare (O); Sound: Hugh Milbourn (H); Props: Thomas O'Connell (O); Assistant Stage Managers: Mark Hoare (O), Timothy Reid (O), Richard Fattorini (O), Phillip Neher (O), Michael Thompson (B), Oliver Dale (D), Thomas Walwyn (W); Panasonic Room: Tom Waller (A), Nicholas Leonard (O), Nicholas Myers (A), Hugh Smith (H), Simon Dann (H), Max Aitken (E), Thomas Lindup (A).

#### EXHIBITION: SERJEANT MUSGRAVE'S DANCE

John Arden's *Serjeant Musgrave's Dance* was one of the best of the 'angry young man' plays of the late 1950s. With Brecht as its presiding genius (rather than Beckett, whose influence did the English theatre so much good a little later), the play aims at all the targets which attracted the rage and fury of the left in Arden's generation: war, empire, the class system, capitalism, failure to treat people as individuals, oppression of every kind. However much sympathy one has for the indignation of the angry young men – and there was plenty to be angry about, with good reason, at the time, as always – it has to be admitted that the play aims

its shot at rather too many targets and hits none of them squarely in the middle. It has some strong theatrical moments, which save it from being merely a period piece, but it is not exempt from the charge of combining cruelty with sentimentality – a mixture which, in the absence of a clear, shared system of values, finds its way into a good deal of twentieth century theatre and film.

It was a brave choice for an Exhibition play, and was bravely presented, in a set appropriately Brechtian in both its spareness and its detail. The broken Union Jack over the upper stage, the bar, stables, gallows, guns and deployment of light executed with confidence and skill. The acting, in a play which demands a good deal of stylization from every actor and therefore sets caricature as an easy trap to fall into, was on the whole assured. Among the smaller parts, there were particularly good performances, with some expert singing, from Thomas Walwyn and Harry Brady as the two women in the public house where the soldiers arrive, apparently on a recruiting drive; from Malachy O'Neill as the crooked bargee who, like the devil, is always about, and who provokes the play's crisis; and from James Martelli as the Mayor, certain in type although uncertain in accent. The accents were a problem for several members of the cast, but this is Arden's fault: the play is written in general-purpose demotic English, specific neither to period (late nineteenth century, but timeless also) nor to place (northern colliery town, but the soldiers from elsewhere). Only the somewhat ham parson, handled with understandable caution by Alexander Guest, is exempt from the accent challenge.

The soldiers bear the brunt of the piece. Nicholas Leonard and Simon Martelli played the young victims of accident and hysteria with conviction and pathos, the scenes between each of them and Annie (Brady) being tactfully directed and put across without embarrassment. Charles Corbett, as the old soldier whose nerves have been wrecked by the horrors of colonial war, gave a finely-observed and touching performance, while George Fitzherbert as Musgrave held the rest of the cast and the story together with a strong presentation of the cracked deserter who, to counter the ravages of guns and authority, has nothing to use but authority and guns. I shall long remember the dry, recurring phrase that is his character note: 'It's not material'.

This was a worthwhile production of an interesting play, a particularly difficult thirty years removed from the concerns of the actors' generation, but about a number of issues which recur, in new forms, in every period.

L.W.

Complete cast of the play: *Private Sparky*: Nicholas Leonard (O); *Private Hurst*: Simon Martelli (E); *Private Attercliffe*: Charles Corbett (E); *Serjeant Musgrave*: George Fitzherbert (E); *Bludgeon*: Malachy O'Neill (C); *Mayor*: James Martelli (E); *Parson*: Alexander Guest (W); *Constable*: James Gibson (T); *Mrs Hitchcock*: Thomas Walwyn (W); *Annie*: Harry Brady (W); *Colliers*: Charles Guthrie (W), Jasper Bell (W), James Carty (H); *Trooper*: James Robdson (A); *Officer*: Damian Drury (J).

Theatre Staff: *Stage Manager*: Charles des Forges (W); *Lighting*: Guy Hoare (O), Rupert King-Evans (T); *Sound*: Hugh Milbourn (B); *Costume*: Peter King (T); Richard Telford (A); *Props*: Oliver Dale (D); *Make-up*: Marc Corbett (J); *Assistant*

*Stage Managers*: Timothy Reid (O), Phillip Neher (O), Richard Fattorini (O), Michael Thompson (B), Richard Larkin (B), Thomas Walwyn (W), John Hughes (O); *Video Production*: Tom Waller (A), Andrew Wayman (E), Hugh Smith (H), Max Aitken (E), Simeon Dann (H), Gorka Penalva-Zuasti (W), Thomas Lindup (A); *House Managers*: Martin Mullin (B) and Charles Crichton-Stuart (E).

### MOZART AND SALIERI and THE STONE GUEST DOWNSTAIRS THEATRE

Pushkin wrote these two 'little tragedies', short psychological dramas in verse in 1830 when Mozart was still to some a living memory. A.C.T. chose them to mark the bicentenary of Mozart's death. This tribute to the composer, presented simply in the Downstairs Theatre, made an interesting and affecting hour for a packed Exhibition audience, and used some actors never before seen on the Ampleforth stage. The lead in both plays (Mozart himself and then Don Juan) was played by Crispin Davy whose debut, a few weeks before his departure at the end of his school career, made one wish that colliding rehearsal times did not make it so difficult for dedicated musicians to act here. His performances were crisp, witty and well timed and his keyboard playing was unsurprisingly expert, particularly of a piece of Mozart's Requiem (the occasion of the story of *Mozart and Salieri*, as cribbed from Pushkin, incidentally, by Peter Shaffer in *Amadeus*). Davy's opposite number, Salieri and then Leporello in *The Stone Guest* was Malachy O'Neill, the most experienced actor of this cast, who was also appearing in the upstairs play, and here turned in two more finely judged and contrasting performances.

The supporting actors in *The Stone Guest* (*Mozart and Salieri* has only the two name-parts) sustained this sidelong glance at *Don Giovanni* extremely well, the stage manager for the production (Tim Reid) making a sinister appearance as the commendatore's statue, and Charles Grace (keyboard) and Jo Fry (treble) contributing lovely performances of arias from *The Marriage of Figaro* and *Zaide* imported for the occasion.

L.W.

Complete cast of the plays: *Mozart/Don Juan*: Crispin Davy (W); *Salieri/Leporello*: Malachy O'Neill (C); *Don Carlos/Monk*: Charles Grace (O); *Laura*: Jo Fry (E); *Guest*: Charles Carnegie (C); *Guest/Statue*: Timothy Reid (O); *Donna Anna*: Richard Blake-James (H).

Theatre staff: as for *Serjeant Musgrave's Dance*.

## ACTIVITIES

### BEAGLES

The shows of 1990 went, against all prediction, the same way as 1989 with dramatic success at Peterborough – again we won 8 of the 13 cups, including both the Champions, Victor being a worthy winner of the Dogs and Tonic looking a picture.

Peter Townley took on the Mastership in July '90 and Laurence Brennan, First Whip, Nicholas Perry Second Whip, and Patrick Fotheringham Fieldmaster. The ways of life are odd and seemly unjust for all these four could and would have made a good Master. Hounds were first out at the Kennels on 8 September and the Opening Meet was at Goathland on 28 September. Before Christmas the days that stand out were: the Opening Meet at Goathland, Lasingham, and Grouse Hall; after Christmas, The Coombes, Thackside and a remarkable if not historic hunt at Grouse Hall. "There've been a few runs longer and none more hot. We shall talk of today until we die."

There has also been sadness and grief: Jeff, upon whom so of the credit must rebound, has had much trouble from his health and only hunted hounds once after Christmas. More trouble came to him in May, June and July and even now we only hope that the doctors can match their ability to Jeff's strength and will power and bring him back to health and remove his chronic pain.

On 2 February we had a unique occasion: the Cheshire Beagles did us the honour of visiting and hunting in our country. The day, being a school holiday, we met at 10.00am at Boxfield Ghyl, and the Cheshire met at 1.00pm at Ouse Ghyll Bridge. We hope that the Cheshire will remember this day with pleasure in a season that they would otherwise like to forget. We thank their Masters Dr M. Parkes and C.R. Hardy, Esq., and the Huntsman Alan Summersgill, in particular for allowing us the pleasure of seeing their fine pack.

The Puppy Show was held on 27 April and Mr Richard Standing of the Bolebroke Beagles and Mr Bernard Dobson, recently retired from being Hunstman of the Sinnington, came to judge an excellent young entry. We thank them for coming and for the care and speed of their judging. The puppies were of a high standard, the weather was as by design and all was followed by the usual beautiful tea in the Castle. We owe the Matron and her staff a great debt. Truly this was a grand day and a Puppy Show to remember. The Great Yorkshire Show was 9 July. Gamster made a gallant bid for the Dog Championship and Maple followed up former Peterborough successes by winning the Bitch Championship. The Master, Peter Townley, showed hounds and was complimented for ability and manner by Horse and Hound in their account of the Show. Two days later on 11 July we took part with four other Beagle packs and two Harrier packs in a display in the Main Ring to mark the Centenary of the Association. Peterborough came again the following week. Once more our party was entertained by the Gainsborough's. They make this show an enjoyable party for us and our gratitude is deeply felt. The show itself went well although we only won one first, Bantam and Belle. Biscuit and Dorsal winning the two Couple of Bitches. We took seven awards in the eleven classes.

C.M.

## ACTIVITIES

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### COMBINED CADET FORCE

The Lent Term was devoted to completing the Irish Guards Cup competition. On the Field Day the Self Reliance Exercise (hike and bivouac) and Section Tactics exercise took place, and was followed a week later by the Drill competition. At the end No.5 section consisting of cadets from St Thomas's House, commanded by UO PBA Townley and Csg. A.B. Havelock, were clear winners by 100 points; No.2 section, with St Oswald's House cadets and commanded by UO EBC van Cutsem and Sgt. P.A. German-Ribon, were second, 60 points clear of the rest. The NCOs' Cadre, run by 1st Bn The Green Howards, ended their excellent training programme with a 24 hour exercise at Catterick. The 1st year cadets did their usual Orienteering exercise, which was won by Cdts C.B. Crowther and Viscount Clanfield, with Cdts B. To and C. Thomasson equal second. They also did some shooting on the 30m range.



The Summer Term consisted of preparation for the Inspection by Lt Gen Sir Charles Guthrie, General Officer Commanding 1st British Corps. The Guard of Honour, commanded by UO ABA Mayer with Csgt T.J. Gaynor as Right Guide, practised most mornings in the range to perfect their rifle drill. The Band of the 1st Bn The Gloucestershire Regiment accompanied the Guard, which rose to the occasion and looked smart and professional. There were two tactical demonstrations in the afternoon: an ambush and a platoon attack. Both were prepared by members of 10 Cadet Training Team and run by Cadet NCOs. The 1st year inter-section competition reached its climax with the Circus Competition controlled by UO PBA Townley. The section commanded by Corporal J.-P.T. Pitt were the winners.

We were especially honoured by having the Nulli Secundus Competition

judged by Major General Michael Rose, GOC North East District; he was assisted by his ADC, Captain A.J.M. Cumming. The competition was won by UO C.J. Layden (RAF) for the second time. As he has one more year in the school he has a chance to achieve a unique distinction of winning three times. Csgt T.J. Gaynor was a close second and won the Royal Irish Fusiliers' Cup. He also has another year in the school. The Armour Memorial Prize for the best 3rd year NCO was won by Cpl J-P.T. Pitt.

### CAMPS

30 cadets under Fr Simon, Fr Edward and Captain McLean spent a week at Sennelager with the Life Guards. They provided a varied programme which included: assault course, riding, fieldcraft, section tactics, weapon handling, tank riding, and culminated in a 36 hour exercise in a local training area carrying out patrols, ambushes, platoon and section attacks. There was an enterprising enemy consisting of NCOs and Troopers of the Life Guards and the exercise was controlled by Captain Mark Hanson. 2nd Lieutenant Sebastian Rhodes-Stampa, an old boy of Downside, was in charge of the cadets. We were delighted to be invited to a barbeque in the Officers' House on the last evening; on that occasion the officers presented us with a mounted and framed set of badges of rank. We are grateful to Lt Col Anthony De Ritter and all those who made this such a successful visit.

Six senior cadets from the Army and RAF sections under Captain J. Dean were attached in July to the royal Artillery Range Hebrides to undertake their Gold Duke of Edinburgh expedition. This was our third attachment to the garrison in ten years, and they supported our party admirably. QMSI Williams, supported by Bdr Green assessed the expedition on behalf of the Award Scheme. After the expedition the party spent a day visiting training and other facilities.

They were briefed by the Royal Artillery on the Rapier, visited Range control, inspected the communications with St Kilda – the remotest posting in the gunners – and were shown by an RAF officer how the target towing aircraft perform their job. The highlight of the day was undoubtedly a three hour trip in the garrison diving launch down the East coast of South Uist, over which the party had toiled for their expedition.

### RAF SECTION

Flying: 17 Feb – 20 cadets flown in Chipmunks by 11 AEF, RAF Leeming.  
28 Apr – 12 cadets got a total of 20 flights in Chipmunks, at Leeming.  
Aug – UO C.J. Layden took his Flying Scholarship in Dundee.  
Nearly 30 hours (including 8 hours sol) in Cessna 152s.

Gliding: 8 June – 12 cadets flew in new Vigilant motor glider at 642 VGS.  
Aug – UO J.R.P. Robson attended course at 642 VGS, Linton.

Camps: Easter – UO C.J. Layden and Cdt E.A. Davis attended camp at Coningsby, home of the Tornado F3 Operational Conversion Unit. They practised air combat in the simulator. Cdt Davis won the award for the best cadet on the camp.

UO J.R.P. Robson attended an all service CCF Camp at Gibraltar. This included visits to the caves, a trip in a Fleet Tender and local visits. He won the prize for the Best Cadet and Best Flight.

Inspection: Demonstration of Remote Control Glider, Survival Hide-out, Circus competition and Flight Simulator.

### SHOOTING

Eighty schools took part in the Country Life Competition, the A team placed 11th and the B team 24th. In the North East District Target Rifle Meeting we were winners and runners up Class A and retained the Champion Contingent Cup. The Best Individual Shot was won by P. Ford (A). Bisley took place the third week of the summer holidays. In the Ashburton we were 42nd out of 65 schools, winning the North of England Cup. S.E.J. Cook (E) received an N.R.A. Schools Hundred badge, having reached 10th position overall. Other results were: The Marling 6th, R. Lorrinan (H) 8th in the Pistol, an J. Hoyle (H) 9th in The Marlborough Cup. The Inter House Competition was won by St Hugh's closely followed by St Edward's and St Aidan's. The Anderson Cup for the Highest Individual Score was won by R.E.E.A. Lorrinan (H) who has been an excellent Captain.

### CLASSICAL SOCIETY

Due to postponements the term began with a talk given by Mr Roberts on the conversion of Constantine, in which he argued that this important event was motivated not so much by cynical political expediency as by a genuine anxiety to enlist the support of a powerful new God who could help him win his battles and preserve the empire. Later in the term Dr Roger Brock of Leeds University spoke on the extent to which Greek culture had been influenced by the Phoenicians, whose far reaching colonies and trading connections brought them into contact and conflict with the Greeks. In the summer Mr Nigel Wilson gave both a seminar on textual transmission and a lecture on Sophocles and Antigone. Finally, Dr Jasper Griffin of Balliol College Oxford gave a stimulating talk on realism in Homer, which helped reveal traces of a creative mind behind the epic tradition. The Society was assisted by the quiet efficiency of A.D. O'Mahony (D) and his staff. Thanks also to the continuing benefactions of a former parent.

A.P.R.

### DUKE OF EDINBURGH'S AWARD

A large number of individuals have gained the Gold Award. Mrs Melling rallied a group of Silver participants from the Remove to a new venture at the Cheshire Home at Alne, in conjunction with Mr McPartland and the Rovers. Mr G. Simpson commenced training Scout helpers for the JH Scout Troop under a new dispensation. At Bronze level a successful group was coached through the Fire Brigade syllabus by Fr Charles.

Gold expeditions were undertaken in Scotland. In March Dr Billett trained and then supervised a group in the Middle March of the Scottish Borders: "James Clive (C), Charles des Forges (W), Roger Evans (C), and Charles Fotheringham

(E) completed their assessment in the central Tweed Valley and Yarrow area. They and their supervisor were provided with a very comfortable base at Kirkhouse through the kindness of Mr and Mrs A. Anderson, parents of L.A. Anderson (E)". The second Scottish assessment took place on the Isle of South Uist in the Outer Hebrides. A group consisting of James Leneghan (A), Christopher Layden (J), John Mitcalfe (B), James Nicholson, Charles Robinson (C), James Robson (A), under Mr Dean carried out an Exploration of the remoter parts of the island, looking at the terrain where Prince Charles Edward Stuart took refuge after the 1745 Rebellion: Corradale and the shores of Loch Boisdale.

Silver expedition assessment was supervised by Mrs Melling on the North Yorks. Moors, and Bronze practices by Mr Astin. In the holidays several seniors undertook their Gold Residential Projects:

St Giles Trust Holiday for handicapped children : J. Bell (W), C. Guthrie (W);  
 'Trustcamp', National Trust Estate, Fountains Abbey : J. Clive (C);  
 RYA Sailing Course, UK Sailing Centre, Isle of Wight : T.G. Peel (J);  
 Project Trust assessment, Isle of Coll : F. Gotto (H).

We are grateful to all adults who have assisted participants in their Award activities and have taken the trouble to assess them in their personal Record Books. Particular thanks go to the North Yorkshire County Council Youth Service, our Operating Authority, and to the members of the North Yorks. Moors and Scottish Borders Panels, as well as to the garrison of the Royal Artillery Range Hebrides, who provided assessment and support. A particular word of thanks to Stuart Carney (A), who helped beyond the call of duty and has left us a splendid First Aid teaching package.

H.R.H. The Duke of Edinburgh himself received a tribute at Windsor from his Award on the occasion of his 70th birthday. Christopher Dawson (W), represented the College, and seven Old Amplefordian Gold Holders attended.

Gold Award: T.N. Belsom (W91), L.A.J. Brennan (E91), R. Burke (O91), F. Gotto (H91), M.W.R. Hoare (O91), W.J.C. Loyd (O91), A.B.A. Mayer (J91), R.B. Massey (J91), E.J. Snelson (O91), D.R. Viva (O91).

Bronze Award: T. deC. Armstrong (B), C.C. Dawson (W), C.S.A. Hammerbeck (J), R.L. Morgan (J).

#### AMPLEFORTH FILM SOCIETY

The Society tackled Woody Allen's *Crimes and Misdemeanors* as its first film. It left us mystified and unsure of the point of it all. *Dry White Season* was a strong drama based in South Africa, but in a curious way seemed as remote as *Mountains of the Moon* – the struggle of explorers in the lost landscapes of central Africa. However, this exploratory title proved to be intelligent, exciting, and on target for the more reflective Society members. *Presumed Innocent* was a tough, intriguing murder movie, while *Wild at Heart* left us rather flaked out with its tough images and incessant failure of both human relationships and economic common sense. *Once Upon A Time in the West* was our epic tribute to Sergio Leone and its baroque

structure had us captivated and impressed. Our thanks goes to the Cinema Box for their sterling work for us. The Secretary was Mark von Westenholz and the Committee, Nick Myers and David Blair.

S.P.W.

#### HERALDRY SOCIETY

Lent Term 1990 saw the foundation of a Heraldry Society. Mr H.E. Paston-Beedingfeld, Rouge Croix Pursuivant of Arms, delivered an inaugural lecture on 4 February: "Heraldry: Its Art and Law". The meeting was a success. Fr Bernard Green acts as Master-in-Charge and R. Bedingfeld (E) recruits the members. The next meeting was held in the School Library where the shields of arms in the carrels were closely studied. On 24 April we discussed the Royal arms of Great Britain. Next followed a trip on 2 May to examine the heraldry of York Minster. Thanks for this must be given to Miss Y.E. Weir of the Yorkshire Heraldry Society and the guides of the Minster. On 8 May a meeting was held to discuss aspects of the types of heraldry that had been seen in the Minster. Membership of the Society stands at 15, perhaps not a great number but it might be held that enthusiasm is more important than numbers – and it allows for growth too!

#### HERBERT READ SOCIETY

There have been three meetings of the Society. The first lecture was given by Mrs Lucy Warrack, who used her first-hand knowledge to present 'Herbert Read, the Man', a talk delivered with clarity, vigour and affection on Read's life. Mr Ian Davie addressed the Society on 'Herbert Read, Poet'. He had prepared several poems for detailed analysis and discussion, and the members received a scholarly talk on the motivation and style of Read. The highlight was a visit to the writer's home at Stonegrave, where members were privileged to be addressed, initially in the study, by Mr Ben Read. This talk gave a fascinating insight into Sir Herbert's professional life as an art critic, in addition to shedding more light on his private interests and beliefs (many members were curious about the amalgam of 'knight poet, anarchist'). Richard Murray Wells (W), as chairman of the Society has ensured that the local associations of the Society were promoted – in particular, the visit to Stonegrave, where we received such hospitality from Lady Read and her son. James Nicholson (W) has ensured efficient communication with the speakers and members.

J.J.F.D.

#### HISTORICAL BENCH

The Historical Bench, under the enthusiastic leadership of its Committee, R.A. Gilmore (O), C.H. Churton (O), and C.R. Roberts (A), continued to attract speakers of interest and academic distinction to Ampleforth. The year started with Prof. G.N. Sanderson, retired Head of the History Department at Royal

Holloway and Bedford New College, the University of London, sharing with the Bench his reminiscences of the summer of 1938, which he spent in Potsdam as a lodger with a German military family. Other university lecturers visiting the College were: Dr J. Walvin of the University of York; Dr J. Belchem of the University of Liverpool and Dr A Prazmoursha of Queen Mary College, the University of London. Dr Walvin spoke on the Social History of Association Football; Dr Belchem on the response of the Conservative and Liberal parties to the predominantly working class electorate created by the Reform Acts of 1867 and 1884, and Dr Prazmoursha on Polish Foreign Policy 1920-39. The year also saw the return to Ampleforth of Robin Brodhurst from Pangbourne College, speaking on the subject of his forthcoming book, the career of Admiral Sir Dudley Pound.

P.W.G.

#### OUTDOOR ACTIVITIES GROUP

The OAG aims to provide opportunities and training for a range of outdoor activities to boys in all years of the Upper School and was formed at the end of 1990 when the link with the Scout Association was broken. Over half the members have taken part in canoe training sessions in the pool and the purchase of new baths training canoes has encouraged this interest with many members now able to eskimo roll. At Exhibition Mr Adair ran a typical pool session which was concluded by the first game of canoe polo played at Ampleforth. River trips have tended to suffer from extremes of water level, though even at a low level T.N. Belsom (W) found the Ure could give an opportunity for practice in capsize drill. The weather was kind to our January expedition to the Cairngorms allowing 11 boys to receive training in basic snow and ice techniques. The snow in February created appalling road conditions causing one caving trip to be abandoned. However, it did allow for two entertaining days on cross country skis with expertise provided by Mr Hawksworth. The speleological section has been supported by some of our younger members, notably S.H. McGee (B) and A.F.O. Ramage (C), and it continues to receive help from Mrs Ballard. Climbing was popular thanks mainly to the enthusiasm generated by Mr Robert Devey during his term here. Mountain biking has been supported, although since the quality of hire bikes has improved, I think D.A.J. Caley (C) and N.P. O'Loughlin (C) have missed the challenge of the improvisation required for the running repairs. The support of Mr and Mrs Welsh has been appreciated. The trips to Kielder continue to be popular and as well as the keen and able sailors in the group, some like T.G. Peel (J), with RYA qualifications, there are a growing number of windsurfing enthusiasts led by J.T.E. Hoyle (H) and J.F. Holmes (A).

M.A.B.

#### JUNIOR HOUSE

##### OFFICIALS

Head Monitor	C.A. Rogers
Monitors	D.A.J. Beary, C.A.B. Blackwell, P. Field, G.E. Furze, J.A. Hemmingway, P.D'A. Hollier, A.E.J. Hughes, L.D.O'D. MacFaul, J.L. Parnell, B.T.A. Pennington, A.R. Wright, E.R.A. Leneghan
Music Monitors	A.R. Wright, E.R.A. Leneghan
Art/Craft Monitors	A.J.J.S. Alessi, T. Pintado
Librarians	L.B. McNeill, C.J. Marken, H.A. Badenoch, M.J. Kelsey
Captain of Cricket	B.T.A. Pennington
Captain of Swimming	J.L. Parnell
Captain of Sevens Rugby	P. Field
Captain of Cross-Country	J.P.F. Townley
Masters of Ceremonies	J.L. Parnell, P.S. Cane
Sacristans	L.A. Anderson, M.C. Joynt, E.H.K. O'Malley, T.F. Shepherd, R.J. Simpson, J.R.F. Wade
Postmen	T.J. Davis, A.E.J. Hughes, L.D.O'D. MacFaul, G.P.E. Walton

At the beginning of the Lent term we welcomed the new deputy housemaster, Mr Mulvihill, who has taken over all our science teaching and also some R.S. Stephen Cunningham and Brendan Rouse, our two student teachers from Downside and Stonyhurst respectively, left at the end of the Christmas term. Mr Cunningham went to teach in a Welsh school, and Mr Rouse took up six months work in a Jesuit mission in S. Africa. To replace them, two Australians came: Damien Eley and Adam Libbis. Mr Libbis carried on Mr Cunningham's good work in Current Affairs, and the two newcomers took on supervisory duties and games coaching.

##### NEWS

31 January is the feast of St Alban Roe, member of this monastic community, martyr, and patron of Junior House. In his honour the amateur dramatic group in the house, 'The Playboys', researched, wrote, rehearsed and performed a 20 minute play called 'The Story of a Saint - the Life of St Alban Roe'. Their understanding of what works on stage was remarkable. The audience were at times laughing, and at other times respectfully and thoughtfully silent, but always deeply engaged with what went on on stage.

On 20 February the J.H. Debating Society were challenged by the girls of Queen Mary's, Topcliffe to a debate. The motion was: 'This house believes that people would be better off if they stopped watching television'. The girls elected to propose. We hosted the debate, the Queen Mary's supporters arriving in strength in two minibuses. The quality of all four bench speeches was high, and Fr Bernard who was there as judge, had praise for them all. In the voting however,

the motion was defeated over-whelmingly.

Thick snow fell that month. The weather was exactly right for a week of snowman building, sledging, and snowball fights, among themselves and with the sixth form. The atmosphere of 'winter sports' holiday in the middle of what is often a dreary term helped carry us through with high morale and good humour to Easter.

On 4 March, while the upper school had their Further Education conference, the whole of the house went to the Crowtree Leisure Centre in Sunderland.

On 5 May, after several months of preparation, Bishop Augustine Harris confirmed 18 of our third formers in a ceremony in the Abbey church which many found moving and edifying.

In the summer term, the third form were introduced to some of the many aspects of theatre. Two actors from the English Shakespeare Company came into the school to give a two hour drama workshop based on 'The Merchant of Venice'. Work included basic acting skills and exercises, and introduction to Shakespearian verse and how to present it on stage, some key character interactions and finally the recreation of part of the trial scene. The following afternoon they went to Hull to see this company perform the play. When their first exposure to Shakespeare is through actors and drama, rather than through classrooms and books, the effect is much more positive for them. A few weeks later, they went to Newcastle, where they were shown around the set of 'The Phantom of the Opera', did a drama workshop on how music and drama can enhance one another, and then watched a matinee performance of the musical.

There were several improvements to the building itself. The bootracks were transferred from the entrance hall to a more appropriate place further west in St Laurence's. The hall was painted and furnished to make a more civilised main entrance. A persian carpet, a gift from a parent, was put down too. The drying room under the stairs was converted into a room which Mr Mulvihill uses as an office, and which becomes also a small common room and music room for the boys in the evenings and at weekends.

The large room on the first floor called 'The Library' had few books in it, in fact, and it seemed that a room designed to provide the whole house with space to work under supervision was probably too large and too crowded to be a good library. The smaller room next to it was accordingly redecorated and fitted out with bookcases, worktables, special lighting, beanbags, curtains and standard lamps. The cost of this work was covered by the donations by parents to Fr Henry, which he passed on to J.H. for the purpose. This room is now called 'The Library' while the larger room has been renamed 'The Reading Room'. Large numbers of books were donated by parents, for which they have the gratitude not only of present members of the house, but of all those children who will benefit from their generosity. The books include a copy of 'The New Jerusalem Bible' signed by the editor. This seems particularly appropriate since Fr Henry accomplished this scholarly work in the housemaster's study in J.H.

Exhibition was notable for several reasons. There were hundreds of art and craft exhibits presented by Mr Bird and Fr Edgar. The boys had made, without

a potter's wheel, numerous vases, jugs and casserole dishes decorated in two-tone glazes. The work was competent and imaginative. In carpentry they had made coffee tables, chairs, standard lamps, bookracks, benches and boxes all of surprisingly high standard.

The main social event of the weekend was the Tea Party. The sun was hidden behind cloud for most of the day, but it was dry and warm enough to have tea outside. Fr Barnabas provided a putting green, the horseriders put on a show, and while mothers and sisters played rounds, fathers challenged sons to a cricket match and, by the skins of their teeth, won.

'Captain Noah and His Floating Zoo' was a musical extravaganza put together in the previous four weeks. It involved no fewer than 92 boys who either acted, sang, made props and costumes (learning how to use sewing machines in the process), or worked as stage crew.

Although Prize Essays and Presentations were made optional this year, no fewer than 41 boys asked for work to be assessed. The standard, especially among the alphas, was remarkable high. Music was performed at the beginning and the end, and between the prizegiving and the speeches. The audience particularly appreciated Mr Young's own witty composition, 'The Music Machine', and Adam Wright's faultless performance of a Purcell Horn Sonata.

In the summer term, the second year attended a storytellers' workshop. Judith Duncan stimulated their imaginations with colours, pictures and suggestions, helping them to see how words and imagination worked together for both storyteller and listener, writer and reader. The boys seemed to take to the work easily, and the results were gratifying. This imaginative work is an important adjunct to their work on basic practical skills in English.

The house has benefited from several donations during the course of the two terms. There were not only several hundred pounds of library books, including a complete Children's Britannica, but also the bookplates to go in them, a video camera, a couple of security lights for the Music School end of the building, an armchair, a rocking chair and numerous gifts of cash which enabled us to complete little improvement projects in a remarkably short time.

We were able, within a special budget, to buy a hard disk file server and a couple more computers to create our own econet system. This means that we can start using computers effectively as a teaching aid in lesson time, and make sure that the sort of games available for them to play in their free time actually does them some good.

The Remove results for entry into the upper school were good. Compared with last year, an additional 9% were placed in streams A, B, or C. In Science and French the pass rate rose by 43% and 25% respectively.

J.A.S.

#### RUGBY SEVENS

The U13 Sevens season started at Rossall. Junior House, led by P. Field, and including J.L. Parnell, J.A. Hemingway, B.T.A. Pennington, L.A.M. Kennedy, E.R.A. Leneghan, J.R.F. Wade, R.U. de la Sota, faced the Rossall team in the



first match and struggled through to a scrappy 6-4 win. The team's second match vs. Cundall Manor, showed much greater promise as J.H. cruised to an 18-4 victory. The side faced Malsis for the winner of the group. After scoring early, J.H. fell away to a strong Malsis side 4-20. With two wins, the team qualified for the quarter finals where they met Mowden Hall. The side scored early and defended well. Malsis equalised just before half time, then clinched the match with a try at the last moment.

St Mary's Hall was the venue for the U13's second outing. This competition attracts some of the strongest sevens sides in England. J.H. finished second in their group of 5, a creditable performance. However, this only earned us a play-off in the plate event. Here we picked up our first trophy, defeating S.M.H. 2nd 7 in the final.

The next tournament on the calendar was Durham. J.H. started as favourites after their performance the day before at S.M.H. They won all matches in their first group quite easily, scoring 40 points, and giving none away. The semi-final against Newlands was one-sided, giving us a 20-0 win. They opposed St Olave's in the final and jumped to an early lead. St Olave's equalised. With only 3 minutes remaining, P. Field threw a dummy and accelerated through the gap to score. The side's first major title of the season was secured.

The U13's final fixture was the Mowden Hall Knockout. J.H. were beaten by the eventual winners of the tournament, Red House, 4-0. J.H. won the pennant competition easily, however, ending with a resounding 32-0 win over Rossall (a side it had struggled to beat earlier in the season).

The U12 7s season was not so hectic. A mere two fixtures was not enough to give them much competition experience. In the tournament which we hosted the side fought bravely through to the semi-finals, only to lose to the final winners, Catteral (16-10). The side's second outing at Hymers Hall was a slightly less successful event, with the U12s narrowly failing to make the finals. The side was L.A.M. Kennedy (capt.), G.D. Camacho, J.D. Melling, H.F.A. Burnett-Armstrong, J.C.N. Dumbell, M.J. Hassett, Ru.U. de la Sota, O.P. Hurley (res), D.E. Massey (res), G.J. Massey (res).

Most of the U11s were beginners in rugby. In their only tournament at St Olave's they tried hard but their lack of experience told against them, and they failed to win a game. The side was J.D. Melling, E.S. Richardson, H.M. Bennetts, M.P. Camacho, O.P. Hurley, J.C.N. Dumbell, M.J. Hassett, J.C. Mullin (res).  
A.L.

## CRICKET

### Under 13s

During the summer term the weather was particularly poor, but the boys were keen. Many had been training with Don Wilson since the start of January and were anxious to display their newly acquired skills.

The U13s looked strong in training, with plenty of individual talent, but (as often happens at this level) some difficulty in coming together as a team. Special mention must go to P. Field who batted and bowled with style consistently and

also to R.J. Simpson who, with Field, provided a firm foundation for the team's performance.

The bowling was often good, and a few entertaining wickets fell as a result of line and length, and an understanding that speed is not the only thing that counts. B.T.A. Pennington bowled tirelessly and aggressively every match, averaging just under three wickets per game. The fielding, having been emphasised at training, started off strongly but was too often spoiled by lapses of concentration.

Pennington captained the side well and E.R.A. Leneghan kept wicket consistently.

- v Pocklington, Lost  
J.H. 97-8 (Simpson 36, Field 24), Pocklington 98-0.
- v Gilling Castle, Won  
J.H. 120 (Field 39, Hemingway 22), Gilling Castle 72 (Pennington 4-24, Field 4-30)
- v Hymers, Draw  
Hymers 111-5 (Field 3-56, Pennington 2-32), J.H. 78-5 (G. Camacho 19)
- v St Mary's Hall, Draw  
S.M.H. 145-6 (Pennington 3-52), J.H. 78-6 (Field 18)
- v Barnard Castle, Draw  
Barnard Castle 133-2, J.H. 53-0 (Melling 17)

### Under 12s

The team was only able to play on three occasions, but a number of players also played for the U13s. L.A.M. Kennedy and G.D. Camacho were both consistent and exciting with the bat, while L.G. Charles-Edwards bowled with pace and accuracy to be the leading wicket taker.

- v Pocklington, Draw  
Pocklington 177 (Charles-Edwards 2-32), J.H. 170-8 (G. Camacho 41, Kennedy 31)
- v St Olave's, Lost  
St Olave's 76 (Charles-Edwards 4-21, Wilson 3-11), J.H. 24 (Kennedy 17)
- v Hymers, Lost  
J.H. 56 (Melling 29), Hymers 60-3

### Under 11s

Unfortunately, the U11s only had one official fixture but a good relationship with the village primary school blossomed into a fun match. Both matches were lost, but talent was shown by J.G.V. Marsh, J.C. Mullin, and J.D. Melling, who all played for older teams.

- v Gilling Castle, Lost  
Gilling Castle 135-4 (Melling 2-28), J.H. 57 (Dumbell 13)

D.E.

## SWIMMING

This year, regular training sessions for the swimming squad were introduced. A remarkable team spirit developed under Mr Allcott and the team's captain, J.P. Parnell.

The Under 13s and Under 12s took part in most of the Upper School matches against strong teams who often provided swimmers at club level. It is a sign of the boys' commitment that they were never humiliated by such opposition. Indeed, during the competition which we hosted we successfully defended the trophy against Bramcote, Cundall Manor and Gilling.

This year we relied heavily on a number of younger boys, particularly from the first year. There can be little doubt that J.D. Edwards' arrival strengthened the team. He has a further year in J.H.

The following boys swam for the team: J.L. Parnell, A.E.J. Hughes, D. Herrera, L.B. McNeill, J.D. Edwards, T.R.W. Strange, J.C.N. Dumbell, J.J. Hughes, M.J. Hassett.

T.A.

## CROSS-COUNTRY

There were only two fixtures, since a third had to be cancelled because of chickenpox in the house, and a heavy fall of snow. Against St Martin's, the Under 13s were well beaten, but the Under 11s won by a good margin. Against Barnard Castle the Under 13s were more successful, but this time the under 12s were heavily defeated.

Results:	Junior House U13s	60 pts	St Martin's	17 pts
	Junior House U11s	32 pts	St Martin's	52 pts
	Junior House U13s	21 pts	Barnard Castle	67 pts
	Junior House U12s	62 pts	Barnard Castle	25 pts

The following boys ran for the house: J.P.F. Townley (Capt.), G. Camilleri, P.D.S. Carroll, J. de Macedo, P. Field, E.H.K. O'Malley, J.L. Parnell, M.G.A. Potterton, M.S. Shilton, L.A.M. Kennedy, M.J.R. Mollet, A.R. Stephenson, M.P. Camacho, R.E.D. Chamier, B.W.C.M. Hall, J.C. Mullin, P. Munoz, D.A.A. Potterton, E.S. Richardson, J.J.S. Tate.

T.A.

## CAPTAIN NOAH AND HIS FLOATING ZOO

This was a production based on the cantata by Flanders and Horowitz, telling the story of the Flood in a lively, 'jazzy' style. It was remarkable both for the speed at which it was put together (four weeks), and the number of boys involved (92 in three teams: choir, actors, & 'VIPs', as the backstage staff called themselves).

Time being short, Mr Young (music), Mrs Dammann and Mr Eley (movement and mime) and Mr Bird (set and props) arranged the performance in separate sections, coming together for a final hectic week of rehearsals in the Main Hall.

The Ark (made as a kit which could be assembled during the time it took the choir to sing a song about it), and a marvellous array of animals, were designed by Mr Bird and painted by a dedicated team of helpers. Other VIPs were responsible for the special effects, making full use of the balcony around the Hall: rain fell in sheets of polythene, the raven and the dove and all the other birds (including a majestic golden eagle) flew in to the Ark by fishing rod, and the Rainbow, consisting of many yards of crepe paper and sellotape, was a final coup de theatre as it unfurled over the finale.

Noah and his family (J.P.F. Townley, A.Z. Murombe-Chivero, P.D'A. Hollier, N.A. Grimshaw, A.J. El Jundi, P.D.S. Carroll, T.F. Shepherd, and C.J. Wade) appeared in bright primary coloured costumes designed to be reminiscent of a child's toy ark. The cloth was donated by Mr Kelsey, and was made up by the boys with the help of Mrs Dean and her sewing machines. God was played, benevolently, by D. Herrera.

As with all the members of this vast cast, the singers put in a great deal of hard work to produce their enthusiastic best. Spots of limelight were cast upon numerous soloists but two stood out: Peter Field's Noah was characterful with clear diction and Michael Shilton, as the voice of God, was powerful and full of presence.

The performance was well received by a crowded audience who gave £200 to the Bangladesh Flood Appeal, appropriately enough.

When so many were involved, it would be impossible to note all those who made an important contribution, but, apart from those already mentioned, L.B. McNeill, J.N.R. Wilson, J.R.F. Wade, E.H.K. O'Malley, and E.S. Richardson, gave their time with generosity, as did T.J. Davis who made at least five different versions of the programme on the computer.

S.M.E.D.

## MUSIC

At Exhibition, quite apart from 'Captain Noah', there were several performances. Five boys provided the musical accompaniment to the Sunday Mass in the Junior House garden. Led by A.R. Wright, A.R. Stephenson, L.A. Anderson, A.Z. Murombe-Chivero and A.J.J.S. Alessi gave a commanding lead on brass instruments to the large congregation.

The prize-giving followed immediately afterwards at St Alban Centre. The programme of incidental music was as follows:

Fanfare for three trumpets (A.R. Wright, A.R. Stephenson, L.A.M. Kennedy)  
Wind-band 'Lament', 'Sound Machine'

J.H. Orchestra: 'La Rejouissance' and 'Minuet' from Handel's 'Music for the Royal Fireworks'

Strings: Sonata No.2 for trumpet and strings by Purcell (solo trumpet: A.R. Wright)

The fanfare's call to attention set the tone for the ceremony. All the groups performed to their credit. Special mention must go to Adam Wright whose solo performances, as well as his helpful, positive attitude have impressed all the other boys.

Later in the term, there was a joint concert with Rossall, and also year concerts to keep them busy. In these concerts the standards was almost universally better than previously, showing more careful practice. In the first year, J.H. Arthur, O.B. Byrne, and R.E.D. Chamier gave the best performances, all displaying accuracy and confidence. The most polished second year performances were two studies – one from A.R. Stephenson, the other from G.J. Massey. The third year showed many good performers but three stood above the rest in the standard of the piece, accuracy and quality of performance: B. Brenninkmeyer, E.R.A. Leneghan an A.R. Wright.

P.A.Y.

#### ART AND CRAFT

The exhibition of art and craft was impressive in its quality and quantity. Every boy had an example of his work in both art and carpentry on display. There were many pieces of pottery as well as a full range of colourful and imaginative paintings. In the art room we strive to give equal attention to the development of technique and imagination and this was clearly evident in the work.

The first year art prize was awarded to James Tate, the second year to Miles Joynt and the third year to Giles Furze. These three boys demonstrated exceptional ability in drawing and were worthy candidates. Charles Blackwell won the woodwork prize. The standard was high due to the hard work and dedication of Father Edgar.

Over the year we have received many visitors and they are always impressed with the work in the carpentry shop and are pleased that the traditions of craftsmanship and joinery are being maintained. As one prospective parent pertinently remarked: "This feels like a real workshop where furniture is actually being made."

S.B.

#### THE JUNIOR HOUSE PLAYBOYS

'The Playboys' is the name of the largely boy-run J.H. drama group. They had already established a name for themselves before the winter term started, and for House Punch they embarked on their most ambitious project yet.

'Life of a Saint – that dudey, wicked, lay-on-five, all time megastar – Saint Alban Roe' was the brainchild of the original Playboys (P.D'A. Hollier, J.P.F. Townley, A.Z. Murombe-Chivero, N.A. Grimshaw, A.J. El Jundi, D.C. Thomson, and L.D.O'D. MacFaul). 'The Playboys' had little adult help and all the boys put in impressive efforts at rehearsals, organising props and costumes, learning their lines and stage positions.

The performance went better than any of the boys thought possible and the audience, including headmaster and staff guests, witnessed a very professional performance. The script, written by J.P.F. Townley and P.D'A. Hollier, was remarkable for its combination of keen satire of J.H. life, and a pointed and moving presentation of the rationale behind martyrdom.

On the last night of the summer term, they ended with a witty revue of the

academic year which showed an impressive confidence and management of stage-space and special effects.

Under Mr Eley, the Playboys learnt and practised stage skills throughout the spring and summer. Most of the work continued to be informal, however, including the boy-run 'Playschool' where the third form passed on their hard won experience to the younger boys, to enable the good work to go on next year.

D.E.

#### SCOUTS

The Lent term started with ten representatives from the troop taking part in the St George's Day parade in Helmsley. Other weekends were spent walking, canoeing, making bivouacs at the College Lakes or Youth Hostelling. The first year had a Scout acquaint weekend at Lockton Hostel. Some errors in map reading, which involved an increase in mileage walked, failed to dampen spirits or enthusiasm for Scouting. A successful second year weekend hostelling in the Yorkshire Dales, with the assistance of some senior boys, took place.

The Summer term began with the participation of twenty scouts at the annual District Scout and Guide Camp. Some boys took their opportunity to do some climbing whilst others helped to establish camp. The highlight of the weekend was the launching of a raft on the river Rye. Most of the boys participating succeeded in getting drenched.

Close to the end of term a back-packing weekend was held in the Nunnington area. On the Sunday morning all three participating patrols gathered to celebrate an open air Mass at Low Pasture House with the kind permission of Mr and Mrs Richard Fletcher. Our thanks to them and to Mr and Mrs Bulmer of Riccal House and Mr and Mrs Wilson of Crook House.

The final event of the year was the presentation evening held for Fr Alban when he was presented with a bar to his Silver Acorn Award for services to Scouting. J. Townley presented him with some Yeti gaiters from the J.H. Scout Troop. During the presentation nineteen J.H. scouts were invested. Several letters were received after the presentation from visiting County and District Commissioners who were impressed by the boys' enthusiasm and conduct on the occasion.

Thanks should go to J. Townley who took on the responsibility of S.P.L. and to G. Camilleri, A. Murombe-Chivero, T. Shepherd, N. Grimshaw, A. Alessi, A. El Jundi and C. de Bourmazel who were P.L.s and A.P.L.s.

H.M.D.

## GILLING CASTLE

### STAFF

Headmaster  
Deputy Head, 5th Form Tutor  
Head of R.E.  
Assistant Head (Admin & Juniors)  
2nd Form Tutor  
4th Form Tutor. Head of History  
3rd Form Tutor. Remedial Adviser  
1st Form Tutor. Induction Year  
Head of English. Day Boy Adviser  
Head of Mathematics  
Head of Classics. President of  
Common Room Society  
Head of French  
Director of Music

Head of Games and P.E.  
Head of Science – Assistant Tutor  
(resident)  
Assistant Tutor (resident)  
PART-TIME STAFF  
Assistant R.E.

Art  
Carpentry  
Art  
Music (violin/viola)  
Music (flute/piano)  
Music (trumpet)  
Music (brass)  
Music (clarinet)  
Music (piano)  
  
Music (oboe)  
Music (cello/piano)  
Music (piano)  
Music (guitar)

### ADMINISTRATION

School Secretary  
Medical Officer  
  
Matron  
Nurse

Mr G.J. Sasse, M.A.  
Fr Christopher Gorst, B.A.

Mrs P.M. Sasse, M.A.

Mr F.J. Maguire, B.A., Cert.Ed.  
Mrs P.M. Sturges, B.A., Cert.Ed.  
Mrs M.M. Hunt, Dip.Ed.  
Mrs F.D. Nevola, B.Ed.  
Miss S.E. Nicholson, Cert.Ed.

Mr C.A. Sketchley, M.A., P.G.C.E.  
Mrs R.M. Wilding, B.A., P.G.C.E.  
Mr G.H. Chapman, B.A., F.R.C.O.,  
G.B.S.M., A.B.S.M., L.L.C.M.,  
P.G.C.E.  
Mr K. Evans, B.A., P.G.C.E.

Mr M.H. Beisly, B.Sc., P.G.C.E.  
Mr S.J. McKeown, B.A.

Fr Bede Leach, A.R.I.C.S.,  
M.C.I.O.B., M.C.I.A.R.B.  
Mrs P. Elliot, Cert.Ed.  
Mr R. Ward  
Ms J. Burns, B.A.  
Mrs J. Bowman, G.R.S.M., A.R.C.M.  
Mrs R. Greenfield, A.R.C.M.  
Mr D. Kershaw, B.Sc.  
Mr N. Blenkinsop, L.T.C.L., Cert.Ed.  
Miss K. Stirling, B.A.  
Mr O. Greenfield,  
M.Ed., L.R.A.M., L.G.S.M.  
Mrs P.J. Wright, L.R.A.M.  
Mrs P.J. Armour, G.R.S.M., L.R.A.M.  
Mrs L. van Lopik, B.Sc., A.L.C.M.  
Miss S. Madeley, G.Mus., R.N.C.M.,  
(Hons), P.G.Dip., R.S.A.M.O.

Mrs M.M. Swift  
Dr P.R. Ticehurst, M.B., B.S.,  
M.R.C.S., L.R.C.P.  
Mrs M. Clayton, S.R.N.  
Mrs S. Heaton, S.R.N.

## GILLING CASTLE

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Domestic Supervisor  
Housemother

Mrs V. Harrison  
Miss H.C. Smith

The following boys joined the school:

In Jan 1991: J.A. Fletcher, B.M.A. Nicholson; In Apr 1991: C.W.A. Maguire  
We said goodbye to the following boys in June 1991:  
C. Bem, H.J.B. Blackwell, J.J. Brennan, J.L. Burns, N.G.P.M. Cala, J.P.L.  
Davies, J.C.S. Dean, J.C. Dudzinski, W.R. Evers, J.J. Fattorini, D.B. Freeland,  
W.B.J. Gavin, R.C. Greig, W.R.J. Guest, J.A. Hamilton, M. Hamilton, J.G.S.  
Howard, G.L. McAtamney, J.N.B. McNamara, M.S. McConnell, T.J.D. McSheehy,  
W.L. Morgan, J.R. Pearson, M.P. Stewart.

Head Monitor  
House Captains

David Freeland  
J.C. Dudzinski, W.L. Morgan, J.R. Pearson,  
M.P. Stewart

Deputy Captains

H.J.B. Blackwell, J.P.C. Davies, R.C. Greig,  
M. Hamilton

Monitors

C. Bem, J.J. Brennan, N.G.P.M. Cala,  
W.R. Evers, J.J. Fattorini, W.B.J. Gavin,  
W.R. Guest, J.G.S. Howard, G.L.  
McAtamney, M.S. McConnell, T.J.D.  
McSheehy, J.H. Strick van Linschoten.

### DEPARTURES AND ARRIVALS

Trevor Robinson: After 26 years maintaining our vehicles and grounds, Trevor and his wife decided that, as their daughter was now safely launched on her career with her degree, now was the moment to go off for a whole summer walking in France, as the break of a lifetime. Then when they returned they wished to try a new venture. We said farewell to them in April; we shall remember Trevor's work and cheerfulness with gratitude.

Miss Heather Smith: Our Housemother left us at Easter after one year, having decided to seek a new destination and take a course of further education.

Mrs Fiona Nevola spent seven years, first as an English teacher and then as Head of English. She gave of her many talents to the boys in her classes, teaching with thought and enthusiasm. The dramatic performances she produced, sometimes involving the whole school, will be remembered not only for the acting, but also for their visual appeal. We wish her success in her new ventures, which include teaching at St Olave's and taking a language course at Cambridge.

Mr Douglas Kershaw: Mr Kershaw had been on the music staff for 29 years teaching wind instruments and repairing the wide variety of breakages to instruments. With his retirement in June an era in Gilling music came to an end. He also launched an Esperanto Society at Gilling in recent years. We are pleased that the link will not be entirely lost, as he has agreed to continue to repair instruments for us if the need arises.

Mr Michael Beisly spent a year as Head of Science and also taught Mathematics. He is now returning to the Secondary age group.

Mr Frank Maguire: After three years in which he made his mark with parents, boys and teachers alike, Frank decided to move south to take a post at Edgarley

Hall. He and Mary and their sons Christopher and Matthew will be much missed. He was tutor to the 4th form and took several parties on Rugby tours, field trips and outings which were memorable. We wish him every success. Miss Selina Madeley joined the Music staff in January 1991 to teach the guitar. We welcome her to our music team.

#### DIARY

1991 began with a Review Inspection by two I.S.J.C. Inspectors who found the school in very good shape and made a number of recommendations for future development, many of which have been implemented. Building work began on our new Sports Hall which was for practical purposes completed in June. This is a splendid improvement to the facilities of the school, as it can take a full-size tennis court, and could seat a large audience.

Late in January Mr Chapman took the 3rd form to Newcastle where they had won seats at the Mozart Show by their entry to a Musical Competition. In February Mr Maguire took the Under 11 team on a Rugby tour in Hertfordshire, which began with a resounding victory (54-0) against Kingshott, but due humility was restored when Heathmount won 20-12. A visit to Duxford Museum with its flight simulator and a brief tour of Cambridge completed a very popular tour.

This year we devoted our energies as a school to raising funds for the orphans of the Liberian civil wars. We started with a film on the children and a Mass by one of the missionary priests. Later a Bring and Buy Sale at Ampleforth Church sold a range of objects, including attractive jewellery and other objects made by the boys. The Sponsored Walk in the Summer Term was a success thanks to the enthusiasm of the boys in finding sponsors. A total of £1,760.00 has been raised for this cause, split between two missionary societies working with the orphans.

The Lent Term was marked by some of the worst or best weather in recent years, depending on your viewpoint. For games masters it was a season of frustration, but after three snow-free years, the arrival of a prolonged period of deep snow brought the prospect of superb sledging runs, spectacular snowmen, a new activity – igloo building – and inevitably a succession of snowball encounters. I think by the time the snow went we had had our fill, although the boys' appetites lasted longer than the adults'.

This Summer was the year of the cricket fields. After an inspection and assessment last year, this year saw the launch of a five year programme of restoration of the fields and in particular the cricket squares under the supervision of Mr Wilkie, the College Groundsman. By the Summer Term the difference in the quality of the pitches was noticeable and brought comments from visiting schools. Then a set of four all-weather batting-ends for the nets were installed at the end of May, making an immediate difference to our bowling and batting. As the term progressed we were fortunate to be able to arrange a regular weekly coaching session in the new nets by Mr Don Wilson, the former Yorkshire and England cricketer and coach to the MCC, and his colleague Mr Martin Robinson.

In the Summer Term Mrs Hunt and Mr Sketchley, supported by Mrs Wilding and Miss Nicholson, took the first three years to Beverley and Hull. They visited a transport museum, a celtic village, a street-life exhibition and the

Wilberforce house display on the slave trade. Etton House earned an outing to Bridlington's Leisureworld in April with Father Christopher, and at the end of term again to Lightwater Valley. The visit of the Atlas Book Fair was a success.

In the Ampleforth Scholarship Examinations, Harry Blackwell and William Guest won minor scholarships. We congratulate them. James Dudzinski and Marcus Stewart were also good competitors and gained immensely from having entered.

The Gryphons Weekend was a most enjoyable experience for boys, parents and staff alike, and even the raining-off of the Sports Day did nothing to dampen spirits. The Saturday entertainment had memorable performances by Gregory Rochford, George Bunting, George Blackwell, Hugh Murphy, Nicholas McAlenan, Tom Chappell and many others, and splendid off-stage work on props and costumes. Sunday morning's First Communion Mass was celebrated by Father Leo as Yan Laurenson, Christopher and Leonard Mukasa, Peter Rafferty, James Entwisle, William Leslie, Edward Gilbey, Ben Bangham, Simon Lukas and Ben Nicholson made their first communions. In the afternoon the Gryphon's cricket match was another exciting game, followed by a barbecue supper.

This year's craze was the 'Game Boy'. An innocent looking electronic game, which promised to develop powers of reaction and concentration, gained popularity, multiplied and finally had to be banned as wholesale swapping of machines and games led to a situation of concern for staff and parents alike.

Finally, special mention should be made of the achievements of the Music Department. Quite apart from their concerts and entertainments, they entered 38 boys for the Trinity Board Grade Examinations. All 38 passed, and sixteen of them did so with merit, and nine with honours. The nine were:

William Sinclair	Cornet	Grade 2
James Tarleton	Flute	Grade 2
Thomas Teiford	Clarinet	Grade 3
Edward Brennan	Piano	Initial Grade
Tommy Todd	Piano	Initial Grade
Edwin Leung	Cello	Grade 1
Gregory Rochford	Cello	Grade 1
Christopher Gilbey	Clarinet	Grade 2
Adrian Norman	Piano	Grade 1

Special mention should also be made of the following:

John Strick	Viola	Grade 4 Merit
Tommy Todd	French Horn	Grade 5 Merit
William Evers	Trumpet	Grade 4 Pass
William Guest	Piano	Grade 4 Pass
James Jeffrey	Piano	Grade 4 Pass
John Strick	Viola	Grade 5 Pass

We congratulate the Director, Howard Chapman, and his team of music teachers on this impressive record.

G.J.S.

## 1st XV:

Of the four matches played all were lost bar one against Terrington where the team finally got just rewards for their efforts with a comfortable win. In the games against St Martins and Woodleigh, Gilling was soundly beaten by bigger and more skilful opponents. The match against Bramcote proved to be a thriller, the visitors scraping home by one point with Gilling pressing at the final whistle. Credit must go to Luke Morgan at wing forward and David Freeland at outside half for their ceaseless tackling and covering.

## U11 XV:

The Colts XV managed only one of its local fixtures, producing a comprehensive 24-0 win over St Martins. They were luckier with the weather further south however, where both tour matches in Hertfordshire were played, the first producing a 54-0 win against Kingshot School and the second ending in a 20-12 defeat at the hands of our hosts Heathmount. We hoped to repay the hospitality of parents and staff at Heathmount by entertaining their 1st XV but the weather intervened, the tour party never leaving Hertfordshire because of heavy snow and blizzards!

## SEVENS:

At Howsham the boys never got into any sort of rhythm and ended up losing all their group matches. The difference a week later was startling and perhaps said something for the fact that the boys had managed some practice without the weather intervening. In the tournament at Red House School, York, all three group matches were won and Gilling progressed to the semi-final only to be beaten by the eventual winners Red House, Norton from Cleveland. Gilling lost to Howsham in the 3rd and 4th place play-off, and so finished a creditable fourth. Gilling entered an U12 VII in the Cardinal Hume Invitation VIIs at Junior House. The boys performed creditably and, despite failing to qualify for the semi-finals, ended up as runners-up in the Plate Competition – a splendid achievement considering the reputation and size of many of the schools present. Two Colts VII were entered in the H.M.C. Competititon at St Olave's, but no progress was made beyond the group matches, the opposition proving too big and strong for our boys.

## CROSS COUNTRY AND SWIMMING

This was not a distinguished term for Gilling in either sport. Events at Woodleigh, Terrington and Barnard Castle were entered in the Cross Country but there were no performances of note, the teams finishing well down in all competitions. One swimming competition was entered, that being the Junior House Invitation Gala. This year's competition had been extended to cater for three age groups – U11, U12 and U13. Despite a fine individual win by Morcar McConnell the teams again finished well down in the final placings.

## GAMES REPORT SUMMER TERM

## 1st XI:

A disappointing season in which ten matches were played in generally unfavourable conditions, with only two being won, three drawn and five lost. A number of early games, particularly those against Junior House and Pocklington were very close and could have ended in Gilling victories had it not been for lack of application in batting and some wayward bowling. However, there were several performers of note. Michael Hamilton proved to be an accurate and reliable opening bowler before breaking his collar bone, and David Freeland and Jonathan Gavin at three and four making runs on a regular basis and Stephen Jakubowski, who came into the side late, proving a reliable and stylish wicket keeper. A disappointing feature was that the majority of boys did not work on their skills and therefore did not improve. The new artificial nets and the advent of a Sports Hall will certainly help next year.

## 2nd XI

Eight games were played with one being won, two drawn and five lost. Despite the apparently poor playing record, there was a good team spirit amongst the boys. There were few performances of note although Nicholas Adamson took 6 for 22 against Terrington Hall and Tommy Todd battled well for his 50 (not out) against the same opponents.

## UNDER 11 XI

In cold conditions, which made practice with small boys hard work, Gilling produced their finest season at Colts level for some years. Of the eight games played all but two were won, with one loss and a draw. Success was due to a fine bowling attack with Edward Brennan and Mark Wilkie producing some splendid work as bowlers and the captain Hugh Murphy collecting three 5 wicket hauls with his accurate off-spinners. There were fine batting performances with George Blackwell and Peter Rafferty scoring regular runs, their highest scores being 53 (not out) and 65 respectively. The batsmen and bowlers were backed up by tight fielding and mention must be made of Alejandro Baigorri, who having only been introduced to cricket this year produced fine fielding with three catches in one game!

K.E.

Results:	1st XI	2nd XI	U11
Aysgarth	Lost by 4 wickets	Lost by 3 wickets	Lost 3 wickets
Pocklington	Lost by 4 wickets	Draw	
J.H.	Lost by 40 runs	Lost by 46 runs	Won by 6 wickets
Malsis	Lost by 9 wickets	Lost by 10 wickets	Draw
St Martin's	Won by 5 wickets	Draw	Won by 7 wickets
St Olave's	Draw	Lost by 60 runs	Won by 1 wicket
Terrington	Won by 6 wickets	Won by 6 wickets	Won by 52 runs
Howsham	Lost by 9 wickets		
Bramcote	Draw	Lost by 107 runs	Won by 6 wickets
Woodleigh	Draw		Won by 4 wickets
	P.8 W.2 D.3 L.5	P.8 W.1 D.2 L.5	P.8 W.6 D.1 L.1